

GOSPEL HERALD

January 2, 1973

Happy New Year

by Roy Bucher

I hope the new year will be a happy one for you. It can be. It's true, we don't know yet about 1973, but we know a great deal about 1972. For many it was a difficult year. If we were able to do the planning we would probably include among others such things as good health, a desirable job with good pay, and being able to acquire some things we were unable to have in 1972. Then, we think, we would be happy, or would we?

Most of us have learned that happiness does not come through the accumulation of material things. Sometimes we have found it comes by simply reflecting on God's blessings we often take for granted. I believe most of us must admit we have been guilty of taking for granted our Bibles, the church, our families, and our friends.

Flood Victims

In the flood area of Wilkes-Barre, Pa., hit by Hurricane Agnes last summer, a woman told us, "They came at 5:00 in the morning and told us we had to leave. We didn't have time to get personal belongings together to take with us. A neighbor decided to wait a while longer, but when he wanted to leave he was met by three different walls of water. He was finally rescued by helicopter from a telephone pole. Some others were less fortunate. They said it couldn't happen here, but it did. Many homes had three feet of water on the second floor. It was terrible to come back to. The mud, the odor, the damage to our homes, a real heartbreaker."

This experience could be multiplied by thousands in the

contents

Happy New Year Roy Bucher	1
Evangelism and Latin-American Politics: A Document, John H. Yoder	4
Where Were You When I Needed You? Mrs. Jesse Nofziger	8
Alternative to War: A Story Through Documents, Leonard Gross	10

area along the Susquehanna River. It was not in their plans for 1972.

We walked through the mud, amid the odor in homes of flood victims. We carried their furniture to the sidewalk to await equipment to haul it away. We listened to families tearfully sharing their experiences. After my first day of work I returned to my own home that was clean and dry with all the furniture in place. I had been spared from this experience. It didn't seem right. I thanked God, but prayed that I would be sensitive to these people in their needs.

I was called to the hospital, being on emergency chaplain call. A wife was in tears. Her husband had been admitted with a coronary attack. While we waited and prayed, the doctor came to report that he died. It was hard to accept. There were no signs of illness earlier in the day, now she was making plans for a funeral. The family hadn't thought about this possibility for 1972.

None of us has any assurance of what the new year will bring us. We really hope all will be well, but then we also know that life just isn't always that way.

I don't play a good game of tennis. In fact when I do play, sometimes, I feel it would be much easier, for me, if we removed the net, but then there's no point in playing the game. Sometimes we seem to feel if certain experiences were removed from us, it would bring us more happiness. James reminds us, "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (Jas. 1:2, 3).

The Bible

In times of need it is always encouraging to turn to the Scriptures and there find help and encouragement for our needs. The psalmist, David, many years ago said it very well. "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life" (Ps. 27:1). Jesus promised, "I am with you always, to the close of the age" (Mt. 28:20).

Our Christian friends, in areas of the world where they have been deprived of having free access to the Scriptures share how deeply they appreciate the Word of God. Probably most of us will need to confess that we take the Bible for granted. Maybe if we were threatened by some hostile influence we might value it more highly.

We offered Bibles to the flood victims. Many accepted gladly, with deep emotion. It was refreshing to observe how precious the Scriptures became to them.

The Church

The church is also a place where we find strength and encouragement. Probably all of us have had moments when we were depressed, and then the experience of worship and Christian fellowship gave us new encouragement.

We live in the day of computers. So often we no longer considered as persons. Our names are often fed into a computer and we then are reduced to a number. I carry a major oil company credit card, but all I am to

that company is holes in a computer card. If I don't get my payment in on time the computer reminds me. If another company wants to know about me as a credit risk the computer can very quickly tell them about my payment habits.

It's not that way in the church. We are brethren and sisters. We rejoice with each other, and we care for each other. Then, too, as God's people we care for our neighbors and fellowmen in need. The fact that we are Christian results in our response to their needs.

Recently I received a letter from a mother in the flood area where our church shared. This is what she said. "The name Mennonite is fast becoming a household name in our area. So many who never heard of the Mennonites before, are now aware not only of their existence but of their compassion . . . their willingness to help others. . . . It seems in this modern day and age people have a tendency to think only of themselves. The Mennonites were not asked to come here. They came willingly. They worked hard and long in the hot sun and thick mud. They will never know how much it meant. A neighbor was so depressed that he was contemplating suicide. He was so inspired by the Mennonites that he is now in the process of rebuilding his home. The compassion and concern of your people has encouraged all of us to love life and begin anew."

Prayer

There is yet another refreshing source, and that is prayer. Jesus reminds us that we "ought always to pray" (Lk. 18:1). He himself was an example of prayer in His communion with the Father. He prayed that not His will, but rather the Father's will would be accomplished. Sometimes we pray, but the answers don't seem to come as we had hoped they would. Then we are reminded that God moves in mysterious ways His wonders to perform. Jesus reminds us in the parable of the Pharisee and publican (Luke 18) that God hears meaningful prayer, but mere words or beautiful memorized phrases may go no higher than the ceiling. God hears the prayer that comes from the very heart of the individual in honesty and concern.

GOSPEL HERALD

Volume 66 Number 1

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

He heard the publican in his sincerity pray, "God, be merciful to me a sinner!"


God does answer prayer. He answered the Old Testament prophets. He heard and answered the prayers of Jesus. The disciples rejoiced for answered prayer. It is wonderful to hear testimonies in our day from God's people on how God answers prayer.

1973 here we are. We don't know what lies ahead, but we know about our sources of strength. These sources are available if we will use them. We are in God's hands and that is sufficient.

I am thankful that we had more to offer our friends in the flood area than mere physical help, food, and clothing. Thank God I had more than mere words to offer that wife upon learning of her husband's death in the hospital. Words become poor tools in such experiences. Expressions

of sympathy from our friends are helpful, but finally leave us with a feeling of emptiness.

Recently I heard someone share experiences of the past. There is a hill in our community of some length. In the early days of cars it was a real sigh of relief to get to the top. With today's powerful cars, one almost forgets about that hill. That's the way it is with God. We always have power to spare. He is able to do more than we can ask or think. He "will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

Sometimes we say to our friends when leaving us, "God go with you." Maybe we should change that to say, "Go with God" and with Him we will find real meaning in life. Regardless of what 1973 brings, as Christians we can be assured of a happy New Year. 

Roy Bucher, Doylestown, Pa., is pastor of the Doylestown Mennonite Church.

Life and the New Year

by Blanche Thompson Richardson

Every man's memory is his castle in Spain. You can spend as much or as little time in it as you choose. Such a castle has advantages as well as disadvantages. On the plus side you have no mortgage, no rent to pay, no taxes or upkeep. But the longer you live the more rooms you build.

Each room can be made into something splendid as a monument to some wonderful and deeply satisfying experience in your life.

However, if you are haunted by bad memories, you can always put them in the dungeon, and turn the key.

In a way that is what the New Year does for us—it allows us to live and enjoy again the satisfying moments of the past year—and to lock away the bad memories and begin again. For life is interesting largely because it is filled with challenge and opportunity. It becomes a thrilling adventure when we meet it with boldness, courage, and daring. The assurance of triumphant mastery over life comes to one who has mastered a deep devotion to religious convictions. Only an unenlightened person thinks he can master the strange vicissitudes of life in his own strength, and naught else besides. Sooner or later he ends in cynicism, pessimism, and paganism. And life turns sour. But the man who faces the world and its struggle with God as his guide finds his own strength fortified with invincible power, sufficient to meet every trial and tribulation. He faces life clear-eyed, with high hopes and steady heart. Peace of mind is his invaluable possession.

The significance of the New Year, therefore, is psychological, not chronological. It provides us with the opportunity to begin again—to turn the page on the past, or to lock the past in the dungeon. Then we can look to the future. Paul knew this when he said: "Forgetting what

lies behind . . . I press on toward the goal." Let the goal be nobler living. Never be satisfied with less than your best. In everything you do, fight against being satisfied with "pretty good," or saying, "It will get by." Press on with power, because you move forward with God. Life in the New Year can be gloriously triumphant if it is started well and continued right. Clean and air the rooms in your castle, putting first things first. And first, above all, put God into your life.

Happy New Year! 

Sonnet to Strength

A plant bereft of leaf and branch hates not,
But uses all its strength to grow once more.
An oak I planted close to my back door
That from an acorn sent shoots up and down.
Though growth above the earth was slow, roots sought
Their vital source in underground's deep store.
The tree, by careless blade cut to its core,
Sends forth new leaves the life beneath to crown.

My friend I saw struck down by ruthless blow.
It seemed vitality had surged away
To leave him dead in bitterness and woe.
But only seeming: I see him today
Draw power from an unseen source and grow,
Revitalized, to love, to bear, to stay.

— Mary Rempel

Evangelism and Latin-American Politics: A Document

by John H. Yoder

More than we realize the way we read our history is the result of the limited perspective of our own childhood. There has often been comment about how easy it is for an individual to feel that things are much worse in the world than when he was growing up. This is at least partly explained by the fact that he grew up in a context in which his parents took responsibility for providing him with protection and good experiences, whereas now, becoming older, he sees more of the unwelcome realities.

In a similar way we must seek charitably to understand the vision of those who criticize the present state of the Christian churches or their own denomination from the perspective of their own necessarily narrow experience of where "the churches" were when they grew up a generation or two ago.

It is this kind of selective memory which has given many *Gospel Herald* readers the impression that in 1900 or 1925 or 1945 Mennonitism was very strict and solid and set apart. One application of this assumption is the belief that in early generations Mennonites understood their peace witness only in terms of isolation and wanted nothing to do with the wider Christian peace movements of their time. At least, it is assumed, they wanted nothing to do with speaking out for peace in the realm of government.

In this connection it is most instructive to reread the lecture delivered by pioneer evangelist John S. Coffman when the first school building of the "Elkhart Institute" was dedicated on February 11, 1896. The very title is significant: "The Spirit of Progress." Just as an Amish sermon normally does, the lecture began with Adam: "The spirit of progress was planted into man when Jehovah breathed into man the breath of life and man became a living soul. This spirit has been either in active develop-

ment or in blighting retrogression ever since. . . ."

But the most striking corrective to the view many of us have of Mennonite experience three quarters of a century ago is the last page of this message:

"Let Light Shine into the Darkness"

We should permit nothing to prevent us from maintaining the high standard of Christian life that has been defended by the teachings of our Mennonite people through their whole history. We must still teach that the standard of Christianity is so high that the converted man is a true man, that his "yea" means yea, and his "nay" means nay, "that his word is as good as his bond," that he fulfills all his obligations righteously, even if he could by a technicality of the civil law avoid doing so and thereby secure some pecuniary benefit, that he would be horrified at the thought of swearing profanely, that he is too true to be required to swear a judicial oath. We must still teach that Christianity comprehends a charity too broad and far-reaching to be bounded by organizations, societies, cliques, or leagues. That it in itself enforces virtue and temperance, so that these graces will live because of their own beauty and because of the happiness they bring to their possessor. It is as true as ever that ambitious aspirations are contrary to the exhortation which says, "Mind not high things, but condescend to men of low estate." A haughty disposition, pride of personal appearance and of personal attraction are as destructive to a noble Christian spirit as ever they were. The spirit that seeks pleasure only in entertainment and amusement is as degenerating now as in the times of the Reformation. Hatred and revenge, and retaliation are as far below the true ideal of progress as when Christ said, "Love your enemies, pray for them that spitefully use you and persecute you." These are doctrines that must be taught, notwithstanding the fact that many good people claim they can never be maintained in an institution of learning.

Sometimes it appears to us that the professed Christian world is slowly learning at least some of these doctrines for which the few have contended through all the Christian age. The recent war threat with regard to the Venezuelan question has demonstrated the fact that great numbers of noble men and women looked upon it as the work of barbarians — a thing impossible

John H. Yoder, Elkhart, Ind., is president of the Goshen Biblical Seminary.

between Christian nations. When the chaplain of the United States House of Representatives prayed, "O Lord, may we be quick to resent anything like an insult to our nation; so may thy kingdom come and thy will be done on earth as it is in heaven," Chauncey M. Depew in a speech shortly after said, "Such an appeal to the Prince of Peace is a travesty on the Sermon on the Mount." The last week of January 1896, a petition representing 300,000 persons in the United States was sent to each legislator at Washington, earnestly protesting against the passage of any measure which aims to provide military instruction in the public schools of the country.

The occasional World's Peace Congresses, in recent years, where representatives of all the civilized nations are pleading for the "beating of swords into plowshares," for the settling of all disputes between nations by arbitration, for the reign of universal peace, are but an enlarging of the cloud of witnesses which has been hanging as a "man's hand" in the religious sky for centuries. May it soon break upon the nations with such a deluge of love that will cause even bleeding Armenia to look up with joy and say, "Behold, at last the Prince of Peace reigneth."

The blessed Bible, which has been ruled out of so many schools, colleges, and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught not as denominational peculiarities, but as the highest principles. May God grant that according to its teachings the true spirit of progress may be exemplified in the character and life of the officers and teachers of this humble institution! There is a Name above every name. It is the name of One on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper—the name of Jesus, JESUS, JESUS.

We must limit ourselves to a few very brief observations:

"Bless Me" or "Bless the Lord"?

by Pauline Lehman

How many times have you prayed for God to bless you? How often do your prayers consist of "bless me," "bless us," "bless our church," "bless the pastor"? We ask God to bless this, bless that, and everything in between. Where and what are all these blessings that come in answer to these prayers?

God is in the blessing business, but the blessings have already been provided. They are already in the "bank" waiting for us to "draw them out." Listen to Paul in Ephesians one: "... God ... who hath blessed us with all spiritual blessings in heavenly places in Christ." The blessings we insist on asking for over and over are already ours. They are "in Christ." Usually when someone gives you something you accept it, say thank you, and put it to an appropriate use.

We need to do this also in the realm of the spiritual. When we need love in a certain situation, reach out, appropriate God's love, and thank Him for it on the spot. When patience wears thin, thank God for His blessing of patience and appropriate it for the need of the moment. It is in this way that we find the blessings real. We do not

This statement of a lively and informed concern for peace issues in the realm of federal government is linked with a very solid traditional expression of Mennonite non-conformity with regard to litigation, the oath, the use of legal loopholes, lodges, temperance, pride, and worldly amusements. Concern for the ethics of the civil government is therefore not at all a sign of loss of Mennonite identity.

The message concludes with a reference to the case for Christian higher education as being strengthened by the fact that "the Bible has been ruled out of so many schools, colleges, and universities" Thus it is clear that this peace concern is not the expression of an unrealistic optimism about the capacity of American culture to become better and better on its own, or of any utopian trust that the churches will increasingly be taking over the society.

The teachings of the Bible are to be taught at the Elkhart Institute "not as denominational peculiarities but as the highest principles." Nonresistance and reconciliation in other words are not a sectarian peculiarity which it would be wrong to impose upon evangelical Christians in public office. (This contrasts with the reticence of some Mennonites today to believe that nonresistance should apply to Billy Graham or to Mark Hatfield or to George McGovern.)

The greatest Mennonite evangelist of his time, three quarters of a century ago, cared about American international politics. He saw the mission of the Elkhart Institute (the original ancestor of Goshen College and Goshen Biblical Seminary) in the framework of a mission to proclaim the relevance of reconciliation to the Venezuelan situation and to world disarmament.

need to keep asking God to bless us, we need to appropriate the blessings He has given us in Christ.

We pray for blessings when we need to be blessing God—praising Him, holding up His name for glory, lifting up His greatness and majesty. Praising God is difficult for self-centered, self-conscious pray-ers. But we can begin by refusing to use the term "bless" in our prayers except in reference to God. We can begin by thanking God for the "all spiritual blessings" He has already appropriated for us. Acknowledge to God that He has blessed us with love and thank Him for it. Admit to Him that He has given faith for salvation and thank Him for it. At the moment when strength is needed, thank God for it. The Psalms are filled with prayers which bless the Lord. What better way to bless the Lord than in words already inspired by His Spirit?

In Ephesians one when Paul is praying for fellow Christians, he does not ask God to bless them. Instead he blesses God. "Blessed be . . . God. . . ." This might be an area in which we can follow Paul's example to more effective praying and more blessedness!

The Evil in Enthusiasm

The shocking and obscene news of the slaughter of Israeli athletes by zealots in Munich should give every Christian serious pause.

Some of us, because of a view of the profound sinful nature of man, have been unable through the years to embrace pacifism as an absolute. It has seemed obvious to us that history has presented situations which seemed to require the use of power and force. But the raw violence evidenced in Munich is a costly and sickening argument against simple and unmoderated enthusiasm, or the use of force as the solution to any problem, and makes pacifism more and more attractive.

Some have called the acts of the terrorists irrational. As a matter of fact nothing could be more rational, more logical, more direct than killing those with whom you disagree. All arguments are thus removed in a most efficient manner. Killing is the logical and reasonable extension of a confidence in power and force.

Munich is no more than a breath away from My Lai. Whenever war is declared the zealot has a field day. He now has a license for the use of power, for the ultimate solution—kill. Usually he has a great deal of support, bands play and many respectable people, some disciples of the Prince of Peace, support him. But this is of little consequence, for when all the jingoism and phony patriotism, the irresponsible political speeches, the racism and the plain barbarism always present in the human spirit are removed, what always remains is the logical extension of power, simple solutions which eventuate in the slaughter of innocents.

Certainly the essence of Jesus' temptation in the wilderness was to resist simple answers. At times He had to resist the zeal of some of His disciples, whom He loved. The devil wanted Him to go and to do the simple thing, to use the powers which His Father had obviously given Him, the power over all the kingdoms of the earth. It is only natural to want to do the straightforward thing, the uncomplicated thing. It is only supernatural, however, to have the patience and long-suffering necessary for reconciliation and redemption.

The ever-present inconsistencies of human behavior are easily ignored by enthusiastic and self-righteous zeal. Even in regard to Munich, some nations are calling the terrorists martyrs. Just as we called killing of American Indians victories, while they called them massacres. Life is complicated, a strange mixture of guilt and innocence, right and wrong. But this tincture of sin which has kept some of us from being pacifists can be used as an argument for peace. If man is too complicated and shot through with sin to be

trusted to make peace, how then can he be trusted to make war?

Terrorism is simply the obverse side of simple enthusiasm. The zealot is always wrong, the use of power is always evil. It violates, exterminates, reduces any possibility of relationship and reconciliation to ashes.

The deepest meaning of the incarnation is that God is a mystery and that man reflects that mystery. According to the gospel, the only way a man can be saved is by another man, by love and commitment, even *the Man*.

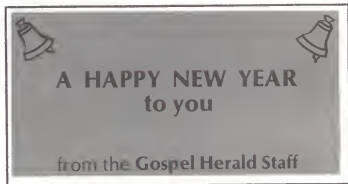
Reconciliation is not required when we have a great deal in common. Redemption and reconciliation best takes place in those with whom we have little if any understanding, which is to say, by definition, those with whom we cannot be coercive, violent, or ruthless.

Jesus made it clear; better to be killed than to kill. A hard saying. Without a belief in victory over death, the resurrection accomplished in Christ, we could not think otherwise than in terms of simple enthusiastic brutalities. But unless we move in the confidence of the resurrection and reconciling power of God, we shall drown in our own bloodlust.

Our shock at the Munich violence, at racism, or any other obscenity is a pathetic bleating when as a nation our bombers create a fiery hell every single day in Indochina, or our youth bomb our university centers. There we are trafficking in the same kind of simple enthusiasm as were the terrorists in Munich.

I am not interested in wallowing in our collective guilt or in pointing the finger at anyone. The eye for an eye Israeli bombing of Arab villages, killing women and children, doesn't relieve the situation because we can now affix some guilt on Israel. Judging guilt is an enervating exercise.

Violence is blasphemy, because God's name is taken in vain, his redeeming character is defiled. We presume to do what He refused to do, namely, to save by force. — Norman R. DePuy



(Editorial in *The American Baptist*, October 1972. Used by permission.)

EASTERN MENNONITE COLLEGE AND SEMINARY

announces a

CONSULTATION ON THE HEALING MINISTRY OF THE CHURCH

**For Pastors and Laymen
January 22 - 25, 1973
EMC Campus, Harrisonburg, Va.**

PROGRAM AND PERSONNEL

D. Rohrer Eshleman, MD
Lancaster, PA

John J. Krahn, MD
Vancouver Island, B.C.

Charles A. Neff, MD
Lebanon, PA

"Sexual Morality"

"Hostilities and Health"

"Healing and Prayer"

"Problem of Human Suffering"

"Healing and Anointing"

"The Church, A Healing Community"

"Facing Emotional Disturbances"

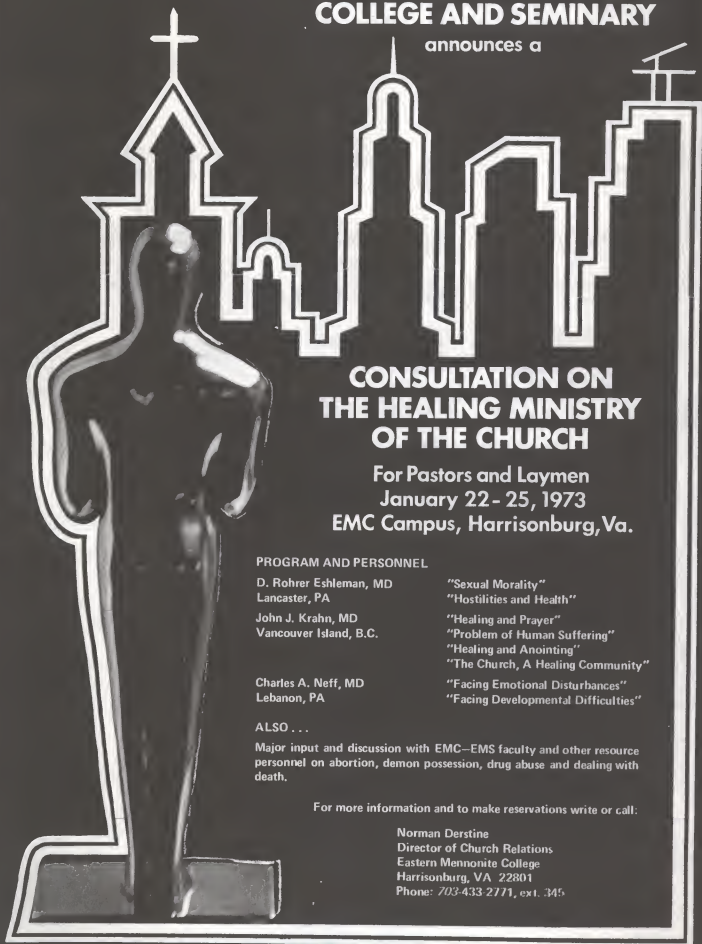
"Facing Developmental Difficulties"

ALSO . . .

Major input and discussion with EMC-EMS faculty and other resource personnel on abortion, demon possession, drug abuse and dealing with death.

For more information and to make reservations write or call:

Norman Derstine
Director of Church Relations
Eastern Mennonite College
Harrisonburg, VA 22801
Phone: 703-433-2771, ext. 345



Where Were You When I Needed You?

by Mrs. Jesse Nofziger

"I was in prison and you crept off quietly to your cellar and prayed for my release. Thank you!
I was naked and in your mind you debated the morality of my appearance.

I was sick and you knelt and thanked God for your health.
I was homeless and you preached to me of the spiritual shelter of the love of God.

I was lonely and you left me alone to pray for me.
You seem so holy; so close to God;

But I'm still very hungry and lonely and cold.
So where have your prayers gone? What have they done?
What does it profit a man to page through his Book of Prayers when the world is crying for his help?"

I wish I knew to whom I could give credit for having written the above lines. I have read them so many times. They remind me of Jesus' words in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these..."

The theme of this article is "The Pattern for Happiness." Happiness is serving Christ by serving others. Billy Graham said, "Happiness is to be at peace with God and to be ready to do His will." It does not come from riches or ease or from the praise of men, but from doing something worthwhile.

Someone has wisely said, "The way to make nothing of our lives is to think too much of them, and the way to make our lives an eternal and happy success is to do with them what Jesus did with His." A candle can light others only when it consumes itself. Jesus' life was a happy one; not an easy one, but one free from trials and heartaches, but a life of satisfaction and peace because He was always obedient to His Father.

Sometimes we understand better the way to happiness when we think of what causes unhappiness. There is no one so rich that he doesn't need another, and there is no one so poor that he has nothing to share.

Where were you when I needed you as a child?

When I begged for a story, you didn't have time;
When I wanted to go for a walk, you were tired;
You promised to fix my broken toy later, but you didn't;
When I asked you questions, you said, "Run along now. Don't bother me." O, you gave me good food and nice clothes and toys, but I needed *you*.

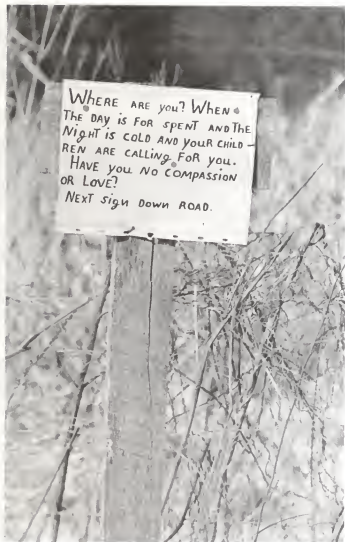
Where were you when our new neighbor needed you?

She said, "I was so far from home and loved ones. I was lonely. I longed to talk to somebody. I cried. I hoped you'd ask me to go grocery shopping with you, but you had to go to a relief sale. I guess I lived too close to you; you didn't see me. O, you sent your little girl over with a plate of cookies. That was nice, but I needed and wanted *you*."

Where were you when I needed you? I was a teenager.

There were so many things I didn't understand and I wanted so desperately to know. I was afraid to ask you. We didn't seem very close. I was embarrassed too. I wanted to know about the facts of life but you acted as if one doesn't talk about such things, and so I had to learn them the hard way—the wrong way. I got into bad company. I was sorry and confessed my sins but you doubted my sincerity. I tried to explain but you were so judgmental, you didn't try to listen. Sometimes I wondered if maybe your lack of love was not almost worse than my fault.

You went to church every Sunday and sang about the love of Jesus, "Blessed Assurance" and "Sweet Hour of Prayer." Why didn't I hear you pray at home? O, I *think* you prayed, but it would have meant so much to me when I went away to college or into service if I could have remembered you mentioning my name in prayer. It would have been so special. I appreciated your letters every week or two, but usually they were just hurried notes.



I felt hurt and disappointed and lonely, but I guess you were too busy. I loved my little room when I came home for vacation. You had it fixed so pretty, but most of all I wanted and needed you.

Where were you when my girl friend needed someone so desperately in whom she could confide—and you betrayed her confidence?

Where were you when people spoke unkindly about your neighbor? You were there and you knew it wasn't true, but you didn't say a word. You didn't "want to become involved. What would people think?" Were you more concerned about what people thought than about what God thought?

Where were you when I needed your confidence and support?

I was a new bride and later an expectant mother. I did not need your meddling and your unasked for advice all the time. Was it so hard for you to let me leave home? O, I understand. I did belong to you, but now I belong to another. The Bible says I'm to leave my father and my

mother and love and live for my husband. This I have done.

Well, all this happened a long time ago. Now you are well up in years. I love you. I know you always loved me too but sometimes we just didn't understand each other. I want your golden years to be happy ones. Each stage in life has its beauties and its joys. I'll come to visit you often. I'll understand when you must strain to hear the things I want to say. I'll understand when your eyes are dim and your steps are slow. And if sometime you should spill coffee on the table, I'll look away and pretend I didn't see. I'll listen patiently when you recall memories of yesteryears, and I'll never say, "You told that story twice today."

Yes, I want you to be happy, because I love you. You're my mother!

(A talk given at Central Church — Women's Fellowship.) ☺

Place for Rules

There is no slave like the man free to do as he pleases, because what he pleases is self-destructive.

A California psychiatrist recently complained that four out of every ten teenagers and young adults who visit his medical center have a psychological sickness he can do nothing about.

According to the *Los Angeles Times*, it is simply this: "Each of them demands that his world conform to his uncontrolled desires. Society has provided him with so many escape routes that he never has had to stand his ground against disappointment, postponement of pleasure, and the weight of responsibility—all forces which shape character."

The psychiatrist adds that "if the personality disorder persists far into adulthood," there will be a "society of pleasure-driven people, hopelessly insecure and dependent."

The *Times* article concluded, "When you take controls of constraint off a youngster, he never learns to slow down or control his drive to demand and do what he wants." So there is a place for law! — Bruce Shelly.

Small Miracle

*I saw a homely woman blossom
Like a flower in the sun,
When her husband said, "I love you"
And praised the work she'd done.*

— Beth Robertson

Alternative to War: A Story Through Documents

Part 3

by Leonard Gross

Nonconforming to the First World War: the Military and the Inducted CO

During the First World War Mennonites generally followed through with the recommendations set forth by the church. The men were inducted, often confined to prison, many of them mistreated, a few dying for their faith. Finally they were discharged. Some suffered imprisonment purely because of angry officials within the military. Others brought on imprisonment out of their own response of overt "righteous indignation." The following set of documents suggests something of the uneasiness at the time of induction; what could happen within the military system, if one were not a part of it yet was still bodily present within that very system; and how the conscientious objector fared at the end of his term of service.

The last document in part three merits special mention. For it anticipates the next step in the lives of many a discharged conscientious objector who was concerned with building up where others had torn down.

Order of Induction into Military Service of the United States

The President of the United States,

To Chriss Graber

Order Number 1446

Serial Number 1026

Greeting: Having submitted yourself to a local board composed of your neighbors for the purpose of determining the place and time in which you can best serve the United States in the present emergency, you are hereby notified that you have now been selected for immediate military service.

You will, therefore, report to the local board named below at Washington, Iowa, at 1 p.m., July 22, 1918, for military duty.

From and after the day and hour just named you will be a soldier in the military service of the United States.

R. H. McCarty
Member of Local Board
for Washington, Iowa

Date July 16, 1918

HEADQUARTERS CENTRAL DEPARTMENT

Chicago, Illinois
September 4, 1918

General)
Court Martial)
Orders No. 614)

Before a general court-martial which convened at Fort Riley, Kansas, pursuant to paragraph 26, Special Orders, No. 179, Headquarters Central Department, July 29, 1918, was arraigned and tried:

Private Emil W. Krieger, Company A, 1st Casual Bn. Conscientious Objectors.

Charges

Charge I: Violation of the 64th Article of War.

Specification: In that Private Emil W. Krieger, CO. A, 1st Casual Battalion, Conscientious Objectors, having received a lawful order from 1st Lieutenant William E. Donaldson, his superior officer, to put on a Uniform of the United States Army, did, at Fort Riley, Kansas, on or about the 2nd day of August, 1918, willfully disobey the same by saying, "I refuse to put this Uniform on," or words to that effect.

Charge II. Violation of the 96th Article of War.

Specification: In that Private Emil W. Krieger, CO. A, 1st Casual Battalion, (Conscientious Objectors) having been told by 1st Lieut. William E. Donaldson, his superior officer, that he would be required in the future to perform

Military Duty, did, at Fort Riley, Kansas, on or about the 2nd day of August, 1918; reply: "I refuse to do Military Duty of any kind."

Pleas

To the Specification, Charge I: "Guilty."

To Charge I: "Guilty."

To the Specification, Charge II: "Guilty."

To Charge II: "Guilty."

Findings

Of the Specification, Charge I: "Guilty."

Of Charge I: "Guilty."

Of the Specification, Charge II: "Guilty."

Of Charge II: "Guilty."

Sentence

"To be dishonorably discharged from the service, to forfeit all pay and allowances due or to become due, and to be confined at such place as the reviewing authority may direct for fifteen years."

The harshest treatment of all was applied to four Hutterites, John, David, and Michael Hofer, three brothers, and Jacob Wipf. C. Henry Smith, in his Coming of the Russian Mennonites (1927), recounts their story, part of which is herewith reprinted:

... When they arrived at camp [Lewis] they were asked to sign a card, promising obedience to all the military commands. Being absolute objectors to war service on religious grounds, they refused to sign. ...

After two months in the guardhouse, the four men were court-martialed and sentenced to thirty seven years which, however, was reduced to twenty years by the camp commander. ... Chained together two by two they were sent [to Alcatraz]. ... During the first 4 1/2 days they received no food whatsoever, and only half a glass of water every twenty-four hours. During the night they had to sleep on the wet, cold concrete floor without any blankets. The next 1 1/2 days they had to stand with their hands extended above their heads crosswise, and were in this position manacled to the bars so high that they could barely reach the floor with their feet. The strain was such that David, the discharged man who is now at home, says he still feels the effects in his sides. ...

At the end of five days they were taken out of the "hole" and brought into the courtyard, where a number of other prisoners were standing. Some of them were touched with compassion at the pitiful sight of the sufferers, and one of them said with tears in his eyes: "Isn't it a shame to treat men like that?" for the men were covered with scurvy eruptions, were insect bitten, and their arms had swollen so badly that they could not get the sleeves of their jackets over them. They had also been beaten with clubs in the dungeon, and Michael had once been beaten so brutally that he fell to the floor unconscious. ...

... They were transferred from Alcatraz island to Ft. Leavenworth. ... They arrived ... at eleven o'clock at night, and were driven through the streets, under much noise and prodding of bayonets as if they were swine.

Chained together at the wrists, carrying their satchels in one hand, and a Bible and extra pair of shoes under their arms, they were hurried on in a cruel manner up the hill toward the prison.

When they reached the gate they were covered with sweat so that even their hair was wet, and in this condition in the raw winter air, they were again compelled to put off their own outer clothing, while the prison garb was being brought to them. It took two hours, till one o'clock in the morning until they were taken into the prison, and by that time they were chilled to the bone. In the morning they were called at five o'clock, and had again to stand and wait out in the cold. Joseph and Michael Hofer broke down and had to be taken to the hospital at once.

Jacob Wipf and David Hofer were sent to solitary confinement because they refused to take up prison work under military control. They had to stretch their hands out through the bars, where they were manacled together, and thus they had to stand nine hours a day on a bread and water diet. This continued for fourteen days, after which they would get regular meals for fourteen days and so on alternately.

When Joseph and Michael Hofer became ill, Jacob Wipf sent a telegram home to the wives of the two sufferers, who took the next train at night accompanied by a male friend to go and see their husbands. Both had small children. To make matters worse the depot agent insisted that the telegram had come from Ft. Riley, not from Ft. Leavenworth and sold them tickets to the wrong place. So they lost a day by going to Ft. Riley; and when they finally reached the military prison at eleven o'clock in the evening they found their husbands so near death that hardly a word could be spoken. When they came again early in the morning Joseph was already dead, and his body in charge of the undertaker. He could not be seen any more, it was said; but his wife, Marie, pushed the guards aside, pressed on through various doors until she reached the Colonel where she plead in tears to be allowed to see her husband once more. She was conducted to the place where the corpse had already been prepared and laid in the casket. She eagerly looked in through her tears; but alas, they had clad her husband's body in the military uniform which during his life he had so valiantly refused to don because it was objectionable to men of his religion.

Michael died a few days later, and was fitted out in his civilian clothes at the special request of his father who had meanwhile arrived. When dying he stretched forth his hands and said: "Come, Lord Jesus, into Thy hands I commit my spirit."

... On the sixth of December, the Secretary of War issued an order prohibiting further handcuffing of prisoners to iron bars, and other cruel punishments. When, however, some of the Hutterian Brethren about five days later went to see Jacob in his solitary cell, he was still handcuffed to the bars for nine hours a day.

... On December 12, pursuant to Secretary Baker's or-

der above referred to, handcuffing to the bars was discontinued at the military prison.

... About this time Jacob became ill, and had to be removed to the hospital, whence his story (which corroborates fully David's account) was first written to the outside world.

... The case of these Hutterite Mennonites is one of peculiar severity; but hundreds of Mennonites and other nonresistants have suffered similar indignities and cruelties in the camp guardhouses and military prisons. If any one has the nerve to call these men cowards, let him do so. At any rate they are living examples of how harmless religious people have to suffer in this enlightened day because their views and convictions do not correspond with the rest.

Theo. H. Lunde.

Chicago, Ill., February, 1919.

DISCHARGE FROM THE UNITED STATES ARMY

TO WHOM IT MAY CONCERN:

THIS IS TO CERTIFY, THAT *Chriss Graber*, No. 3801750, Private Company "A" 1st Casual Battalion (Conscientious Objectors) THE UNITED STATES ARMY, is hereby DISCHARGED from the military service of the UNITED STATES by reason of *Per Circular No. 97 W.D. November 29, 1918. "This is a conscientious objector who has done no military duty whatsoever and who refused to wear the uniform."*

Said *Chriss Graber* was born in *Noble*, in the State of *Iowa*.

When enlisted he was 23 8/12 years of age and by occupation a *Farmer*.

He had *Gray* eyes, *Brown* hair, *Med. Light* complexion, and was 5 feet 8 3/4 inches in height.

Given under my hand at *Ft. Riley, Kansas* this 3rd day of *January*, one thousand nine hundred and *Nineteen*.

(Office of the quartermaster, Finance Branch, Fort Riley, Kansas, Jan. 3, 1919; Paid in full: \$16.72.)

[signed] *J. M. Kite* [signature unclear] *Captain, P. S. Retd (Active Duty)*.

Enlistment Record.

Name: *Chriss Graber* No. 3801750

Grade: *Private*.

Enlisted, or inducted *July 22, 1918* at *Washington, Iowa*.

Serving in *First* enlistment period at date of discharge.

Prior service: *None*.

Noncommissioned officer: *N. com.*

Marksmanship, gunner qualification, or rating: *No Practice*.

Horsemanship: *Not Mounted*.

Battles, engagements, skirmishes, expeditions: *None*.

Knowledge of any vocation: *Farmer*.

Wounds received in service: *None*.

Physical condition when discharged: *Good*.

Typhoid prophylaxis completed *August 8, 1918*.

Paratyphoid prophylaxis completed: *Not completed*.

Married or single: *Single*.

Character: *Good*.

Remarks: *Discharged per Circular No 97 W.D. November 29, 1918. No A.W.O.L. of record. No absence under G.O. 45 W.D. 1914. Soldier is entitled to travel pay and allowances.*

Signature of soldier:

[signed] *Chriss Graber*.

IS NOT RECOMMENDED FOR REENLISTMENT

[signed] *William E. Donaldson, 1st Lieut. Infantry U.S.A., Commanding Company "A" 1st Casual Bn.*

January 20, 1919

TO WHOM IT MAY CONCERN:

This is to certify that *Chriss Graber* has been duly appointed a member of the relief expedition under the direction of the American Committee for Relief in the Near East with instructions to render on behalf of the Committee such service as may be within his or her power in relief of suffering in Western Asia.

The work of this committee is purely humanitarian and is carried on in cooperation with the American Red Cross, without distinction as to race, nationality, or religion.

In behalf of the Committee,

Samuel T. Dutton

Charles V. Vickrey

Chairman Ex. Comm.

Secretary.

F. W. MacCallum
Assistant Treasurer.

Wit and Wisdom

A little learning is a dangerous thing. Ask any little boy who brings home a bad report. — *Baptist Herald*.

The old doctor never had refused a call from anyone, whether rich or poor, but now he was tired.

"Have you any money?" he asked the midnight caller.

"Certainly!" was the reply.

"Then go to the new doctor. I'm too old to get out of bed for anyone who can pay for it."

In answer to a question from someone in the audience regarding the women's liberation movement and the place of women in the world, Bishop Sheen said: "When God created Adam, He said, 'I can do better than that' . . . and He created woman."

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Demons, by Donald R. Jacobs. Herald Press. 1971. 55 pp. Paper, \$9.95.

Don Jacobs admits in this John F. Funk lecture that living among East African people has had a profound influence upon his thinking. In fact, he finds the ministry of Jesus and the message of the New Testament emerging with new power and pertinence in the light of the East African view of life. Then he makes a statement which is all too true and long overdue: "I believe sincerely that the . . . Committee could not have chosen a more pertinent topic . . . because it [demonology] is becoming an issue that is as contemporary as morning news and for many . . . much more consequential." He furthermore states his hope that his essay will stimulate others to further study and expose the nature and activity of spiritual powers.

I commend the Funk Committee and the Mennonite Publishing House for publishing this pamphlet. It will possibly stir up controversy, but Donald Jacobs has earned the respect and confidence of the Mennonite Church both at home and abroad. Let us on this subject doubt our doubts and open our minds to consider the real possibility of malignant spiritual powers! Judging from the evidences of a revival of occult and demonic activity on the horizon, we had better prepare ourselves for a spiritual warfare that could make our past spiritual experiences seem like a spring picnic in contrast. — Gerald C. Studer.

• • •

The Original Revolution by John H. Yoder. Herald Press, 1972. 189 pp., \$5.95.

The immediate theme of this collection of essays is Christian pacifism, but the sweep of the author's analysis and critique takes in the nature and mission of the church as viewed from the radical demands of Jesus' claims on His would-be followers. For too long members and critics of the "historic peace churches" have permitted a view of that position as being an "extra" or special vocation which only a committed—and a not too responsible—minority can afford to take. In fact what is at issue is the way in which the church is to be redemptively present in the world.

In the title essay Yoder discusses the four strategies that have been available and employed by religious communities

in relating to the world throughout history: (1) realism—accept and accommodate to the situation as it really is, as did the Herodians; (2) the righteous revolutionary violence of the Zealots; (3) withdrawal—the outward migration of the Essenes; or, (4) proper religion—inward migration through the separation of "moral" and "spiritual" orders as typified by the Pharisees.

Jesus, however, followed none of these strategies. Instead He implemented fully what had already been foreshadowed in the calling of Abraham to be the father of a new people. In so doing He led the original revolution which requires "the creation of a deviant community with its own deviant set of values and its coherent way of incarnating them."

This "messianic community" was original at several points: membership was voluntary—by responsible decision; it was mixed—racially, ethnically, economically, etc.—in its composition; membership in this new community involved living life in a new way—forgiveness, suffering, sharing, enlisting the gifts of each member on behalf of the whole.

In spite of the clarity of Jesus' originality, the history of the church is largely a defection from the way of the lordship of Christ and an adoption of the various other social strategies outlined above. The implications of this for the missionary are extremely significant. The missionary, to be sure, has largely been an extension of the sending church. Consequently, missionary ineffectiveness in the intercultural situation is in part a reflection of an even more serious unfaithfulness in the sending church. It is to be hoped that there can be a new vision of evangelical faithfulness because it is precisely in the international context that the defectiveness of the traditional strategies is most apparent.

—Wilbert R. Shenk

• • •

Haircuts and Holiness by Louis Cassels. Abingdon Press. 1972. 128 pp.; \$1.75 paper.

Intended as a guide for group discussions, this book is divided into 34 very short chapters. The ideas are relevant and presented in a succinct, thought-provoking manner. In addition, each chapter ends with several discussion-stimulating questions. Cassels covers many topics, from omnipotence to resurrection, drawing on current theological trends to substantiate

his views. I was very excited by many of the things he had to say, and could easily envision a vigorous discussion growing out of a group study of this book. In his introduction, Cassels says, "All we're peddling at this stand is provocation," and he succeeds in doing just that. A good addition for church libraries—strongly recommended for any discussion group, but suitable for individually study also. —Becky Mast.

• • •

God in the Dock, Essays on Theology and Ethics, by C. S. Lewis—edited by Walter Hooper. Eerdmans. 1970. 346 pp. Cloth \$6.95.

Except for a very few, none of these 48 essays have ever appeared in book form before. They have been gathered from many periodicals and journals (mostly British) by the late C. S. Lewis' longtime friend and former personal secretary, Walter Hooper. The reader of these brilliant, vigorous, and often amusing essays will readily see why Lewis has been credited with having "got more orthodox Christianity into more heads than any religious writer since G. K. Chesterton." Lewis turns his fertile mind, inimitable style, and remarkable gift for using analogies to a wide variety of current topics including national repentance, capital punishment, vivisection, and women's place in the church, to mention only a few.

The title is both borrowed from and explained by the quotation from Lewis from which it was taken: "The ancient man approached God . . . as the accused person approached his judge. For the modern man the roles are reversed. He is the judge: God is in the dock." While the essays are sophisticated and rigorously intellectual, they make the Christian reader's mind sing and his heart rejoice at the invincibility of his faith. Lewis has little patience with the liberal's loose views which, like a theologian Dr. Samuel Johnson once described, "tended to unsettle everything, and yet settle nothing." The repetition to be expected in such a compilation of essays written by one man over a period of years is remarkably small in amount. This is a book eminently suited to the college student and the graduate and to the more literary-minded adult. It would make a fine gift to either a Christian or a non-Christian friend with a penchant for vigorous thought on philosophical topics. —Gerald C. Studer

Herald Press Previews 73 Books

Herald Press will publish 25 books in 1973. The roster of authors includes Jan Gleysteen, David Augsburg, Ella May Miller, John Drescher, John H. Yoder, Art Gish, Merle Good, and others.

Heading the list in January is Millard C. Lind's *Biblical Foundations for Christian Worship*, a book devoted to developing a theology of worship for the Mennonite Church. Lind suggests we be cautious in calling all worship celebration. He says, "Worship defined as celebration is too broad; it does not distinguish between Christian and non-Christian celebration." Lind, a resident of Goshen, Ind., is professor of Old Testament and Hebrew at Mennonite Biblical Seminary. Release date is Jan. 6.

Omar Eby's first full-length novel, *A Covenant of Despair* is scheduled for February. Eby now instructs in English at Eastern Mennonite College, after six years of teaching in East Africa. *A Covenant of Despair* realistically portrays the life of the single missionary in Africa. Not the usual mission story, *A Covenant of Despair* reflects the personal struggles of a young man named Ashley Crofton. Ash faces his temptations and the pettiness and pickiness of fellow missionaries. This book portrays the usefulness God reserves for people at the end of their road in despair.

Ring a Dozen Doorbells, by Helen G. Brenneman, author of the best-selling *Meditations for the New Mother*, will be released Mar. 17. The author says, "My purpose in writing this book is to show from examples that there are as many ways of being a woman as there are varieties of individuals. In a day when models in marriage are undergoing change and there is much discussion on the role of women, marriage responsibilities can be restructured in a variety of ways."

Other books coming in 1973 include a look at counseling for divorce, a pictorial history of the Mennonite Church, a fiction story of a 19-year-old Amish farm boy, and a book on simplicity in life-style.



MDS Completes Busiest Year

For Mennonite Disaster Service (MDS) 1972 was the busiest year in its 21-year life-span. Heavy natural disasters, primarily flash and free-style floods, caused swollen streams and creeks, rushing rivers, overflowing lakes, and broken dams and dikes. Normally dry-bed areas carried gallons of water. Meteorologists and amateur weather watchers had never before registered such gigantic amounts of rainfall spilled in such short periods of time over areas sometimes as wide as several states.

Flood disasters were scattered from Maine to Texas to California and from Washington state to Minnesota to Florida. In Canada local floods caused personal losses and community chaos from Richmond, Quebec in the eastern provinces to Alberta and British Columbia in the west.

The only 1972 statistic which was lower than some other years was the death rate for major disasters. In the early 1900s before the advent of complex communications and wireless warnings, a hurricane along the Texas coast pushed the death toll over 6,000. Another severe tropical storm in 1928 battered south Florida taking almost 3,000 lives. In comparison, this year there were 120 lives lost at

Buffalo Creek, W. Va., 240 persons drowned at Rapid City, S.D., in early June, and 230 individuals dead in the wake of the Eastern states' floods three weeks later.

All other public service and personal property damage figures rose sharply above all previous records of American Red Cross disaster service and federal, state, and local governmental disaster departments. At Buffalo Creek, 450 dwellings were tallied and over 1,600 families suffered losses. In Rapid City over 1,200 families lost their residence and 6,025 were affected in some way by flood waters disturbing their property and personal possessions. After surveys were finally completed in the five-state Eastern flood region, it was found that over 7,000 homes were gone and 161,000 families had experienced loss. Small business, commercial, industrial, and agricultural interests counted losses never before equaled. Seventy thousand evacuees fled from their homes in the area of Wilkes-Barre, Pa., the hardest hit city in the East. For four long days the flood victims found refuge with family, friends, and at temporary Red Cross shelters. Upon their return, many found their homes destroyed. They had to be patient until the government could move 6,300 mobile homes into the area for temporary housing. MCC constituent groups and supporters tend to associate phrases like "70,000 evacuees" with refugees of war, earthquakes, typhoons, and monsoons in overseas relief programs, but not with disaster situations so near home.

The MDS program also recorded large increases in volunteer work days this year. In 1968, an average year, MDS units reported about 5,000 volunteer days. But in 1969, the year Hurricane Camille struck, 11,000 days were invested. Activity in 1970 totalled 10,000 volunteer days in long-term reconstruction.

But 1972 has records never before achieved nor anticipated for MDS action. Over 4,000 days at Buffalo Creek, 7,000 days at Rapid City, and 37,000 days for cleanup operations in the Eastern states' flood projects, add up to 48,000 volunteer days. At this time there are eight repairs, rebuilding, and community service projects in operation.

In addition to work days, MDS operated several distribution centers this year for good used clothing, blankets, bedding supplies, household wares, small new appliances, staple foods, and quality used furniture.

If MDS should now stop in its search for service and be satisfied with 48,000 volunteer days, with the 600 homes cleaned out at Rapid City, the 1,300 residences muddled out, and the blankets distributed in Wilkes-Barre, or the many dwellings restored at Elmira-Corning,



David W. Augsburg, popular speaker of the *Mennonite Hour* of Harrisonburg, Va., has completed a series of four pamphlets for publication Feb. 24. The New Life Series are eight-page pamphlets for evangelism visitation titled *What Do You Want?* *What Do You Fear?* *The Book That Reads You*, and *Like Falling in Love*. They are illustrated with four-color photographs. The series leads the reader from awareness of what he wants to awareness that faith is like falling in love.

it would be missing its goal. The genuine motivation of MDS is Galatians 6:2. We go and we come to share burdens, to mend emotionally distraught lives, to bring family circles together again, and to restore order in communities of chaos. As MDS is faithful in its traditional disaster service of cleanup and restoration, temporary dwelling repairs, and reconstruction for the aged and poor, it will continue to open doors for other activities and ministries.

MDS leaders continue to remember that there would not be a program or projects without the congregational contact person and the volunteer. It is only with the dedicated contact persons and willing volunteers that a committed and united Christian Mennonite community as described in Psalm 133 can bring refreshing dew to anxious minds, soothing ointment to torn bodies, and satisfying food to hungry hearts. — Nelson Hostetter

Congregational Evangelism Workshops

The plans for a workshop on congregational evangelism represent the confluence of several streams of concern. In my role as director of the Center for Discipleship at Goshen College, I had been projecting plans for such a seminar while at the same time there was growing concern in the Commission for Christian Education to get at the question of the relationship between Christian education and evangelism.

Planning began in earnest after the fall meeting of the Commission (1970) went on record supporting such a workshop. It was agreed that the Center would plan for the first workshop which was to be experimental in nature. It was our intention to find a format that would be promoted by the Board of Congregational Ministries for use throughout the church. Therefore we called together a representative group of church leaders including James Lapp, Arnold Cressman, Paul M. Miller, Ray Horst, as well as representatives from the Indiana-Michigan Nurture Commission — Dean Brubaker, Delbert Culp, and Arnold Roth. These men met for one day at the expense of their respective organizations to give an overall plan to the workshop. Final planning for the workshop was turned over to the representatives of the Indiana-Michigan Nurture Commission and the director of the Center for Discipleship since the first workshop was to be held in this area.

The first workshop was held in November of 1971. Evaluations by the participants indicated high enthusiasm for the experience. Thus encouraged we decided to offer another workshop the fall of 1972. Again the experience has been greatly

appreciated by the participating teams.

Our approach is based on the assumption that to share Christ we must learn to share ourselves, because God's love and the good news about Jesus is manifested in and through our lives. Further, we believe that the witness must grow out of the reality of Christ's body and not merely individual experience. Therefore, during the weekend we attempt to give participants an experience of sharing in a caring brotherhood and some practice in talking with others about significant spiritual experience. In this context we also try to help them understand better the present cultural and religious setting as well as the many methods and organizations which are currently vying for our attention.

For the second workshop we asked congregations to send teams of from 6 to 12 members in order to strengthen transfer of the experience to the home congregation. Ten congregations from Indiana and Ohio attended with an average team size of nine. Our target is the home congregation — to strengthen its ongoing witness. We are convinced that dynamic teams of persons who have caught a new vision can effect changes in the home group.

The Center is not set up to continue such workshops on a large scale, but because of interest we are planning another one in February here at the college, and we propose to do one at the Laurelville Mennonite Church Center next June. If you are interested in having your congregation send a team, write to me here at the Center. — C. Norman Kraus.

Flood Rehabilitation Continues, Philippines

James Metzler, Eastern Board missionary in the Philippines, had opportunity recently to attend special services of thanksgiving for recovery and rehabilitation after the July floods. James wrote, "Both meetingplaces of the two Laguna congregations were crowded. A father of a large family showed me his daughter, restored to health by our medicine. A mother who was started in embroidery work proudly produced a fine sample. Another man told me how he can provide for his family with the boat and net he was helped to get, and another whose calesa (pony-drawn "taxi") had broken down is earning again. The youth garden at Pila is turning green with tomatoes, eggplant, squash, Chinese cabbage, and other greens. They're hoping to make enough funds [available] to help some financial "dropouts" in their group have the two dollars they need per month to continue going to school.

"A real answer to prayer has occurred

for Missions Now," James also reported. "The MEDA office in Akron has notified us that our request of a \$5,000 loan for a hog breeding project has been approved. A local committee of Brother Sacapano, chairman (head of Missions Now, and independent Philippine mission); Brother Abanco, treasurer; and myself, secretary; will supervise the project. It is called MEDAP (Mennonite Economic Development Association — Philippines). The piggery will be built in Laguna, beginning with 12 sows and one boar. Most of our stock will come from a purebred herd which was originally donated by Heifer Project, Inc. to the Philippines."

Spanish Broadcasts, Silver Anniversaries

Editor's Note: Last week's Gospel Herald carried a summary of Spanish broadcasting in Mennoscope. For space reasons we could not carry the full story. Since some of the facts have been printed in bits and pieces, this write-up should provide context and interpretation.

The Beginnings

In 1947, Lester Hershey began pastoring the Calvary Mennonite Church in La Plata, P.R. At the time, Paul Lauver was also pastoring a church in Pulguillas.



Lester Hershey

"We began the broadcast work," Lester says, "to reach individuals in our two communities who were not attending our services."

"Although a radio station was being built in nearby Caguas, we decided to broadcast from WPAB in Ponce, a city along the southern coast of Puerto Rico, since it was more powerful. Each Thursday we drove to Ponce, produced a live broadcast which was then called *The Voice of Calvary*, and returned. These first broadcasts were released on free time."

The first stations to be used after WPAB in Puerto Rico were in Haiti, Panama, and Costa Rica, all three gospel broadcasting stations in need of programs. Contact was made with these stations at the suggestion of Pan American Broad-

casting Company in New York City.

The next station to release the program was Radio Internationale, Tangiers, Spanish Morocco, Africa. This release covered the country of Spain by long wave.

"At the beginning we did not receive many letters from radio listeners," Lester comments. "However, we did hear of people who were listening and they personally would tell us that they were enjoying the broadcast. When we began broadcasting into Spain, we began to receive correspondence from radio listeners in that country."

Finding Support for the Broadcast

About the only expense in producing the broadcast at first was car travel to and from Ponce. As the broadcast work expanded, however, the need for more resources grew.

"In 1952, J. D. Graber visited us in Puerto Rico," Lester says, "and asked if we would be interested in joining with the *Crusaders for Christ*, forerunners of the *Mennonite Hour*, to form a new radio committee which would become the official radio branch of the Mennonite Board of Missions at Elkhart, Ind.

"We considered this possibility rather reluctantly because we did have some financial connections with the *Calvary Hour* which William G. Detweiler founded.

"After prayerful consideration, we decided that since I was a missionary under the Elkhart Board of Missions we should use our broadcast as the official Spanish broadcast for this Board. This was consummated in 1954, and we changed the name of the broadcast from *The Voice of Calvary* to *Audicion Luz y Verdad*, which means Light and Truth Broadcast."

Luz y Verdad Expands

Shortly after this the Mission Board supplied recording equipment for *Audicion Luz y Verdad*. A control room for recording was prepared in the rear of the church at Betania in the Pulguillas community and a chorus was organized to provide music for the broadcast, with the church auditorium serving as the recording studio.

As the work grew, more personnel were added. Mary Ellen Yoder, who had come as a Voluntary Service worker in a children's home in the capital of Puerto Rico, became Lester's secretary after the VS position did not materialize. Samuel Rolon, a Puerto Rico Mennonite pastor, began correcting correspondence courses. Lester's wife also helped on a very limited basis.

Today *Luz y Verdad* carries on an extensive follow-up ministry. There are eight Bible correspondence courses in Spanish. Three of these are translations

from the English courses which Mennonite Broadcasts uses. The others are purchased from World Gospel Crusades in Mexico.

Two radio messages are printed each month. At the present time about 34,000 tracts of each title are printed and mailed every other month. Many listeners are personally counseled through letters, and some tracts are purchased to send out to these people. Anna Kay Massanari counsels the men who write in. The follow-up work is carried on by four branch offices: in Tarrasa, Spain, where Angel Abrodo directs the work; in Arrecifes, Argentina, directed by Eduardo Alvarez; in Mexico City, Mexico, directed by Paul Godshall, and in Tegucigalpa, Honduras, under the direction of Constantino Saucedo. In 1971, more than 52,000 Bible correspondence lessons were corrected by these five offices.



Marta Alvarez



Marie Torres De Dorantes

Over the years a number of other Spanish language broadcasts have been started other than *Luz y Verdad*. The second oldest Spanish broadcast, *Corazon a Corazon*, was begun in 1965. The speaker is Marta Quiroga de Alvarez, the wife of an Argentine pastor who also heads the follow-up office in Argentina. The program was started to meet the needs of women in Latin America. In the beginning the broadcast was divided into three parts. First, a question from a radio listener was answered. Then, Marta gave a message discussing the need of the homemaker, finishing with a poem which would be related to the previous subject. Today, the broadcast consists mostly of her message, given in several segments and tied together by musical bridges.

"Our missionaries in Mexico sensed the need for a women's broadcast also," Lester comments. "They felt, however, that the voice of an Argentine woman would be objectionable to a Mexican listener. So they started their own five-minute broadcast to homemakers called *De Corazon a Corazon*, using Marta's messages prepared in a little different way." Maria Dorantes, a Mexican homemaker who found faith through listening to *Luz y Verdad*, is the speaker on this five-minute weekly broadcast released to some 20 stations in Mexico and 27 in

other Latin American areas.

A third broadcast, *Comentando*, was begun in 1972 with Dan Nuesch, a Mennonite pastor in Argentina, as the speaker. Dan is employed by the Billy Graham Association on a full-time basis. The program is a five-minute daily broadcast that uses a theme song set to guitar music and a current event to attract attention. The speaker then sets the current event in religious perspective. A New Testament is offered at the close of the broadcast, which is now released on four stations in Argentina and 50 stations outside of Argentina.

"The Greatest Week in History," a series of seven Easter newscasts, was first produced in 1969 and released over 89 stations. Last year it was released over 346 stations in Latin America. Two 60-second Spanish TV spots were adapted from English spots produced



Armand Hernandez



Dan Nuesch

by cooperating Mennonite groups.

New Developments

There is a trend to shorter broadcasts in Latin America, but there are still listeners who like to hear a complete discourse on a particular subject, religious, political, and the like. An increasing number of stations, especially where influenced by the U.S., are using shorter programs, but prefer religious programs on Sundays. *Luz y Verdad* began as a thirty-minute broadcast and later was changed to 15 minutes. The 5-minute broadcasts, *De Corazon a Corazon* and *Comentando*, and the radio and television spots and seasonal programs are shorter programs designed to fit weekday programming.

A major new development in the Spanish language broadcast work was the formation of an executive board of Latin American Mennonite leaders who are now fully responsible for the work. In 1971, a meeting was held in Bogota, Colombia, at the request of Mennonite Broadcasts. National leaders from Mennonite churches in Argentina, Colombia, Mexico, Honduras, Dominican Republic, Puerto Rico, Costa Rica, and a person representing the Spanish-speaking churches in the United States were invited to attend this meeting. The purpose of the meeting was to discover

trends in radio broadcasting in Latin America and the particular needs of the Mennonite groups in these areas. Some by-laws were prepared by these delegates and sent to the board of directors at Mennonite Broadcasts for review and approval. The board of directors approved the creation of an executive board of Latin American Mennonite leaders to assume full responsibility for the Spanish-language broadcast work. National representatives from the countries mentioned above ratified the creation of such an executive board at its Apr. 10-12 meeting this year at which time it became operative. It is hoped Mennonite leaders from other countries in Latin America will join this new board, which is named Junta Ejecutiva Latinoamericana Para Audiciones Mennonitas (JELAM). In Spanish this means Latin American Executive Board for Mennonite Broadcasts. The second meeting of this board was held Nov. 16-18.

Into the Future

Looking into the future, Lester hopes to see more Spanish churches helping to support the broadcast work both with their prayers and gifts and personal involvement. A news bulletin telling of the Spanish-language broadcast work has been started. "It is hoped the bulletin will provide more information about the broadcast work to our Spanish churches," Lester says.

A study is under way for a new youth broadcast. The creation of such a broadcast will be discussed at the next JELAM Board meeting. There is also a need for more television spots that reflect the Latin American life-style, rather than the life-style of North Americans.

One of the urgent needs of JELAM is to find an executive director for the board. Armando Hernandez, in his capacity as President of JELAM, is currently serving as part-time director for the JELAM Board until an executive director is chosen. Mennonite Broadcasts continues to subsidize a major portion of the Spanish-language broadcast work.

—J. Allen Brubaker.

Fertilizer and Literacy Applied

Carl Hansen, Eastern Board missionary in Ethiopia, reports that he and two assistants have contacted 120 farmers in the Bedeno area and have shown them how to use fertilizer on a few square meters of their land. Hansen has used small areas on the mission property to prepare demonstration plots for improved grasses and a type of beet to feed to cattle. He

is also teaching farmers the importance of terracing to preserve topsoil.

Bread for the World, a donor agency in Germany, has approved a grant of \$20,000 to be used by the Meserete Kristos Church Development Board over a three-year period in the Deder and Bedeno areas. Carl Hansen has been appointed administrator of the development program.

The Meserete Kristos Church sees agricultural development as a means to make the gospel message practical and understandable. Hansen plans to teach the farmers along with their sons in their villages without removing them to a formal school situation. Literacy and Bible teaching are a part of the development program.

Sudan Survives 17-Year War

Sudan, the largest country in Africa, has a population of 15 million. It was part of one of the great ancient civilizations; for a period, the Egyptian pharaohs reigned from Khartoum, the modern-day capital. This country has known the humiliation of colonial domination longer than most African countries. Egypt and England, separately or together, ruled Sudan from 1821-1956. Sudan has suffered one of the longest civil wars in this century. The role the church played in reconciling the two sides is a glorious switch from the traditional approach of simply binding up the wounds; that is, the church helped heal the cause and not only the effect.

The Sudan is inhabited by two extremely different types of people. The majority, Arab and Muslim, live in the north and have always dominated the south, which is black and Christian or animist. The Arabs have natural links to North Africa and the blacks are closely attached by race, religion, and culture to the rest of black Africa. The British ruled Sudan as one nation but applied very different policies to the two regions. The government formed at the time of independence (1956) heavily favored the Arab north. Southern soldiers rebelled and the long war had begun.

The South Sudan Liberation Movement (SSLM), commonly called the Anya-nya, received little help from abroad. Yet they effectively ruled the countryside while the government forces controlled the towns and main highways. Hundreds of thousands of southerners were killed or maimed by Arab soldiers. About a million became displaced persons; 200,000 fled to neighboring countries. After 17 years of continuous war, the south lay in complete ruin.

For many years, various church agencies administered relief programs for the refugees outside of Sudan and to a lesser

extent within the country itself. In 1971, representatives of the north and south met in Ethiopia along with several church leaders who acted as intermediaries. Among these churchmen was Kwodo Ankrah, a Ghanaian who studied at Goshen College and is now a staff member of the World Council of Churches. A final agreement was signed in February 1972 and ratified the following month. Mr. Ankrah reported that enemy leaders excitedly hugged and embraced each other.

The peace agreement demanded concessions from both sides. The government agreed that Sudan should not be an Islamic republic and the south gave up the idea of secession. The south was granted a large degree of autonomy with its own assembly and executive and police force but remained unified with the federal government which controls all foreign affairs and external defense. The new government, now having a larger representation of southerners, also made provision for a massive reconstruction and development program and invited government and church agencies to help.

Many of the larger church agencies moved in quickly with emergency relief supplies such as food, clothing, blankets, seeds, and tools. Transportation was extremely difficult because of poor roads, destroyed bridges, and virtually non-existent communications. These problems were further complicated by instability in neighboring Uganda, thus cutting off a major supply route to the south.

Most of the church agencies worked through the Commission for Relief and Rehabilitation (CRR) under the auspices of the Sudan Christian Council. A group of evangelical missions formed a separate group and called itself the Africa Committee for Relief of Southern Sudan (ACROSS).

The CRR sent out an appeal for an experienced person who could help coordinate activities. Mennonite Central Committee and Eastern Mennonite Board of Missions offered to sponsor Harold F. Miller, a veteran of relief and development work in Tanzania, and his family for a period of six months before returning to his work in Tanzania. This offer was eagerly accepted. Upon arrival in Khartoum, Harold was designated "Projects Officer" and is expected to coordinate and publicize projects in the south which need funds from donor agencies.

Harold reports that there has been considerable debate as to whether the situation is an "emergency" or whether it is merely "urgent." Importing food is not a high priority since the refugees are harvesting their crops, though meager, about this time of year. They will thus return to Sudan with some food which can be supplemented by U.S. "surplus" commodities coming into the country.

The current order of priorities is: (1) the building of some 15 reception centers for returnees which will eventually be converted to school buildings, (2) building and rebuilding of schools and hospitals, (3) establishment of "nucleus" villages. There is also strong interest in rebuilding churches in the south since such buildings are a powerful symbol of hope and strength for returning southerners.

MCC expects to continue involvement in the rehabilitation of southern Sudan. At present the CRR is actively interested in a Dutch civil engineer and a Canadian pharmacist that MCC is offering. The need is great for personnel qualified in medicine and in the various aspects of community development. The demand for teachers will undoubtedly develop sometime in the future when communities are more stable.

One naturally wonders how the church survived through 17 years of war that not only caused much suffering, but also isolated most of the south from the rest of the world. Once again the church has proven to be a pillar of strength in time of suffering. An Anglican bishop recently returned from a trip in the southern countryside where he visited the uprooted members of his diocese. "There is a spirit of unity prevailing among people living in the bush. Difficulties have welded them into oneness," he reported. "I was moved by the zeal our people have toward God. Their hymns are all in praise of Him. Most of the songs were composed during the war and they call on God to deliver them from the dangers of war as He did the children of Israel. But those which have been composed after the agreement praise God for finding a solution to what seemed to be an everlasting war in the south." Optimism is high. Reconciliation seems to be real. —Ray Brubacher, MCC Africa director

In-Service Training for Ghana Church

An in-service training school, sponsored by the Mennonite Church in Ghana, was scheduled to meet Dec. 11-16, reports Laurence Horst, who with his wife, Marian, recently returned for their second term as missionaries with the Mennonite Church in Ghana. The Horsts serve with Mennonite Board of Missions, Elkhart, Ind.

Purpose of the school is (1) to keep encouraging study and development among the church leaders from the 15 congregations and (2) provide opportunity to involve younger persons in training for work in the local congregation. The training sessions are also times of really getting acquainted on a deeper level, Horst says.

The Ghanaians on the planning committee for the sessions determined the

special curriculum needs and the persons to teach. Subjects include Mennonite history, English, the Christian home, literacy, prayer sessions, book study — Timothy,

church administration, homiletics, music, and church union study. "It sounds like an imposing curriculum," says Horst, "but there is a teacher for each subject."

Mennonite History Calendar Contest: Adults Are Asked to Help

1 991 First issue of THE CHRISTIAN WITNESS of the Brethren Mennonite Brethren Conference	2 1864 Swiss, Charles Branson, with Isaac Tiedtke in the Mennonite Brethren in Christ Church	3 1857 First issue of the Mennonite QUARTERLY REVIEW	4 1894 A Mennonite by Emperor Charles V makes Anabaptism punishable by death	5 1827 Felix Adams drowned in the Lincolnton River; first martyr to die at the hands of the Protestant authorities	6
7 1848 Of slaves Anabaptists caught in Berlin (Prussia) were sent, seven are released	8 1861 First issue of CHRISTIAN LIVING	9	10 1824 Carl Grimm permission for Mennonite migration to Switzerland	11 1894 A Mennonite by Emperor Charles V makes Anabaptism punishable by death	12
13 1825 Berno Jakob Finger, a Mennonite lawyer who has been Minister of state	14	15 1828 Johann "Hans" Olney calls from Berlin that there are Mennonites in Berlin	16 1828 Olney calls from Berlin that there are Mennonites in Berlin	17 1828 Olney calls from Berlin that there are Mennonites in Berlin	18
19 1828 Olney calls from Berlin that there are Mennonites in Berlin	20 1828 Olney calls from Berlin that there are Mennonites in Berlin	21 1828 Olney calls from Berlin that there are Mennonites in Berlin	22 1828 Olney calls from Berlin that there are Mennonites in Berlin	23 1828 Olney calls from Berlin that there are Mennonites in Berlin	24
25 1828 Olney calls from Berlin that there are Mennonites in Berlin	26 1828 Olney calls from Berlin that there are Mennonites in Berlin	27 1828 Olney calls from Berlin that there are Mennonites in Berlin	28 1828 Olney calls from Berlin that there are Mennonites in Berlin	29 1828 Olney calls from Berlin that there are Mennonites in Berlin	30
31 1828 Olney calls from Berlin that there are Mennonites in Berlin	<div style="text-align: center;"> <h1>January</h1> </div>				

Beginning this month, *On the Line* will feature a Mennonite History Calendar each month. This calendar will highlight significant dates in Mennonite history from 1525 to the present.

Richard Crockett, marketing manager for Herald Press, has prepared the list of dates in Mennonite history for the calendar. The dates include events from the whole Anabaptist family tree. Before coming to the Publishing House he worked two years in the Mennonite Historical Library at Goshen, Ind., while studying for a BA in history. He has a special interest in church history.

Jan Gleysteen has illustrated the calendar. He has spent the last four years enlarging on his interest in Mennonite history by taking several leaves of absence to study Mennonite history on location and to introduce others to these places.

The calendar is not finished. For instance in the January calendar the 26th has no entries but the 25th has two: 1615 b. Govert Flink, Mennonite artist and pupil of Rembrandt; and 1525, the first adult baptism among Anabaptists—Georg Blaurock. Readers of *On the Line* are being asked to help fill in the blanks. Any child who can discover a significant happening as recently as last year that should be in the calendar is urged to send it in. This may be something that happened in his community or to a family member or acquaintance. In fact, the events need not be only happenings on

dates that are blank in the calendar. They may also add to other important events already listed in the calendar.

In most contests for children, adults are asked not to help. In this contest you are urged to give all the help you can. If your child finds a date that is not included, help him think through whether it was an event of significance in Mennonite history and whether it would be of more than local interest. Encourage your child to submit it to *On the Line*.

Look at the Jan. 7, 1973, issue of *On the Line* to see what sort of dates have already been found for January. Jan. 23 is the date of the founding of the Mennonite Hospital at Bloomington, Ill. Jan. 25 lists the baptism of Georg Blaurock, the first adult baptism among Anabaptists. Jan. 29 is the birthday of Thieleman Jansz van Braght, author of *Martyrs Mirror*.

The requirement is that a child, age 9-14, will need to be the one to submit the information in order to be eligible for the prizes.

The dates should be sent to:
On the Line
Mennonite Publishing House
616 Walnut Avenue
Scottsdale, Pa. 15083

A committee of judges will decide if the dates are of significant importance to merit a place on the calendar. Any child who sends in a date that is used will receive a prize.

Church Development in Pombos

Shirley and I have always felt that we need to participate in the activities of the church because we are Christians. When we arrived in Pombos, Brazil, as Mennonite Central Committee (MCC) volunteers, we decided to attend a church regularly, but not to involve ourselves in activities already being performed by Brazilians. We felt it was important to show Brazilian church members that Americans do not always function as leaders and that we are satisfied with their leadership.

We found a growing Presbyterian church that we liked in Pombos. The activities of the church include Sunday school, worship services on Sunday evenings, two midweek meetings, a youth group, and a choir. The pastor, Senhor Lima, lives in Recife, about 35 miles away, and he comes to Pombos two to four times a month.

The fact that the church was functioning so well reinforced our idea that we wanted limited involvement in authoritative positions in the church. We decided specifically that we would not teach Sunday school or play the organ.

But the pastor had other things. He asked us to sing on several Sundays and asked Shirley to give a talk to the women's group. He also convinced us to enroll in an interesting course the church was offering. Part of the course focused on how to organize the educational system in the church. He appointed our class of six to be the first educational committee.

With this came what we felt was a little too much. Pastor Lima invited Shirley to teach in the primary department. He said that the present teacher was not well educated and attendance was dropping.

We didn't know what to do since we had promised ourselves that we would not teach. On the other hand, if we were in our home church we would want to be involved in such church activities. We thought and prayed about the matter. Finally we decided Shirley would teach with certain conditions. At least one other person would teach with her, and in the process, learn from her. After a few months Shirley would gradually let the other person take over.

Then we went to tell Pastor Lima of our decision. The discussion turned out to be one of the most rewarding and informative we have had with him. We explained our position. He understood and explained his position. He said that the church had always been dependent on one person for leadership—first a missionary, then a layman, and now the pastor. If he doesn't order something, it doesn't get done.

We have started what might be called another project with the pastor. The project will include organizing an edu-

cational committee, selecting more Sunday school resources, and encouraging more participation of all church members.

—Don and Shirley Kempf

Judicial Ruling on Amish Explained, EMC



Three principal speakers in EMC's "Symposium on Conscience and Society," William C. Lindholm, Leo Pfeffer, and John A. Hostetler.

On Dec. 8, 1971, attorneys argued before the United States Supreme Court that requiring Amish children to attend high school was a violation of their religious freedom. On May 15, 1972, the high court ruled that states cannot force the Amish to attend school beyond the eighth grade.

Exactly one year later, persons involved in the case—known in legal circles as Wisconsin vs Yoder—reviewed the suit and discussed its implications in a day-long "Symposium on Conscience and Society" at Eastern Mennonite College.

The symposium opened with a defense of Amish religious freedom by William C. Lindholm, who outlined the history of the National Committee for Amish Religious Freedom that he helped organize in 1967.

Lindholm referred to the parable of the Good Samaritan in justifying his involvement as a Lutheran pastor in the Amish dilemma. "I heard what the authorities were doing to harass Amish children in Iowa, my home state, and wrote a letter of protest to my uncle, who happened to be superintendent of public schools there," Lindholm explained.

He said that his contacts with and responses from a number of lawyers on the Amish question "further convinced him that the Constitution evidently doesn't mean what it says in its guarantees of religious liberty."

The Michigan pastor went on to praise the Amish, who he said are "flying in the face of modern voices that say life is measured by progress."

"The Amish are here to remind us that it is better to 'be' something good

than to 'make' something good. They are calling us to examine our own myths," he said.

Lindholm referred to a quote attributed to Protestant historian Franklin Littell: "Buggies and bonnets are far less harmful than the technically competent barbarian who may blow up the world."

Lindholm concluded by saying, "How I wish we were as dedicated as the Amish, who demonstrate a profound wisdom in their simplicity."

Leo Pfeffer, a Brooklyn, N.Y., lawyer and authority on church-state relations, said the Amish case raises ongoing questions beyond the meaning of religious freedom and the relationship of church to state.

The case questioned the extent to which a democratic state may intervene in the lives of private citizens, Pfeffer said. He also wondered whether in a democracy the state has the right to act on behalf of its citizens against their will or to force them to act for their own good.

The lawyer identified a second question as whether the state had priority over the will of parents. If an Amish child wanted to go to a public high school but his parents said no, could the state "protect the child from his parents?" Mr. Pfeffer asked.

The case also zeroed in on the rights of the Amish to maintain a distinct way of life. Mr. Pfeffer questioned whether the state has the right to dictate if and how everyone should be culturally uniform.

"The right to be left alone is a vital part of religious freedom," Mr. Pfeffer summarized. He submitted that if the Amish had refused to send their children to school for other than religious reasons, the Supreme Court probably would have ruled against them.

Harrisburg attorney William B. Ball, who conducted the three-year defense of the Wisconsin Amish, said Friday afternoon that a key question in the case was: Just what is religion? He noted that the state of Wisconsin "confined religion by defining it. They said religion is merely worship."

The lawyer said that for the Amish "religion is communal and the community is religious."

He explained that religion includes "the freedom to believe and the freedom to act. The state insisted religious freedom was only the freedom to believe."

In building his case, Ball said that the defense had to prove the sincerity of the Amish religion, to show that the state had violated the Amish religion, to prove that there was "no compelling state interest" involved, and that keeping Amish children out of public high schools posed "no significant threat" to the state.

This article adapted from *The Hartshornburg Daily News-Record*. Reprinted with editorial additions by permission.

The most interesting point of the case, Ball pointed out, came when John A. Hostetler, an anthropology-sociology professor at Temple University, was on the witness stand.

The prosecutor was discussing the purpose of education with Hostetler and asked him if the purpose of education wasn't "to get ahead in the world," the lawyer recalled.

"It all depends on which world," Hostetler replied.

Ball also noted that the local district attorney rested the legal portion of his argument on theories of education under Bismarck, the "Iron Chancellor" of Prussia during the nineteenth century.

But the school board won its case and the Amish appealed to the district court, which upheld the lower court's ruling. Finally at the Wisconsin Supreme Court the Amish case began to turn.

The Wisconsin Supreme Court ruled 6-1 in favor of the Amish, which led to what Ball called a "big surprise"—the state appealed to the U.S. Supreme Court.

The high court sided with the state supreme court and voted 7-0 in favor of the defendants—a "landmark decision," according to Ball.

Following Ball's address, Hostetler discussed the cultural factors that made such a case possible.

He noted that a Lutheran pastor, William C. Lindholm, "took the case out of the Mennonite family and put it in perspective concerning religious freedom for other denominations."

A second factor was that the state of Wisconsin, rather than the Amish, appealed to the Supreme Court.

Third, because the Wisconsin settlement was relatively new, there was no "central bureaucracy" of Amish bishops to interfere with the local decision to take the case to court.

Abe J. Miller, a former Amish schoolteacher from Apple Creek, Ohio, told his audience that "the Amish are not against education; that is not why we don't go to public high school." He noted that when Amish gain higher education they generally leave the church and their community.

Miller said he thinks that people continually search for contentment in materialistic ways, while the Amish have already found it "in their way of life and in the Lord."

Miller added, "Please don't feel sorry for the Amishman driving a buggy. We do this because we want to. I am an Amishman by choice."

Grant M. Stoltzfus, chairman of the symposium planning committee, expressed gratitude for "the excellent representation and interest on the part of

the EMC community and numerous out-of-town guests."

He said that cassettes or reel-to-reel tapes of all addresses are available by contacting him and that the day's proceedings will eventually be published in a journal dealing with church-state relations.

73 Graduate Summer Seminar Set

The Summer Seminar for Mennonite Graduate Students "continues as one of the most effective seminars and is rated as representing the best spent dollars in Mennonite education," says Virgil J. Brenneman, secretary for Student Services, Mennonite Board of Missions, Elkhart, Ind.

The 1973 Grad Seminar has been planned for Aug. 18-28 at Camp Amigo in southern Michigan. Directed by Helmut Harder, Winnipeg, Man., the seminar also features resource persons Walter Klaasen, Waterloo, Ont.; Willard Swartley, Harrisonburg, Va.; and John Lapp, Goshen, Ind. Other staff persons are to be named.

Intended for grad students and college seniors anticipating graduate study the seminar provides leadership training in a concentrated exposure to theological, biblical, and Anabaptist studies relating these to contemporary issues and concerns.

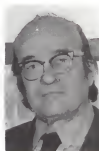
Some Mennonite students, in the 1971 seminar, for the first time recognized Mennonite and Brethren churches as part of the free church tradition. Participants also considered the implications of being a community of faith for facing the complex challenges in a country or countries tortured by a crisis of the human spirit. The 1971 seminar was characterized by an examination of old-new perspectives and examining the Scriptures and history for an understanding of what it means to be the new community of faith. One participant suggested future

seminars also include more physical activity.

Scholarships, according to need, are available for accommodation and travel costs. Thirty participants, besides staff, are anticipated.

Smucker Visits Seminaries

Recent guest of the Associated Mennonite Biblical Seminaries was Donovan Smucker, teaching professor in the social sciences to engineering students at Conrad Grebel College and the University of Waterloo, Waterloo, Ont.



Donovan Smucker

In a three-day visit, Smucker shared his vision and experience in the task of helping students in nonchurch-related university settings gain a broader perspective concerning their moral responsibilities in society.

The model of "theological" education in a secular context which he presented is not designed to invade or reject the structure of technological society. Rather, he hopes that persons who have been in his classes will be able to speak clearly to some of the vital moral issues of their professions.

Smucker also shared from his own life pilgrimage in a chapel presentation and in numerous individual contacts. He had previously been associated with Mennonite Biblical Seminary when it was located in Chicago and during its first year in Elkhart. He has also served in Presbyterian higher education as dean of the chapel and professor of religion at Lake Forest College and later as president of Mary Holmes College at West Point, Miss.

mennoscope

Evangelism — Good News or Bad News?

At the suggestion of the Probe 72 executive committee, the Mennonite Central Committee Peace Section has published three papers on evangelism presented at Probe. The 22-page booklet, *Evangelism — Good News or Bad News?* includes articles by Frank H. Epp, associate professor of history and communications on Conrad Grebel College, University of Waterloo, Ontario; John K. Stoner, pastor of the Bellevue Park Brethren in Christ Church, Harrisburg, Pa.; and John E.

Toews, assistant professor of religious studies on Conrad Grebel College.

Stoner, Epp, and Toews probe into the heart of being-showing-telling the good news in Jesus. Their insights are often surgically sharp. Since Probe 72 the three essays, "Which Call?" "Which Gospel?" and "Which Kingdom?" have been adapted for other than Mennonite audiences. The Probe executive committee feels that one contribution Mennonites can make to the larger church community in Key 73 is to raise the issue of the nature of evangelism. The three writers conclude that evangelism, peace, and discipleship

should not be separated.

Howard Hershberger, Hesston, Kan., and Ivan Miller, Hutchinson, Kan., are two new appointees to the board of Prairie View Mental Health Center, Newton, Kan. Hershberger, an employee of Hesston Corporation, is the representative of the South Central Conference; Miller, a minister in the Conservative Mennonite Church, is the representative of that group.

Margaret Martin left the U.S. on Dec. 10 for her fifth term of service in Germany. She will continue to involve herself in women's work.

A new maternal-child health clinic is held every morning Monday through Friday under the direction of Paul T. Yoder in the hospital chapel at Nazareth Hospital, Ethiopia. Carley Brubaker is the nurse in charge, assisted by Lucille Boettger. Other workers are Ato Beyene's wife, Yechalu, who serves as interpreter, and Tsehai Eshete, a primary dresser graduate. Carley hopes to do health and nutrition teaching for the mothers who come.

In his article, "Funds for the Churchwide Program," in the Dec. 12 issue of *Gospel Herald*, Ivan Kauffman mentioned various Mission Board programs as receiving portions of the \$38 per member asking for Mennonite Board of Missions for the coming year. Mennonite Broadcasts, Inc., is omitted. Boyd Nelson wrote a letter of clarification. He said, "Although it has its offices at Harrisonburg, Va., MBI also receives operational funds from our Board's budget. I call this to your attention because approximately one sixth of our contributions (approximately \$500,000) are used for radio, TV, bookrack evangelism, and follow-up for mass communications."

There is a typographical error in the article, "A Dangerous Opportunity," on page 1044 of the Dec. 26 issue of *Gospel Herald*. In the third paragraph of the article, the line which reads "the 1932 Dordrecht Confession," should read "the 1632 Dordrecht Confession."

Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26. The faculty will be Herman Glick, principal. Christian Charles, Charles Gogel, Noah Hershey, Elam Stauffer, and Martin Reisser.

Mr. and Mrs. Edwin Weaver will be returning to the USA on Jan. 7 after having spent three to four months in India.

The Stanley Friesen family is scheduled to leave the USA on Jan. 21, after six to seven months of furlough, for another term of service in West Africa.

Ella May Miller, Heart to Heart speaker, will address an all-day women's retreat planned for Jan. 27 at the First Mennonite Church in Brooklyn, N.Y.

Change of address: Terry Burkhalter from Canton, Ohio, to Laurelvill Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666

New members by baptism: one at Lysinde, Lyndhurst, Va.; nine at Beth-El, Milford, Neb.

readers say

Submissions to Readers Say column should comment on printed articles.

The Dec. 5 issue of *Gospel Herald* has an interesting article describing various organizations, involved in getting Bibles into communist countries.

Some of these groups were commended for their accomplishments, while others seem to be unworthy of our support.

Bro. Studer gave a warning, which deserves to be repeated: "People will have to be convinced in their own minds as to where they wish to put their resources and prayers. But they must never underestimate the possibility of independent boards taking unfair advantage of well-meaning Christians by their glossy, multi-colored, 'orthodox,' and touching promotional material which appeals to the imagination, but which may not do a responsible job of carrying out the Great Commission."

I hope Gerald Studer will continue to study and expose, if necessary, various religious organizations demanding support.

It might be well to read the Nov. 7 issue of *Gospel Herald's* article, "Mennonite Minorities Assembled in Elkhart," because it describes the allotting of mission funds and their intended use. . . . Paul M. Nolt, New Holland, Pa.

Your editorials regarding alcoholism during the past months have been perceptive, especially the Oct. 3 editorial in which you recognized it as a disease. This is indeed a far more progressive outlook than the moralisms which have so long clouded the issues (and continue to) in this multifaceted illness. Also, your call for preventive measures is a proper perspective, in my view.

However, as a multifaceted illness involving physical, emotional, social, and religious dimensions, the statement that "the only cure for the disease of alcoholism is to quit drinking" is too simplistic. First, there is no known "cure" for alcoholism; it is simply "arrested." Second, the cessation of drinking beverage alcohol is indeed important, but only as a necessary first step in the treatment of alcoholism not as "the only cure," if there ever was a cure. Unfortunately the myth that "all-I-need-to-do-is-stop-drinking" is a major hurdle to overcome in successful treatment of alcoholism. The physical, psychosocial, and religious dimensions in terms of the one-to-three-year-recovery process must also be recognized as fundamental. Keep up the good work. — John E. Adams.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Ronald and Geraldine (Krieger), New Hickory, Ont., second daughter, Julie Michelle, Nov. 5, 1972.

Cobb, Dan and Jan (Short), Archbold, Ohio, third son, Lincoln Daniel, Dec. 6, 1972.

Coblentz, Paul and Loretta (Miller), Sarasota, Fla., first child, Kenneth Paul, Dec. 9, 1972.

Geiser, Harry and Myrene (Snyder), Apple Creek, Ohio, second child, son, Rodrick

Allen, Nov. 7, 1972.

Graber, Edward H. and Anna Christine (Weaver), Sarasota, Fla., second daughter, Lisa Dawn, Nov. 29, 1972.

Scarff, Ronald and Wendy (Slagel), Wayland, Iowa, first child, Ryan Patrick, Oct. 16, 1972. Schlachab, Ivan N. and Julia (Coffman), Harrisonburg, Va., second daughter, Tonya Kay, Apr. 23, 1972; received for adoption Nov. 17, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bowman — Crawford. — John Allen Bowman, Harrisonburg, Va., Weavers cong., and Sandra Joy Crawford, Harrisonburg, Va., Gospel Hill cong., by Isaac M. Risser and Alvin Kanagy, Aug. 12, 1972.

Carlisle — Lambert. — George Carlisle, West Chester, Pa., and Sharon Lambert, Downingtown, Pa., both of Downinghill cong., by Irvin Engle, Nov. 25, 1972.

Dickason — Johnson. — Walter Roy Dickason, Siletz, Ore., Logsdon cong., and Bonnie Johnson, Siletz, Ore., by Larry Bardell, Oct. 21, 1972. Hopf — Glingrich. — Douglas Anthony Hopf, Kitchener, Ont., and Nancy Yvonne Glingrich, Elmira, Ont., both of the Hawkesville cong., by Simeon W. Hurst, Dec. 9, 1972.

King — Yoder. — Roland Dean King, Wauseon, Ohio, North Clinton cong., and Lovina Yoder, Kalona, Iowa, Bancroft cong. (Toledo, Ohio), by Olen E. Nofziger, Nov. 25, 1972.

Martin — Eby. — Earl Martin, Hawkesville, Ont., and Marie Eby, Elmira, Ont., both of Bethel cong., by Simeon W. Hurst, Dec. 2, 1972.

Neer — Short. — David Neer, West Liberty, Ohio, South Union cong., and Anita Short, Archbold, Ohio, Pine Grove cong., by Henry Wyse, grandfather of the bride, Aug. 26, 1972.

Oswald — Zook. — Donald Oswald, Aurora cong., Aurora, Ohio, and Mary Zook, Belleville, Pa., by David F. Miller, Dec. 2, 1972.

Zehr — Engle. — Joseph Zehr, Avondale, Pa., Croghan cong., and Elma Engle, Kennett Square, Pa., Kennett Square cong., by Richard Zehr and Wilbur Engle, father of the bride, Nov. 18, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Anna, daughter of Joel and Magdalene Bechler, was born in Zurich, Canada, Mar. 29, 1889; died at her home Dec. 10, 1972; aged 83 y. 8 m. 11 d. On Jan. 11, 1912, she was married to William Birky, who survives. Also surviving are 5 daughters (Mrs. Bonita Schrag, Mrs. Frank Ventura, Mrs. Don Hartzler, Mrs. Harold Bless, and Mrs. Frances Whitmer), one son (Lee), 19 grandchildren, and 6 great-grandchildren. She was a member of the Hopewell Mennonite Church, where funeral services were held, in charge of Samuel S. Miller and John F. Murray; interment in the Hopewell Cemetery.

Chupp, Elmer, son of David and Mary (Smucker) Chupp, was born near Mt. Eaton, Ohio, Oct. 13, 1915; died of an apparent heart attack in his home near Barrs Mills, Ohio, Dec. 1, 1972; aged 57 y. 1 m. 17 d. On Nov. 19, 1966, he was married to Mattie Schlachab, who survives. Also surviving are 6 children (Ida — Mrs. Nelson Yoder, Mary — Mrs. John Raber,

Katie—Mrs. Ezra Stutzman, Betty—Mrs. Earl Smallwood, Barbara—Mrs. Allen Shaw, and Levi), 18 grandchildren, 2 sisters, one half sister, and his stepmother. He was a member of the Longenecker Mennonite Church, where funeral services were held on Dec. 3, in charge of Albert C. Slabach and Moses Miller; interment in the Longenecker Cemetery.

Kratz, Ella A., daughter of Samuel C. and Sarah (Almy) Delp, was born in Hilltown Twp., Pa., Feb. 9, 1852; died at Eastern Mennonite Home, Souderton, Pa., Dec. 10, 1972, aged 90 y. 10 m. 1 d. She was married to Ulysses K. Kratz, who preceded her in death Mar. 31, 1948. Surviving are 3 stepdaughters (Mary B. Kratz, Martha B. Berndt, and Sallie—Mrs. Webster M. Benner) and 3 stepsons (Abram B. Samuel B., and Henry B. Kratz). She was a member of the Franconia Mennonite Church. Funeral services were held at the Eastern Mennonite Home, in charge of Marvin Anders and Curtis Bergey; interment in the Franconia Mennonite Cemetery.

Lebold, Catharine, was born in New Hamburg, Ont., Apr. 1, 1863; died at Tavistock, Ont., Dec. 7, 1972; aged 79 y. 8 m. 6 d. On Dec. 28, 1905, she was married to Christian Lebold, who preceded her in death on Feb. 5, 1964. Surviving are one son (Lloyd), 3 daughters (Wilma—Mrs. Elmer Albrecht, Ruby—Mrs. Stanley Wagler, and Minerva—Mrs. Maurice Witzel), 19 grandchildren, 6 great-grandchildren, and 2 sisters. She was a member of the East Zorra Mennonite Church, where funeral services were held on Dec. 10, in charge of Newton L. Gingrich and Henry Yantzi; interment in the adjoining cemetery.

Leichty, Dave, son of Jake and Katie (Stoll) Leichty, was born in Davis Co., Ind., Aug. 9, 1901; died at his home at St. Joe, Ind., Nov. 25, 1972; aged 71 y. 3 m. 16 d. On Aug. 4, 1935, he was married to Mary Yoder, who survives. Also surviving are one son (Victor), one daughter (Karen—Mrs. Raymond Hensinger), and one brother (Sam). He was a member of the Cuba Conservative Mennonite Church, where funeral services were held on Nov. 28, in

charge of James L. Miller, John Yoder, and Ralph Yoder; interment in Yaggy Cemetery, Grabbill, Ind.

Miller, Percy J., son of Josiah and Magdalena Miller, was born in Lagrange Co., Ind., Sept. 17, 1897; died at the Greencroft Nursing Center, Goshen, Ind., Nov. 18, 1972; aged 75 y. 2 m. 1 d. On Feb. 1, 1920, he was married to Artie Yoder, who survives. Also surviving are 3 children (Anna Grace—Mrs. Ernest Hooley, Paul J., and Ruby—Mrs. John Eberly), 16 grandchildren, 5 great-grandchildren, one brother (Irving J.), and 4 sisters (Mrs. Orpha Nelson, Alta—Mrs. Perry Berkey, Mrs. Clara Berkey, and Rachel—Mrs. Samuel Miller). He was preceded in death by one grandson and one sister (Mable Lambright). He served in the ministry at the Shore Mennonite Church for 35 years until retiring because of failing health.

Moyer, Elmer M., son of Abram K. and Mary (Muselman) Moyer, was born in Salford Twp., Pa., Sept. 21, 1903; died at the Grand View Hospital, Sellersville, Pa., Dec. 8, 1972; aged 69 y. 2 m. 17 d. He was married to Sadie Moyer, who survives. Also surviving are one son (Raymond), one daughter (Marie—Mrs. Charles B. Benner), 7 grandchildren, 2 great-grandchildren, and one sister (Mrs. Sallie M. Kulp). He was a member of the Franconia Mennonite Church, where funeral services were held on Dec. 11, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Musser, Elizabeth, daughter of Samuel and Mary (Leinbach) Musser, was born July 16, 1879; died Dec. 4, 1972; aged 93 y. 4 m. 17 d. She was married to Reuben B. Musser, who preceded her in death in 1940. She is survived by 2 sons (Paul M. and James), one daughter (Martha—Mrs. Ammon White), 6 grandchildren, 20 great-grandchildren, 2 sisters (Mrs. Sallie Gehman and Hattie Musser). She was a member of the Bowmanville Mennonite Church, where funeral services were held on Dec. 6, in charge of Benjamin F. Weaver and Warren Good; interment in the adjoining cemetery.

Oswald, Ida Ann, daughter of William and

Elizabeth Miller, was born at Berlin, Ohio, Oct. 31, 1887; died suddenly at her home near Aurora, Ohio, Dec. 6, 1972; aged 85 y. 1 m. 6 d. On Aug. 28, 1909, she was married to Albert W. Oswald, who preceded her in death May 17, 1937. Surviving are 4 sons (J. Myron, Orin, Oren, and Marcus), one daughter (Vera—Mrs. Fred Harrison), 16 grandchildren, 13 great-grandchildren, one brother (Roy Miller), and one sister (Mrs. Lydia Kretsinger). She was a member of the Aurora Mennonite Church, where funeral services were held on Dec. 9, in charge of David F. Miller; interment in the church cemetery.

Penner, Sherry Denise, daughter of Charles H. and Sharon (Mullett) Penner, was born at Princeton, Ill., Mar. 22, 1966; died of pneumonia at Princeton, Ill., Nov. 30, 1972; aged 6 y. 8 m. 8 d. Surviving are one sister (D'Ann), paternal grandparents (Mr. and Mrs. Helmut Penner), and maternal grandparents (Mr. and Mrs. Clarence Mullett). Funeral services were held at Willow Springs Mennonite Church on Dec. 2, in charge of Don Heiser and Vern Penner; interment at Willow Springs Cemetery.

Ressler, Martha, daughter of Henry and Mary (Henry) Groff, was born in Conestoga Twp., Pa., June 24, 1883; died at Prince Frederick, Md., June 17, 1972; aged 88 y. 1 m. 24 d. In 1904 she was married to Elmer K. Goodman, who preceded her in death in 1910. In 1918 she was married to Joseph A. Ressler, who died Jan. 7, 1938. Surviving are one son (James Goodman), one daughter (Myrtle—Mrs. Walter Wertz), 2 grandchildren, and 4 great-grandchildren. She was a member of the Masonville Mennonite Church. Funeral services were held at the Gundel Funeral Home, Conestoga, Pa., in charge of Christ Charles; interment in Highville Cemetery, Lancaster, Pa.

Rocke, Ella, daughter of Samuel and Katie (Albrecht) Zimmerman, was born in Tiskilwa, Ill., Sept. 6, 1883; died at Princeton, Ill., Dec. 5, 1972; aged 89 y. 2 m. 29 d. On Jan. 23, 1907, she was married to Benjamin Rocke, who preceded her in death on Nov. 13, 1954. Surviving are 4 children (Lloyd, Eldon, Vernon, and Lorene), 8 grandchildren, and 15 great-grandchildren. She was a member of the Willow Springs Mennonite Church, where funeral services were held on Dec. 8, in charge of Don Heiser and Robert Harnish; interment in the Willow Springs Cemetery.

Weaver, Luke E., was born in Harper, Kan., Oct. 27, 1899; died Dec. 3, 1972; aged 73 y. 1 m. 6 d. He was married to Mary—, who survives. Also surviving are 5 sons (Kenneth, Lyle, Harold, Robert, and William), 14 grandchildren, 6 great-grandchildren, one sister (Ruth Stewart), and 4 brothers (Paul, John, Dan, and Perry). He was preceded in death by a daughter (Ruth Ann). He was a retired Mennonite minister. Funeral services were held at Cable's Sunrise Chapel on Dec. 6, in charge of Marcus Smucker.

Photo credits: Cover by Harold M. Lambright; p. 9, Dave Repp, Image, Inc.

BIBLICAL FOUNDATIONS FOR CHRISTIAN WORSHIP

Millard C. Lind

In this book Millard Lind puts forth a working paper on Christian worship.

Worship is defined as a new kind of politics. Worship is celebration, but celebration that is definitely Christian. Christian worship is the celebration of the rule of God as experienced in the life of the new community in Christ.

This book will sharply define the line between the kingdom of God and the kingdom of the world and the nature of worship in each. 64 pages. Paper. \$9.5. A Herald Press Book.



Provident Bookstore

*Biblical
Foundations
for
Christian
Worship*

Millard C. Lind

calendar

Sunday School Superintendents' Seminar, Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa., Jan. 5-7.

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.

Millwood Winter School, Gap, Pa., Feb. 5-16. Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Urges Nation to "Repent"

A Roman Catholic lay theologian called on the nation and its leaders to "repent" so that the country may return to "its own true soul" in an address at the Washington National Cathedral (Episcopal).

Dr. Rosemary Reuther, Stillman professor at Harvard University Divinity School, addressed 3,000 people attending the annual YWCA "Mutual Service Observance."

She said the kind of national repentance that is needed now is one that "recognizes its lack of righteousness, that volunteers to lay down some of its own power, affluence, and arrogance so that others may live."

At the same time, Dr. Reuther warned that "this profound truth may be too great for the American self-sanctifying mythology to absorb—and we may have found here the Achilles' heel by which the world will go down to destruction in bloody fratricidal strife."

Dr. Reuther quoted Ephesians 6:12, and added that the forces in high places "are installed as great power systems that command legions of men and money and which do not intend to be moved."

Book Sales

A *Christian Herald* poll of large publishers, denominational houses, and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems and the evangelical books are logging the lion's share of sales.

What 40,000 Quarters Can Do

Approximately \$10,000—mostly in quarters—for relief in Bangladesh was received from women of the American Lutheran Church.

Contributors responded to a "space filler" in the June issue of *Scope*, the national journal of American Lutheran Church Women.

The filler said that if every subscriber gave 25 cents, \$80,000 could be raised for Bangladesh through Lutheran World Relief.

Irene D. Sagebiel, director for stewardship of the women's organization, said that \$55 would build a house in Bangladesh, \$25 would buy an ox for plowing, and \$30 would provide a well for drinking water.

Many persons sent more than a quarter; some sent \$100 to \$200.

One woman sent \$110—\$55 for a house, because her "small, very modest" home cost more than that; \$25 for an ox, because while she owns no ox herself she does have a 10-year-old car that runs well with occasional first aid, and \$30 for a well because she has the advantage of a faucet.

"For all my blessings," she wrote, "I am truly grateful, and I'll say it with a house, an ox, and a well."

Youth Who Turn to Drugs

A research report recently published by Stanford University has uncovered some interesting information on the backgrounds of young people who have turned to drugs.

The study confirms what Bible-believing Christians would have guessed: the child who turns to drugs is likely to come from a permissive home where parent themselves have rejected such traditions as discipline, respect for authority, and the church.

Published under the arresting title, *Horatio Alger's Children*, the report, written by Richard Blum, describes a study made of 101 families of undergraduate students (none from Stanford) with regard to drug involvement.

Dividing families into low-risk, moderate-risk, and high-risk categories as far as drug use is concerned, the research team found that low-risk families, in comparison with high-risk families, held to the importance of discipline and tended for a longer period to make basic decisions about their children's friends, food, study habits, church attendance, and bedtime.

The findings and conclusions of the research team, although oriented to drug use and approached from a secular perspective, demonstrate a remarkable correlation with what the Bible has to say about training children.

Describes "Ark Fever" in New Book

Dr. John Warwick Montgomery admits to having "a full-fledged case of Ark fever."

That's why he went to Turkey in 1970 to climb Mount Ararat and why he has written a new book, *The Quest for Noah's Ark*, that details the 2,000-year search for the vessel in which, according to tradition, man survived the great deluge.

Dr. Montgomery's book, published by Bethany Fellowship, Inc., in suburban Bloomington, maintains there is solid

evidence that on a remote mountain in Eastern Turkey "a substantial vestige of the Ark of Noah, if not the ark's massive hull itself—remains to this very day."

It is believed, the author says, to be frozen in the glacial ice, but occasionally attains the surface when the ice cap recedes under the blazing August sun.

He says he believes that evidence for the existing of the vessel continues to mount and that possibilities of recovering the vessel are excellent.

Membership Dropped

United Methodist Church membership dropped 174,677 in 1972, and the total was 10,334,521 as the year's end approached, according to data released.

At the same time, total giving to all denominational causes increased by \$23,150,000, reaching an all-time high of \$943,103,000 in fiscal 1971, John L. Schreiber, chief United Methodist statistician said.

Gun Control

The 1968 Gun Control Law (which banned the importation and domestic manufacture of snub-nosed handguns) has been seriously compromised due to a loophole which permits unassembled parts to be imported and assembled here. S. 2507 was designed to close this loophole by banning completely the sale and manufacture of the cheap snub-nosed "Saturday night specials," used in a large percentage of the armed crimes in the U.S.

The bill passed the Senate only after an amendment was adopted (71-21) repealing the requirement for recording purchases of .22 caliber rifle ammunition (used in 42 percent of the handgun murders last year). Whether or not the bill will be considered by the House this year depends on Rep. Celler (N.Y.), the chairman of the judiciary committee. Celler, a strong advocate of gun control legislation, is opposed to the Senate amendment eliminating the recording requirement on ammunition and is also reluctant to bring the bill to the floor unless it has majority support, because doing so would open the door to further efforts to weaken existing legislation.

Contact Representatives. A broad citizen response is necessary to counteract the power of the National Rifle Association (two members of the NRA Board are Congressmen).

05152 51 4/75
PAUL REDEP
1804 MAYFLOWER PL
ROSEM IN 46526

Acknowledgment = Direction

Pardon can perhaps be expected if an editor uses his privilege to pen a devotional once in a while. And I feel a need to do such at the beginning of the New Year. The words, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6) stick in my mind. I think them a good motto for the new year. If we acknowledge God in all our ways we will experience direction. And clear, correct direction for life is what all of us desire and need.

Make God first in all our plans and purposes and then we can never go astray. But what does it mean to acknowledge God? What does it mean to put God first?

Acknowledging God means to bring to God the concerns of life, not only the large things but the little things. We are inclined to make our plans, purchases, and develop our programs and then ask God's blessings on what we have done. To acknowledge God means we take Him in from the start. It means we seek His leading in all the decisions for today. And I say again in the little things as well as the large things.

Spurgeon was one day approached by a member who told him about another person. "He is a fine Christian gentleman," he said, "but he is very queer. He prays about everything. Why, the other day, he lost his key and he prayed about it." Spurgeon inquired, "How big must something be before you pray about it?" Paul in Philippians says, "Don't worry about anything. Pray about everything." I think that is what it means to acknowledge God.

And that keeps our prayers as fresh as our daily concerns are. Many of our prayers are a hurried repetition of petitions learned long ago. No wonder prayer becomes dull with clichés and words not relevant for today's problems and decisions. Since all of us need to make daily decisions, wouldn't it add vitality to our lives if these decisions were discussed with God daily? Sometimes we act as if God isn't around. And so we do not acknowledge Him.

Personally I feel God is interested in the buying of the groceries and the buying of a car. He's interested in us talking to Him about the situation at work as well as the situation at church. He's concerned about our lost key as well as our lost checkbook, our hurt finger as well as our hospital stay, our spirit in playing a sport as our spirit in a prayer or elders' meeting. The word "all" is important in "all thy ways."

What we ought to do is to spread out the day before God as Hezekiah spread out the letter of Rabshakeh, and leave it there.

Second, to acknowledge God means to ask His blessing on what we are doing. We know what it means to ask God's blessing on the food we eat. It means we acknowledge Him as the Giver of what we have. It means we ask Him to make it useful and a blessing to us. We acknowledge God in our eating and drinking. So also the Scripture says that in whatever we do, whether eating or drinking, we are to do all to the glory of God. And that is acknowledging God.

This, of course, has implications. It means that the thing we do can have God's blessing. We can't ask His blessing on it if it cannot be to the glory of God, and it is an indication that it should not be done. To acknowledge God in all our ways we must be willing that at times our plans or our ideas can be easily put aside if we sense they are not God's best for us. Otherwise we fail to acknowledge Him. Otherwise we deceive ourselves in thinking our ways are always God's ways and thus we become God rather than He.

A third way we acknowledge God is to persist in the pattern in which we know He directs us regardless how difficult and unpopular. The prophet Elisha once used a phrase which should be engraved on every person's heart who wants to acknowledge God, "The Lord God before whom I stand." He felt he was standing in the presence of the living God. The old-time saints spoke of it as "practicing the presence of God." Morton said of John Knox as he was laid in his grave, "There lies one who never feared nor flattered flesh." Knox feared God so much that he feared man not at all.

So we must come to the place where we acknowledge there is always a third in all of our conversation, our witnessing, and it will make us better persons.

"And he shall direct thy paths."

This does not mean we should expect the miraculous to some remarkable intervention. I believe there are such in the lives of those who acknowledge God. Yet, while God may direct us at great crises by special experiences, the whole teaching of Scripture is against relying on such. Paul had his vision of the "man of Macedonia," but where would the modern missionary movement have been if every missionary had depended on a vision before going? Carey, the father of missions, had no vision. He simply read the Bible and obeyed the Master.

So it is we should not look for visions or a miraculous manifestation at every decision in life. It is of more importance to live in constant submission to God's will. Then God can direct our paths.

GOSPEL HERALD

January 9, 1973

A Light in the Darkness

by Carol Ann Weaver

Anyone born, raised, and educated in a good Christian, Mennonite community as I have been, who has attended — not always by choice — a good Mennonite church and Mennonite high school could hardly become other than good and Mennonite and Christian — or could they?

Involvement with family members in Mennonite colleges, Mennonite churches, church dinners, fellowship groups, prayer meetings, and prayer before meals — all this could hardly leave any alternative for me but to become one of this vast, beautiful fellowship of the faithful — or could it? Where did the faith of my fathers end in my life and where did my own personal convictions take over?

I felt a call to become a Christian at seven years of age due to the influence of evangelists who forced me to think of the horror of death and alienation from Christ if one's life wasn't dedicated to Him. I didn't want to die; I didn't want to be lost. So, rather prematurely, I committed myself to Christ — a sincere, but very childlike, commitment.

Then in sixth grade many children my age were joining the church. Here again, the commitment was sincere, but immature, or childlike. So with these early commitments I was somehow kept from becoming too far estranged from the company of the committed.

During the five years spent at Eastern Mennonite High School, with its required chapels and Bible classes, I wondered how I could be a light in the world when all my peers were also lights (or else they were too immature to be lights, but at least know *how* to be lights if they wanted to be). Simply

contents

A Light in the Darkness	25
Carol Ann Weaver	
Senior Retreat	28
Moses Slabaugh	
The Concrete Jesus	32
Levi Miller	
Alternative to War: A Story Through Documents	34
Leonard Gross	

put, *where* was the darkness?

There was a bit of darkness down at Woodrow Wilson Rehabilitation Center, where I would sometimes go with other "lights." We would burn there for a few hours, only to return to our well-lit Park View, and return the next Sunday with a whole chorus of touring, singing lights to shine, en masse, in the darkness for a single evening. I knew there was more darkness somewhere, but *how* to reach it, *when* to get to it, or even *why* to go out to it—these remained mysteries to me until I finally was led by my own educational desires out into the darkness.

First there was Madison College, a state school in Harrisonburg, but that was for the daylight hours; there was still the well-lit Park View by night. (I am not implying that one's Christianity is hampered by living in such a community. I am only admitting how limited my faith and world view were in not being able to discover and work toward enlightening the dark spots in my home environment.)

The Light Flickers

My big getaway chance came in my college sophomore year when I decided to go to Indiana University—a huge, secular university 600 miles from home. This was to be my opportunity to find darkness, to be a light, to participate in all those outreach opportunities I had been taught.

At first it wasn't too bad. I attended the Inter-Varsity Christian Fellowship, which warmed me and assured me that there were other Christians out in the world. I also attended the intellectual, discussion-oriented Mennonite Fellowship, which shook me up a bit and made me question the simpleness which had, more or less, characterized my faith heretofore.

These two poles of community were to work against each other in my life—the former being too fundamentalistic and glory-happy, the latter being too evasive and indecisive about whether to call themselves "church," "fellowship," "body of believers," or merely the "Mennonite meet-and-eat club." So I had to think for myself and "work out my own salvation in fear and trembling."

It was during this "working out" process and in my relationships to other people that my real Christian growth took place. Some I.U. Mennonite brothers and sisters taught me in very subtle ways that a really "sophisticated," intellectual Christian need not indulge in such elementary things as group prayer or group sharing sessions involving confession or admonition or joy. Rather, we should develop skills as debaters, philosophers, and occasional peace activists, keeping prayer a "closet" thing and Bible reading something from which we had mysteriously "graduated." (Please note—many dedicated Christians were in the group, and the Holy Spirit still broke through. But, somehow, as we gathered for our meetings, we did little to *encourage* the moving of the Spirit.)

Frustration Sets In

My worst frustrations were felt in this period of my life. How can I reconcile this sophisticated, evasively Christian



Carol Ann Weaver

image with the more outgoing, unashamed-yet-sensitive Christian image which I really wanted to hold—an image that didn't compromise spirituality for intellect, or vice versa? How do I approach my non-Christian friends? Through what means *can* or *should* they be reached? Perhaps their own brand of humanism, Zen Buddhism, or political pacifism is adequate for their spiritual needs. I began to see the church, indeed the role of the Christian, as being one of deep social involvement in the world's problems of poverty, ecology, politics.

It was the spring of 1970. Kent State, Jackson State, and Cambodia had all witnessed fresh blood. Earth Day had occurred, plus a handful of campus demonstrations in which I participated. While picketing a classroom building, I got into discussions with non-Christian pacifists, and realized that, in spite of my new fascination for defining and living the church in secular terms, very basic Christian principles separated my convictions for peace from those of my fellow-demonstrators. They wanted peace because they had not been molested or attacked, not because Christ had given the real peace.

On the other extreme, I was bothered by a group from

GOSPEL HERALD

Volume 66 Number 2

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

An EMC faculty member examines her spiritual pilgrimage

Campus Crusade for Christ who, during one peace rally, held banners saying, "Christ is the real peace." When I talked to one about the message, the crusader confessed that he held not the least interest in the Vietnam War, which we were protesting, and if drafted, he would go and fight. He said he knew Christ but seemingly didn't care about the mass suffering.

That summer I went home and wrote a musical drama called *Must Happen* in which the fundamentalistic, pietistic Christians are pitted against the peace-activist, socially concerned Christians. At the conclusion both sides are united in a constructive, Christian way — wishful thinking.

The next year proved even more difficult when I met and became a close friend of a highly intelligent, outspoken agnostic. He always insisted on rational and logical conclusions to every issue and problem, and we continually brought each other to the most irreconcilable issue between us — religion.

He, in his persuasive way, tried to show me how narrow-minded I was for choosing Christianity without first trying several other world religions. By trying to convince me that my belief in God was purely irrational and superstitious, he seemed to challenge my intelligence. And I tried to tell him that his taking a *nonbelief* stance was, in its own way, just as irrational as my *belief*.

One time he took me to visit one of his friends, a Palestinian guerrilla sympathizer, who had a huge poster on the wall showing Jesus holding a loaded gun. When I voiced my dismay, the friend informed me that I must really be misreading my Bible if I didn't see that Jesus was really a Palestinian guerrilla who would have led an armed rebellion if the time had been ripe.

At times like these my faith was most strengthened, but not before it was first challenged. I began to wonder (in secret), in light of the rational and logical arguments put to me against God, if there really was reason or ground for belief. Could I *prove* Christ, and if not, why not? The established church had committed too many ugly blunders, my friend rightfully reminded me, in being over-paternalistic in mission programs, insincere and hypocritical in many worship practices, and unconcerned about many world problems.

I began to assemble these thoughts into a dialogue between the critics of the church and the true believers — a text which I set to music for double chorus. I found myself siding with *both* the believers and the critics and ending with the statement of the dumbfounded father in the New Testament, "I believe; help my unbelief!"

Following the performance, some people wanted to know if I were a believer or a nonbeliever. Some were perceptive enough to see that I was a believer, and some people refused to respond at all. Perhaps the most revealing comment came from one of the singers: "I could tell that this was the *real* Carol struggling about!"

Rekindling the Flame

Gradually, I began to see that if I wanted to communicate my faith I couldn't be tentative, unassertive, or vague about my own statements of faith and that I must "believe my beliefs instead of believing my doubts." Although the church had many examples of *poor* Christians, and although there were very logical claims *against* Christ, there were even more convincing examples of *genuine* Christians and more compelling claims for Christ.

My last year at the university began and continued with a real desire for a firmly-held firmly-expressed faith, and God answered my desires for deeper faith, fellowship, and communication. The revival spirit which changed many campuses the fall of 1971 finally touched our I.U. Mennonite Fellowship in that more real dialogue and sharing of convictions began to take place.

In addition to our larger group discussions on world issues I joined a small group that could meet our basic needs for Bible study, prayer, and sharing of concerns. Partially because of that cell group, and partially because of a new dedication to Christ, I felt more directed in speaking about my faith and living my faith as God asked me to penetrate the darkness of frustrated friends' lives.

Although dialogue and friendships don't end, life in one geographical location often does. Now that I was just discovering how to penetrate the darkness of a secular university, God called me back to the light of Park View and EMC. To be sheltered by the good visions of Christian teachers and students? I think not.

I believe God would have me examine myself, the concerns of the campus, and the larger world, and Him — and I see some challenges already. There are things to be learned in this EMC setting, and even here dark areas need penetration, and God would like to give the light.

Carol Ann Weaver is instructor of music at EMC. This article was adapted from a chapel address.

One Martha

*The way the sun on a winter morning
Blazes into her front room,
Setting her row of geraniums afire,
Is a miracle.*

*Yet the day I visited her
She sat writing letters in a gray den
At the back of the house.*

*I wondered if what she wrote
Was also filled with shadows.*

— Nancy Virginia Lee

Senior Retreat

by Moses Slabaugh



Director, Moses Slabaugh, presenting prize to Irene Lehman, oldest senior present.

Father Time has been kind to approximately eighty seniors who gathered at Laurelville, October 2-6. Their average age was nearly seventy-four years, the oldest being eighty-six. These seniors did their share in the population and pollution explosion. Counting the combined totals of children, grandchildren, and great-grandchildren, those eighty seniors were ancestors to 1,599 souls. Some of the grandchildren and great-grandchildren were expecting, and by now that total is up. If, as the Life Insurance Institute says, it costs \$25,840 to raise a child to age eighteen, these seniors and their families are a very real part of the economy.

In experience these seniors totaled 5,778 years and deserve a little rest and relaxation. From Canada, Ohio,

Virginia, Florida, and Pennsylvania came ministers, bishops, farmers, factory workers, businessmen, teachers, nurses, carpenters, and a grave digger. So you see not all seniors are addicted to wearing long underwear the year-round.

There was plenty of activity at Laurelville during the few days together. Oldsters have a lot of dreams left in them. The ceramics kiln was busy. Beautiful and artistic pieces of pottery went along home as souvenirs or gifts for the grandchildren. The shuffleboards were kept busy including a tournament with Lloyd Weaver, Sr., and Dan Stoltzfus as the winning team. The quilt was another project the seniors undertook. The beautiful quilt was given to James and Charlene Duncan, missionaries going to Italy. Fancy foods added pounds and grandmas got new recipes to take home.

The oldest senior present was Mrs. Irene Lehman, a widow, from East Petersburg, Pennsylvania. She has five daughters, thirteen grandchildren, and sixteen great-grandchildren. Her prize for being the oldest person present was a book she selected, *The Retirement Handbook* (Third revised and enlarged edition). She outplayed, outtalked, and outate some that were younger than she. She obviously has mileage left, at least "runs" good considering her age.

Paul Conrad, a psychiatrist from Scottdale, Pennsylvania, and Milton Brackbill, a minister from Paoli, Pennsylvania, and Paul Erb, Scottdale, Pennsylvania, were speakers. Paul Erb read poetry, and Milton used 2 Timothy for Bible study. It was fitting to use the aged Paul's letter to the young man, Timothy. Many of us seniors have queer and strange-acting youth on our family trees and Milton gave us hope and counsel in this area. Other persons who visited and shared were Henry Martens, Goshen, Indiana, of the Mennonite Foundation, and John Drescher, Scottdale, Pennsylvania, *Gospel Herald* editor. Seniors are readers and they appreciated a word with editor Drescher.

Conrad explained some of the physical and psychological factors of aging. You are old when you stop growing



Elmer Stoltzfus and his wife chat with Milton Brackbill. Only Milton seems to get the point.

at the ends and expand in the middle. He noted the disrespect for the aging in our American cultures in comparison to other cultures. In many cultures being old is an achievement and an honor. In fact, the older you are, the more respect and honor there is. In cultures where they have no birth certificates, you hear of a man reaching the age of 150 years. Conrad also talked about death. That subject is painful to seniors, but the doctor verbalized what seniors often think and need to talk about. Death is like your first parachute jump. You don't practice for it. You do it right the first time.

In all, it was an exciting week and why shouldn't the 20 percent of our population get together and look at life? It is heartening to see seniors do this in other areas of the church too, and they should do more reporting. There are a lot of seniors back home who could and should profit by joining such a gathering. Life can lose color and perspective when older people lose the zest for life



Ceramic instructor, Lois Messner, on right, guiding ceramic enthusiasts.

and just sit at home. To share Jesus Christ and feel the dynamics of life as others find it, is a rewarding experience. Pastors should encourage their senior members to share and benefit by taking in a senior retreat. The chapters we call old age are as exciting as the chapters of youth and adolescence.

Ears to Hear

by Robert S. Wilson

This incident may have taken place 200 years ago, or even earlier, but it has a point today.

John Wesley, the preacher who started the Methodist Church, was preaching in Dublin, Ireland. In this city was an Irishman who liked music, but he did not want to hear preaching. He learned that Wesley's services had spirited singing, and he wanted to hear the music. So he decided he would go to the service, listen to the singing, but when the preacher would start to preach, he would put his fingers in his ears so that he could not hear the message.

Everything went along as planned. He had listened to the hymns, but did not hear the sermon, for he kept his fingers in his ears. Then something happened. A fly landed on his nose. Instinctively he moved his hand to drive it away, and in so doing nine words reached his ear. These were the words, "He that hath ears to hear, let him hear."

The man left the service, but something bothered his conscience. He was involved in an ungodly business, and he knew he was doing wrong. Later he sought a follower of Wesley, and attended the services. New hope followed his repentance.

Sometimes we do not listen because we have been hearing so much. This reminds us of the old man who was losing his sense of hearing. A friend tried to console him and show some sympathy because the man was not able to hear. The man replied, "I have heard enough already."

Do not get drunk with wine, which will only ruin you; instead, be filled with the Spirit. Speak to one another in the words of psalms, hymns, and sacred songs; sing hymns and psalms to the Lord, with praise in your hearts. Always give thanks for everything to God the Father, in the name of our Lord Jesus Christ. — Eph. 5:18-20, TEV.

* * *

Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction. — Eph. 6:4, TEV.



Phyllis Pellman Good

Woman's Place

by Phyllis Pellman Good

I'm only learning now why I always said I wanted to be a nurse or a teacher or a mother when I grew up. Never a truck driver or farmer or plumber. You see, I was subtly taught to bury those traditionally "male" aspirations at about the age of four when I was given a doll for Christmas instead of the John Deere tractor I had asked for.

The thing that's bothering me now is, What if I *could* have been a really productive farmer or skilled carpenter? What if my greatest abilities lie in the area of car sales or business finance? Seems as if I'll never really know since I was expected and programmed to be fulfilled in that handful of "feminine" trades aforementioned.

Because you know how girls (every last one of us) are kind, sweet-tempered, tender, and loving. And everyone knows that a good nurse and teacher and mother are all of those things. So there you have it. By the simplest logic, girls are the perfect match for those roles. Easy. Done. Finished.

And since boys are naturally tough, rational, sturdy, and inventive, they are just as naturally, carpenters, attorneys, farmers, scheming businessmen, teachers, plumbers, salesmen, doctors, managers, pilots, manufacturers, administrators, architects, poets, musicians . . . and often fathers, in addition.

Tell me why everyone laughs when an innocent little girl announces to her attentive family that she will be a fireman (firelady?)—or a doctor or a lawyer when she gets big? Tell me why the first-grade teacher takes the tractor-trailer truck away from the eager little girl at recess and reminds her that that's a boy's toy?

Explain to me the reason that on a blizzard Saturday in February, twelve-year-old Martha gets the job of baking cookies while ten-year-old Ralph is assigned to shoveling the walks. And why when I was fifteen, no one at church asked me to lead Sunday morning singing, but they asked my brother when he got to that age, even though carrying a tune was never a problem for either of us.

And I'm still puzzled about the fact that although I watch politics religiously from one election to the next, my views on such matters are never taken as seriously as my male friends', who gather their opinions from reading only an occasional Stewart Alsop column.

I have real problems when I attend a weekend Mennonite convention, and the only recognition given to females is a disgusting topic entitled, "Women's Place in the Church," frequently presented by a man. (If that fails to strike you as condescension, perhaps a topic, "Man's Place in the Church," does.) I was one of the lucky wives who got to travel with my husband to Probe, held last spring in Minneapolis. I was deeply disappointed to discover that *two* women were deemed worthy of speaking to the mass meetings. I was also able to go to Brazil for the Ninth Mennonite World Conference — so what more should a woman ask, you say. But I was disturbed once again when I discovered that during six days of meetings, two women addressed the convention. And out of fifteen committees formed for the well-being of the conference, only *three* had female members. No women serve on the Executive Committee of the Mennonite World Conference.

But what bothers me most is that seldom when I was growing up did anyone at church or school encourage me to make the *best* of my life, to find the deepest fulfillment for my particular gifts — and really mean it. It was always assumed that God was leading me (and every other little girl) to become a nurse or teacher or mother. Why dare we be so assured that God doesn't give girls other gifts that we have blatantly ignored or overlooked or suppressed?

Automatically eliminating human beings from particular jobs and positions because of race or religion has been officially outlawed. Automatically limiting half of all human beings because of sex to three or four basic roles, with no attention being paid to those persons' gifts and abilities, gives me trouble as a female, and a Christian.

Phyllis Pellman Good is presently teaching literature at Lancaster Mennonite High School, and is Associate Producer of the Dutch Family Festival in Lancaster.



John Miller

Getting Ready for the Theological Adventure Now upon Us

by John W. Miller

It is only the fool, we are told in the Bible, who says there is no God. This is meant quite factually. There is something obviously deficient about a person who can survey the heavens above, the earth beneath, and the world in between and say it just happened, there is no higher power.

But who or what is this higher power? That is another question. About this, throughout history, there have been obvious and valid perplexities. Are there one or many higher powers? If many, how are they related to one another, and what is their biography? How did they originate, and how does our life as human beings relate to their life? If there is but one higher power, who or what is this one and what is this power so far as mankind is concerned?

There have been times in human history when men and women felt they were in secure possession of the answers to questions such as these. Times like this were times of faith. At other times the traditional answers broke down, followed by confusion and sometimes no faith at all. In transition from faith to no faith there is often a period of bad faith. The old answers are still clung to. They are still voiced. But deep within they are no longer believed.

"No faith" and "bad faith" are becoming increasingly widespread today. The mysteries that confront us have piled up so high that our traditional religious answers seem to crumble before them. Unheard of world religions, unanticipated world events, the staggering immensity of space, the backward stretch of slowly unfolding time, the overpowering weight of accumulating knowledge—these and much more press in upon us, demanding new clarity about God and the meaning of human existence.

Times like these are always stressful, but they can be creative as well. *Those of us who grew up secure in the knowledge of one God should remember, for example, that this awareness is the outcome of many personal and historical crises. The inner pain and confusion that accompanied the struggle of countless peoples over the past centuries to turn away from inherited polytheistic nature religions toward nature-transcendent monotheism would be hard to calculate.* Is it possible that we too with our doubts and fears are standing, not at the end of faith, but at a point of transition to something new and better? Doubt is frightening, but it can also be the prelude to theological

adventure, with faith renewed at some higher level of maturity.

In launching out into unexplored theological territory, however, we would be foolish if we did not survey carefully the terrain over which we have already traveled. We will have no other way to keep our bearings in the face of the new thoughts and experiences that rush in upon us, except by constant reference to the "tried and the true" in our past.

Let me conclude this brief essay by mentioning several such focal insights from the past which may well be indispensable in holding to a sound course in what would now appear to be a theologically difficult, if challenging, future.

—A single unified spiritual power fashioned this universe. Deuteronomy 6:4 f. (Avoid indulgent theological fantasies over lesser spirits, whether angelic, demonic, or otherwise. Deuteronomy 18:9 ff.)

—That spiritual power is not to be equated with any visible, quantifiable aspect of the universe, including man himself. Exodus 20:4 ff. (Avoid all resurgent pantheisms, whether dressed up in the garb of esoteric religions from the East or in the dress of modern philosophical psychology.)

—This one spirit is benevolent and radically personal, a free dynamic intelligence, so to speak. Isaiah 40:12 ff. (Avoid then all nonpersonal myths of ultimate reality, whether the "forcefields" of science or the "ground of being" of naturalistic modern theologies.)

—Mankind's relation to this one spirit is ideally of the nature of an open-ended trusting interpersonal dialogue. Matthew 6:6. (Avoid then "mystic fusion" as the epitome of religious experience. Psychedelics and Neo-pentecostals take note.)

—The goal of "cosmic intelligence" is the peopling of the universe with mature personalities. Matthew 6:33. (Beware of any religious vision that does not have morality and social responsibility at its center.)

The list could be extended and phrased differently. The items mentioned are of course a legacy of the Hebrew prophets and Jesus. They have survived the scrutiny of many generations and have confirmed themselves in the experience of countless individuals. They may help us survive the theologically awesome adventure now upon us.

John Miller, Kitchener, Ont., is associate professor of religious studies at Conrad Grebel College, University of Waterloo, Ontario, Canada.

The Concrete Jesus

by Levi Miller

During my college days I was attending a church where beautiful sermons were preached and the organ overwhelmed me. Much good could be said about the experience but here was one of my frustrations. Many noble sentiments were expressed for Jesus Christ, redemption, compassion, and peace. However, the minister and the members generally stayed on an abstract level with their talk.

Although the disparity between the rich and the poor was cited no specific recommendations were made for members to ponder or implement. There was no apparent contradiction in singing the third stanza of *America* after the offertory and making humane statements for peace.

I went home from one of those services and wrote a note which I recently found in my files. Seven years later it may still be quotable. "You can believe in yogi, Jesus, ants, demons, or angel Gabriel, as long as you do it in your heart or abstractly. But if you implement your belief you may be in trouble."

I relate this experience and the quote because while the main reference from which we discuss differences in the church is along the conservative-liberal spectrum (often interpreted in the Mennonite brotherhood by the degree of acculturation), I suggest that the basic question is whether Jesus Christ and the gospel are an abstraction or a concrete reality. I have a hunch that for many Christians Jesus Christ is becoming an increasingly abstract, although in some cases very personal reality. A few examples may help:

A minister tells how he lived in a fundamentalist camp, an Anabaptist camp, several other camps, and now he's with Jesus, perhaps a raw Jesus. By attempting to place himself outside a historical stream with which one can identify concrete expression one no longer knows where he stands or how he acts.

A young man tells how his grandfather drove a buggy, his father wore a plain coat, and he quit eating ice cream. But then he discovered that the Apostle Paul said the

real battles are against spiritual powers and so he's back on ice cream — his favorite food. Strangely the inner man and the spiritual battles he's now fighting are never defined.

Finally a sister tells me that worldliness is no longer a viable concept because now it is many things to many people, therefore, it's not worth discussing. Furthermore it's whether you have Jesus in your heart that matters.

Now without trying to define a tradition for the brother who attempted to place himself outside one, or advocating the abstinence of ice cream, much less denying that it doesn't matter if someone has Jesus in his heart, one might still look at these examples with some hesitation as meaningful statements, inasmuch as they reflect a movement away from concrete life expression of beliefs toward generalities and abstractions that are not defined.

Perhaps they are especially tempting to us because in terms of life adjustment (to become good respectable citizens) there is so much to be said for abstractions. They help us to agree, albeit a rather flimsy agreement.

For example, a private, a prime minister, a pacifist, and a premillennialist, to name some P's, would all agree to peace as an abstract term. And words are abstract. You cannot touch, taste, or smell them. They cannot physically harm or help you. But if our P's were to define peace concretely, that is in life, they would behave in many different ways. For the one it may mean to shoot or get shot, for another it may be a word to say in order to win an election, for the other it may mean to work in a hospital or to feed the "enemy," and for the final one it may mean to wait until Jesus returns. Hardly an agreement in action.

However, life adjustment is not the goal of the transformed Christian; in fact the apostle told the Christians at Rome not to be conformed to this world but to take their signals from the church of Jesus Christ. All can follow Jesus as long as He is an abstraction, either as an impersonal idea or as an experience that is not defined.

Too much of modern evangelism follows this route.

But perhaps one of the strengths of the first-century Christians, the Quakers, the early Brethren, and the Anabaptists was that if the choice was whether to adjust to the world or to be "right," obedient, they chose the latter. They saw Jesus and His work as a concrete reality — eating with an unpopular man, healing, and running across thin ice to save a pursuer. They named the opposing forces of the devil and spiritual powers in identifiable terms and as concrete behavior — a Herod, the "papists," lying about money that belonged to God's people.

Jesus told them, "But now I tell you: do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap your left cheek too" (Mt. 5:39, TEV). They took this command seriously and concretely and many died for their faith or rather behavior. Jesus said, "You cannot serve both God and money" (Mt. 6:24, TEV). Some sold their properties, some refused to own land, and all shared among themselves and their neighbors. Many of the letters that Paul wrote were addressed to concrete problems and situations that the

churches were facing.

Perhaps our reluctance to grapple in concrete terms with the gospel is that the application of one generation may no longer be applicable nor meaningful for another. Life is change. Yet that change does not indicate that specific behavior is not a part of being Christian, rather it indicates that every generation must find the concrete Christian expression for its time.

Therefore I am encouraged to note more discussion and action on the extra car, indeed, the first car; war taxes; modest clothing; the importance of cultural symbols; the salute to the flag; the giving of material aid; and yes, even the eating (or noneating) of ice cream, and I am discouraged to hear strained attempts at being tolerant or broadminded by hiding behind abstractions — doctrinal, experiential, or sociological.

To talk about the work of Jesus Christ in a life without discussing and doing specific behavior makes the gospel meaningless. And although one cannot impose his concrete expression upon another, neither can he forsake it for the sake of life adjustment. Following Jesus in life is that serious. ☙

I Wish I Could Do That!

by Miriam Herr

I wish I could do that! I wish I could give as unselfishly as Patricia did. I wish I could teach our children the beauty and love in sacrificial giving as well as Patricia's mother taught her. I wish our family could capture the true joy of giving as I witnessed it years ago in a little mission church in rural Pennsylvania.

I was teaching a mixed class of kindergarten boys and girls, mixed because they were from moderate and low-income families and because they were Negro and white. They were all just as sweet as could be and because Christmas was approaching, they were all extra bright-eyed and talkative.

One Sunday in early December one of the children said excitedly, "I'm going to bring you a Christmas present, teacher" after which a chorus of voices rang out that they were going to "bring me a present too." And I believed they would. I believed their mothers would buy a nice gift, wrap it very attractively, and hand it to them to hand to me the Sunday before Christmas. But I was distressed to note that Patricia ("Pa-tree-sha" as she pronounced it), not to be outdone, had said "I am, too, teacher." I was distressed because I feared that she wouldn't be able to bring me a gift and I would be embarrassed.

You see, I knew that Patricia's father had deserted her mother and the six children. I had also been to visit in her home and knew that they had only the barest of necessities for food and clothing. I knew that the kitchen chairs had no backs and that the unfinished wooden floors were

bare. I had noticed that in the winter when the snow blew in around the windows, it lay unmelted on the sills — the heat from the chunk-burner stove didn't quite reach the edges of the room. Still, there were lots of good times in that home. Grandma and Aunt Milly lived there too and there was always laughter and plenty of affection to go around — and one got the impression that they had the things that *really* mattered.

Well, the Sunday before Christmas arrived and sure enough, the children had brought me the presents. There were beautifully wrapped gifts of fine writing paper, cologne, candy, etc., and one very small, very flat package, done in secondhand wrapping paper. Inside it there was a single, inexpensive handkerchief, the kind that can be purchased in the five-and-ten-cent-stores. Patricia's face beamed and her black eyes sparkled when I opened it and thanked her profusely for it. I *thought* I knew what it cost that family for her to bring me a gift.

After class when we were assembled in the main auditorium, I heard Patricia sneeze. As a teacher will do, I glanced her way to check if she needed a tissue. I could have cried! For as I watched, she dug down into her skirt pocket and pulled out a small piece of an old sheet and used it for a handkerchief. Then I *really* knew how much that gift to me had cost her.

I wish I could do that! I wish I could give as unselfishly as Patricia did. I wish our whole family could learn the beauty and love in sacrificial giving. ☙

Alternative to War: A Story Through Documents

Part 4: Nonconforming to the First World War: Local and National Pressures upon "War Resisters"

by Leonard Gross

The detailed program of the Secretary of War was communicated neither to draft board nor to community leaders. How much such a communication would have changed things is a moot question. At least something of the nature of local wrath in the heat of war comes to light in the fall of 1918. (The copy below is from the notes of Dr. Guy F. Hershberger. Source: Indiana State Council of Defense, Papers and Correspondence, Series 3, Counties, Volume 5, Elkhart County.)

Elkhart, Indiana
October 22, 1918

Robert E. Proctor, Elkhart attorney representing the Elkhart County Council of Defense, with responsibility for War Bonds and Savings; to M. E. Foley, Chm. State Council of Defense:

I have before me your letter of the 14th inst. and although I did not reply forthwith I have had conferences with Mr. Harry E. Bloom, editor of the *Middlebury Independent* and Oswald Martin, Deputy Sheriff and active member of the draft board of Goshen, both of whom are familiar with the conditions referred to in your letter.

From the information received from these gentlemen and the facts in my possession I want to say that the record this county has made by the sending of many of our draftees from military camps to Ft. Leavenworth prison is due to the influence of men like Rev. Dan D. Miller and D. J. Johns of Clinton Township and I trust that you will very seriously take this matter in hand and give this element an airing and housecleaning that will be productive of good.

This matter was investigated some months ago by F. S. Fortune out of the office of District Attorney Wertz of Worcester, Ohio, and he advised the Board at Goshen that the men participating in what we call the Yellow Creek conference, a pamphlet,¹ explaining which I am enclosing for your inspection, would be indicted, but to date nothing further has been done. Since you have referred the matter to me I intend to give it preferred attention

and will this week interview Rev. Miller, who is pastor of the Mennonite or Forks Church, R.R. No. 4, Middlebury, Indiana; also Milo Hershberger, brother of Roland Hershberger, the latter of whom is the soldier boy who died while in the service of his country. Milo Hershberger during last week, in the presence of Mr. Bloom and with Rev. Miller across the table from him reaffirmed his statement which has been given wide publicity that the Mennonites refused to preach this sermon and is prepared to make an affidavit to this effect. I shall procure this affidavit.²

Speaking generally, the Amish, Dunkards, and Mennonites of this county are not at all loyal so far as performing military service is concerned. These men live principally in Locke and Union Townships, near Nappanee, Indiana, this county, Olive Township near Wakarusa, Indiana, this county, Clinton Township near Millersburg, this county, and Middlebury Township near Middlebury, this county and you can see from the inspection of the Yellow Creek statement that they are banding together for the purpose of advising with one another regarding this service. In addition, Miller and others, so I am reliably informed, are in a military camp somewhere about every Sunday. This Mr. Martin advises is the truth and it seems to me that there should be no difficulty in stopping this gentleman from entering these camps for the purpose of giving "spiritual advice" to his sect. He stands so well apparently with someone that he has succeeded in getting his own son — not into prison — but into a non-combatant service for Belgian service or some other camouflaged work out of Philadelphia.³

I trust this will get you started on the matters involved and as soon as you have made a copy of the pamphlet or finished with it please return it to me as it is the only copy we have.

P.S. I would suggest that you write me a letter empowering me as representative of the State Council of Defense to make such investigation and require such attendance

of witnesses as may be necessary. This kind of a letter aided me in removing the Deputy Auditor regarding which we had some correspondence a few months ago.

Oct. 24, 1918

M. E. Foley to Robert E. Proctor:

This situation in your county deserves careful consideration. I hereby authorize and direct you, as a representative of the State Council of Defense, to make full investigation of the Rev. Dan D. Miller and D. J. Johns, of Clinton Township. I feel that it is time to report to the Federal authorities all persons who are openly opposing this war or seeking to influence young men not to do their duty in the war. I do not want to punish anyone. I want to see, in so far as it is possible, that justice is done every citizen in Indiana. Please thoroughly investigate this matter and report your findings to me with any evidence that you may be able to locate in the form of affidavits.

I am sending you a copy of the Espionage Act. Probably you have it, but I thought best to send you a copy. An examination of this act will disclose the fact that persons talking against the government of the United States at this time are in dangerous business.

Sept. 24, 1918

R. E. Proctor to J. D. Oliver (N. Indiana War Bonds representative, working out of South Bend), on National War Savings Committee stationery:

I have before me copy of a letter received by you Sept. 6th from D. J. Johns of Clinton Township. The chairman of this Township insists that Mr. Johns is a leader of a sect which ought to be given some drastic treatment.

I wish you would take this matter up with Johns and inform him that he must either buy W. S. S. or Liberty bonds or that the Treasury Department will take some severe action against him. He is a bad influence in Clinton Township and is attempting to represent men in the draft in obtaining deferred classification. To permit him to go on unchallenged will mean that we will have more trouble with these people than we are having at this time.

Just recently an alleged minister near Middlebury refused to preach the funeral service over the body of a deceased soldier because the young man had died in the service of his country.⁴ Unless something is done to satisfy our committees you need not be surprised if a sort of Ku Klux Klan moves out in this vicinity some night and gives these people a coat of tar and feathers. I would not endorse this action but I would not disapprove it after it was done.

Signed, Robert E. Proctor, Co-Chairman. Enclosed with Proctor's letter to J. D. Oliver is a copy of the Yellow Creek Mennonite statement: "Mennonites on Military Service," adopted by Mennonite General Conference, August 29, 1917.

Although the "alleged minister near Middlebury" who supposedly refused to preach at a soldier's funeral had in actuality never been asked to preach in the first place, the impact of the allegation reverberated throughout the

nation, thanks to one of the national press services.

Needless to say, point nine of Secretary of War Baker's instructions of a year earlier did not filter through to local officials. Nor was point ten understood by the department of justice, as the following copy of a search warrant indicates:

IN THE DISTRICT COURT
OF THE UNITED STATES
FOR THE WESTERN DISTRICT
OF PENNSYLVANIA

To the United States Marshal for the Western District of Pennsylvania, and to his deputies, and to any or either of them, GREETING:

Whereas, Fred M. Ames, Special Agent of the Department of Justice, has this day made oath in writing before the undersigned, a United States Commissioner for the Western District of Pennsylvania, to the effect that he has good reason to believe, and does verily believe, and after examining on oath the said Fred M. Ames, there appearing to be probable cause for the belief, that in and upon certain premises within said district, to wit, at the Mennonite Publishing House, and in the possession and under the control of one Aaron Loucke (sic) and the Mennonite Publishing Company, at Scottdale, Pennsylvania, there has been and now is located and concealed certain property and papers, to wit: tracts known as No. 153, entitled "Nonresistance," published by the said Mennonite Publishing House of Scottdale, Pennsylvania, which said tracts have been used in connection with and as a means of committing a felony under the statutes of the United States, viz: the felony of unlawfully, knowingly and wilfully conveying false reports and statements with intent to interfere with the operation and success of the military and naval forces of the United States; and the further felony of causing insubordination, disloyalty, mutiny and refusal of duty in the military and naval forces of the United States, and the further felony of obstructing and attempting to obstruct the recruiting and enlistment service of the United States to the injury of the service and to the injury of the United States, and the further felony of wilfully uttering, printing, writing and publishing language intended to incite, provoke and encourage resistance to the United States and to promote the cause of its enemies; and the further felony of wilfully advocating, teaching, defending and suggesting the acts and things hereinbefore referred to in violation of Section 3, Title I, of the Act of Congress of June 15, 1917, as amended by the Act of Congress of May 16th, 1918.

And further, that said property and tracts before referred to are possessed, controlled and used by the said Mennonite Publishing House and Aaron Loucke (sic) in violation of Section 22 of Title XI, of the Act of Congress approved June 15, 1917; contrary to the form of the Act of Congress in such case made and provided and against

the peace and dignity of the United States of America.

Now, therefore, pursuant to the authority and direction of the provisions of Title XI, of the Act of Congress approved June 15, 1917, you are hereby authorized, empowered and directed to enter said premises, hereinbefore described, in the daytime and thoroughly search the same for all such property and papers hereinbefore described, and to seize and take the same into your possession to the end that the same may be dealt with according to law, making due return thereof as is required by law.

[signed] Roger Knox,
U.S. Commissioner

A hand-written receipt is attached to the original copy of the above document:
August 6, 1918.

Received of the Mennonite Publishing Co. 150 copies of tract no. 153 entitled *Nonresistance* being all of said tract now in possession of said publishing co.

[signed] Wm. B. Herrington

[spelling unclear], U. S. Deputy Marshal

Not all copies of the tract had been confiscated, as evidenced by the copy herewith reproduced, tract "No. 153":

TRACT No. 153 NONRESISTANCE The Foundation

Resist not evil . . . whosoever will smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. — Matt. 5:39-45.

All they that take the sword shall perish with the sword. — Matt. 26:52.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight. — Jno. 18:36.

Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst give him drink. . . . Be not overcome of evil, but overcome evil with good. — Rom. 12:17-21.

The weapons of our warfare are not carnal, but mighty through God. — II Cor. 10:4.

Some Facts Concerning War

The teaching of the Gospel is against it.

All men profess to hate it.

Practically all men testify against it — except when moved by war passions.

It is woefully destructive to wealth, life, and happiness. Might, not justice, decides its issues.

It always requires a "reconstruction period" after hard-fought conflicts for nations to recover from the moral degradation and lawlessness which invariably follow in the wake of war.

The reign of militarism usually proves the undoing of a nation. The annals of history contain no records of nations that long retained commanding power after an era of conquest.

The men who are responsible for war seldom get within range of the enemy's bullets.

As a rule, both sides are losers.

Testimony of Noted Warriors

War is the business of barbarians. — Napoleon.

Men who have nice notions of religion have no business to be soldiers. — Wellington.

War is hell. — Sherman.

War is but organized barbarism. — Louis Napoleon.

If Europe will ever be ruined it will be by its warriors. — Montesquieu.

The truth is, good men can not be good men and fighting men. They must have the devil in them. To kill one another, they must have their blood up, and then they are just like devils. — Hooker.

The Christian's Duty

To pray for our rulers. — I Tim. 2:1-3.

To be submissive unto the powers that be. — Rom. 13:1-5; Tit. 3:1.

To pay tribute. — Rom. 13:5-7.

To obey God, even though the powers that be may command us to do otherwise. — Acts 5:29.

To help young men who, for conscience' sake, are loaded down with financial burdens which they are unable to bear. — Gal. 6:2, 10.

To live a quiet and peaceable life, a life of holiness, consistent with our profession. — I Tim. 2:2; Eph. 4:1.

To be discreet in conduct and in speech. — Col. 4:6.

To bear ready testimony concerning what we believe. — I Pet. 3:15.

To put forth redoubled efforts to make Christ known to the world. — Matt. 28:19.

A safe rule for nonresistant people: To improve every opportunity to relieve suffering caused by war, but never to have any part in anything which helps war to bring on suffering.

1. Entitled: "A Statement of our Position on Military Service as Adopted by the Mennonite General Conference, August 29, 1917," in *Harrier*, pp. 61-65.

2. Rev. D. D. Miller had never been asked in the first place to preach at the soldier's funeral. Furthermore his previously planned schedule had him visiting Army Camp Zachary Taylor. See the *Goshen Daily Democrat*, September 16, 1918.

3. Truman T. Miller, son of D. D. Miller, did later serve in France under the Reconstruction program of the American Friends Service Committee.

4. See footnote No. 2 above.

What Is God Like?

Since I have never seen God, how then can I say what He is like?

All of us, I'm sure, can think of someone that we've never met, yet we have some definite impressions of what that person must be like:

- by what we've heard others say about him;
- by reading what others have written about him or by reading a book he has written about himself;
- by observing things that the person has done to and for others even though they may have done nothing to merit those particular actions; or
- by meeting persons who have been dramatically changed as a result of meeting that person.

And suddenly you realize you want to meet that person yourself.

I met a Person like that as a result of what I saw Him do to numerous people who crossed my path and urged me to discover what He could do for me. The really unique thing about this Person, though, was that He had already done unbelievable, miraculous things for me and was only waiting for me to acknowledge it.

Having done so, I discovered that He expected me to act like I had met someone important and to tell others why I felt this way.

Someday I expect to meet this Person in person — and I'm certain He'll be worth the wait. — Jim Bishop

War Taxes in 1777

As the question of taxes for war faces us during this increasingly automated war, I was interested to read of the response of Mennonites during the Revolutionary War in *The Story of the Mennonites* (C. Henry Smith, Newton, Kan., 1957). The following quotation is in reference to Christian Funk, a pastor in Montgomery County, Pennsylvania:

The following year, however, when some of his fellow ministers declared that their nonresistant principles forbade them to pay a special war tax of "three pounds and ten shillings," Funk protested and maintained that the tax should be paid. "Were Christ here," he said, "He would say, 'Give to Congress that which belongs to Congress and to God that which belongs to God.'" Andrew Ziegler, the spokesman for the opposite party, replied, — "I would as soon go to war as pay the three pounds and ten shillings." Funk was finally excommunicated, in 1778, for these views, and together with those who believed as he did, he organized several small congregations of his own throughout the county. — Robert W. Guth

Morning Thought

by Everett Newswanger

*I felt the presence
Of the Lord,
Before the breaking
Of the dawn.*

*What would you say
To me today, I asked,
Inquiring at the Master's hand?*

*"It is enough
That I am here,
To guide you on
Your troubled way," He said.*

*And through my laden mind
and soul,
A surge of restfulness
did flow:
As on me dawned
This restful thought:
The Savior says
I'm not alone.*

Wit and Wisdom

Eight-year-old Jennie had gone to church with her mother for the first time. After the service on their way out, they stopped to speak to the minister. After they had passed him Jennie went back to the minister and said, "The music this morning was beautiful but the commercial was too long."

• • •

You are seldom so busy that you can't stop and tell others how busy you are.

Defeat isn't bitter if you don't swallow it.

A wealthy man, registering at a California hotel, was asked by the clerk if he did not want a certain suite.

"Haven't you something less expensive?" asked the guest.

"Why yes, we have, but your son always has that suite when he stops here," said the clerk, who had noted the signature.

"That may well be, but my son has a rich father. I am not so fortunate."

Mission-Service Counselor Coordinators Plan Recruitment



Mission-Service Counselor Coordinators attending Dec. 8, 9 orientation at Elkhart, Ind., included (top, from left) Sherman Kauffman, Merle Hartzler, Robert Hartzler, Ray Yoder, Wilbur Lehman. (Center row) John E. Gingrich, Angel Luis Miranda, John T. Kreider. (Seated) Stanley Birky, Mark Lehman, James A. Wenger, Harold Bergey. Not pictured: Ed Bontrager, Jerry Weaver, Harold Yoder, Reuben Martin, Doug Snyder.

Planning for grass-roots recruitment and general vocational counseling in member conferences of the Mennonite Church moved a step further to comprehensive mission-service counseling with a conference for coordinators held at Mennonite Board of Missions, Elkhart, Ind., Dec. 8 and 9. Fifteen of the 17 Mission-Service Counselor Coordinators attended the orientation sessions.

Selected by district conferences of the Mennonite Church, in consultation with Mennonite Board of Missions, the volunteer workers will coordinate a network of mission-service counselors in various communities of a given district conference or geographical area in North America.

Even though a shift in the service counselor role had been made four years ago, people in the U.S. were still being appointed to do primarily draft counseling, reports Dorsa Mishler, personnel secretary at Mennonite Board of Missions. "The expanded scope of the mission-service counselors' work will include general vocational or specific service counseling, as well as draft counseling for any person in our Mennonite Church constituency," he says.

Although no women were commissioned to serve as coordinators, Mishler suggested that women, married couples, or people with experience in mission or service be

among those considered for appointment as counselors.

Ed Stoltzfus, pastor of the First Mennonite Church, Iowa City, Iowa, had the opening devotional.

John T. Kreider led a discussion following Stoltzfus' devotional. In the discussion, Angel Luis Miranda wondered why we do not have more converts. Ed said, in essence, that service is a life of showing meaningfulness as the salvation of meaningfulness. "This represents a quality of church life having to do with evangelism," he said.

"It is time is of the essence, how do we accomplish our purposes in a given period without manipulation?" asked H. Ernest Bennett. "There is a built-in humbling to whatever we do," Ed replied. "We are not finally manipulating the purposes of God. We need to be sensitive to the variables and moving of the Holy Spirit."

In the next presentation, discussing the philosophy of service, Atlee Beechy, professor of education at Goshen (Ind.) College and a member of the Relief and Service Committee of MBM, said the dynamic Christ brought to the world was wrapped up in His being. Paul talks about the love debt as the only thing we owe. "The sharp distinction, ultimately, about service," Atlee said, "is quality. Sharing of self also means taking

from the other person. In sharing Christ we are sharing something more than human—real relationship is taking place."

Other topics covered throughout the sessions included (1) personnel expectations for the various program areas of the Board, (2) Voluntary Service orientation and in-service training procedures, (3) personnel office procedures, (4) information and its sharing—related to the coordinators' needs, (5) Selective Service information, and (6) conference relationships and role clarification.

Ed Stoltzfus concluded the sessions with a message on "Our Commission."

The conference, planned by the personnel office of the Mission Board in consultation with the relief and service office, was directed by John Lehman, director of Personnel Recruitment.

In 1971, 356 persons accepted assignments with the Board of Missions, the majority of whom entered one- or two-year Voluntary Service terms. In 1972, 216 persons entered VS. In 1973 there are more openings for volunteers than ever before, John Lehman reports. However, applications are holding at the same level as the past year, he says.

Currently more than 460 youth through senior adults serve in 90 locations throughout North and Central America and the Caribbean in the Voluntary Service programs of the Mennonite Church, administered by Mennonite Board of Missions and Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Conservative Mennonite Conference sponsors approximately 80 volunteers through the Conservative Mennonite Board of Missions and Charities, Irwin, Ohio.

Mennonite Board of Missions additionally places persons in Overseas Mission Associates and long-term overseas assignments and refers others to Board-related health and welfare institutions and other church agencies.

The Mission-Service counselor coordinators or conference representatives are Stanley Birky, Detroit Lakes, Minn.; Ed Bontrager, North Lawrence, Ohio; John E. Gingrich, Englewood, Colo.; Merle Hartzler, Carstairs, Alta.; Robert Hartzler, Des Moines, Iowa; Sherman Kauffman, Elkhart, Ind.; John T. Kreider, Orange, Calif.; Mark Lehman, St. Anne, Ill.; Reuben Martin, Greencastle, Pa.; Angel Luis Miranda, Coamo, Puerto Rico; Jerry Weaver, Hesston, Kan.; James A. Wenger, Albany, Ore.; Harold Yoder, Mingoville, Pa.; Ray Yoder, Levittown, Pa.; Wilbur Lehman, Willow Hill, Pa.; Harold Bergey, Harrisonburg, Va.; and Doug Snyder, Waterloo, Ont.

Peace Churches Respond to Study on Nonviolence

On Dec. 15-17 representatives from the historic peace churches met for the second time to discuss the World Council of Churches (WCC) study document, "Violence, Nonviolence, and the Struggle for Social Justice." Mennonites attending the meeting in Richmond, Ind., included Walter Klaassen, Paul Peachey, Douglas Hostetter, William Keeney, and Ted Koontz.

The WCC study was an outgrowth of pressure from those within the council interested in exploring nonviolent methods of social change, and the controversy stirred by the WCC grants to revolutionary movements, part of WCC's program to combat racism. The historic peace churches' consultation was convened so that peace church concerns about violence and nonviolence could be incorporated into the WCC study process.

The consultation affirmed that more than any past WCC document, this study is a serious attempt to wrestle with the possibilities of nonviolent action. Almost one fourth of the document deals with the specifics of nonviolent action and a strong case is made for nonviolence on the ground that it can be effective. The document also recognizes that overt violence of revolutionaries is rooted in the injustices of social institutions. That such "structural violence" can be as harmful to persons as overt violence is rightly emphasized in the study. The church's mission to identify with the poor and oppressed in confronting structural violence is also strongly presented.

In spite of the strengths of the document, representatives of the peace churches felt that some substantive changes were required and some issues needed restatement. There was general agreement that the theological framework in which the document discusses the use of violence or nonviolence is very inadequate. Among the themes which the consultation community felt must be incorporated into the document are the conception of the church as the "people of God" in a special sense, the relation of church to world, the Christian rationale for nonviolence in contrast to the very pragmatic approach of the study document, and a biblical understanding of power which recognizes suffering love as powerful.

Some expressed concern about lack of careful thought about how one decides when social change is best, and if it is, what kind of change. Some participants felt that one should not accept change as good, especially movement toward Western technology and the conception of participatory democracy unquestioningly.

The consultation appointed a drafting committee to write a response to the WCC expressing the historic peace churches' concerns about the study. The consultation hopes its concerns can be presented in a fresh and positive way, using biblical themes such as incarnation, the new humanity, and rebirth.

A WCC statement resulting from the study will be presented to the WCC Central Committee in August 1973 for adoption. The Central Committee may also authorize a program to support movements which emphasize nonviolent means of social change. Such a program would bring to wider public attention nonviolent possibilities for confronting injustice.

Service Personnel Retreats Reaffirm Basics

On two weekends in November, Voluntary Service workers from units throughout Western United States met for four days of in-service training—and spiritual growth together. The units are operated by Mennonite Board of Missions, Elkhart, Ind.

The in-service retreats are planned to take place once a year for VSers. Three have been held so far this year—one

sions operates 63 units in North America and Puerto Rico. In all, some 430 VSers will have been involved in the in-service weekend get-togethers.

At Rocky Mountain Mennonite Camp, located near Divide, Colo., 34 VSers from seven units in Colorado and New Mexico participated in sessions November 16-19, led by orientation and in-service training director Lloyd Miller. According to Miller, in-service seminars are designed to help the volunteer examine goals, objectives, strengths, commitments—both from the individual and unit perspectives.

Assisting Miller as resource persons at Rocky Mountain Camp were Paul Landes, regional director for VS in Western U.S. (Region II), and Wally Jantz, pastor of Immanuel Mennonite Church, La Junta, Colo.

Jantz was in charge of input from the Book of 1 John. He stressed the need for confessing sins and weaknesses to each other in a spirit of trust. "We don't have to be afraid of persons loving us" was affirmed by the group.

The VSers did some cross-country skiing—and drank from the only unfrozen water faucet in the camp. Meaningful activities included role-playing, simulation games, and periods of singing and praising God.

Tim Licht, VSer in Walsenburg, Colo.,



In a session led by Wally Jantz (right), pastor of Immanuel Mennonite Church, La Junta, Colo., VSers engage in an in-depth study of the Book of 1 John at the in-service retreat for Voluntary Service workers held Nov. 16-19 at Rocky Mountain Mennonite Camp near Divide, Colo.

in Ohio during October and two in November—with seven more scheduled between March and July, 1973.

Five of the seven seminars will be held in cooperation with Eastern Mennonite Board of Missions and Charities, Salunga, Pa., whose volunteers are serving in 20 units in Eastern United States (Region V) and Jamaica. Mennonite Board of Mis-

sions commented later that "the feelings in our unit about the retreat are real good. To pick a highlight from the weekend would be almost impossible, so I won't. I'll just say that the entire retreat was good."

Two weeks later 44 Voluntary Service workers and one ex-VSer from 11 units in five Western states met Nov. 30 to Dec.

3 at the Mt. Elden Conference Center near Flagstaff, Ariz.

Resource persons at Flagstaff were Don Yoder, Steve Miller, Paul Landes, and his wife, Janet, and Lloyd Miller. Yoder is pastor of Trinity Mennonite Church in Glendale, Ariz., and was in charge of the 1 John study. Steve Miller works with the Child Guidance Center in Phoenix, Ariz., and led two sessions on interpersonal relationships where personal and unit strengths were emphasized.

During the weekend, people got together with God—and with each other. According to middle-aged VSer Elman Bontrager, from the Glendale unit, "This has been the best weekend of my life."

Tim Lehman, VS program director in Portland, Ore., wrote: "It was really great to meet other VSers and share experiences with them. The weekend was beneficial to us both mentally and spiritually."

One of the "highlights of the weekend was a mountain-climbing experience (on Mt. Elden) in which ten VSers miscalculated time and were presumed lost by those below. By ten o'clock, well after dark, all had returned to the lodge, but in the meantime, noted Lloyd Miller, the incident "focused on the whole area of each VSer's responsibility to the others. Although frustration was felt by those below, forgiveness was asked and given, resulting in a real coming together within the group."

Paul Landes felt that the spontaneous worship services which took place Sunday morning at both retreats were highly significant, as VSers "who had before been at odds embraced and confessed to each other."

Landes went on to say that he has heard from the units that "the unity they experience in their group is largely based on their spiritual foundation—and that there's a direct correlation between their spiritual experience in the group, and their effectiveness in the community."

The next Mennonite Board of Services in-service retreat for VSers will be held Mar. 23-25 in the Missouri-Kansas area.

Illinois Youth at Institute in Metamora

More than 300 young people from all over Illinois were expected for the 1972 Illinois Youth Institute held Dec. 27 to Dec. 29 at the Metamora Mennonite Church, Metamora, Ill.

The theme for the conference is "It's the Real Thing!" Through Bible study, worship, sharing of experiences, interest seminars, music, recreation, and fellowship those attending were pointed in the direction of a life that is real and genuine.

In keeping with the theme, there were seminars dealing with various aspects of Christian living in today's world. Sessions on school life, devotional life, relation to government, vocation choice, education in church-related schools, Voluntary Service, youth-adult relations, and others were made available.

Providing leadership for the young people was a team of resource people who brought a variety of abilities to the program. Emphasis was on learning and growing together during the 2 1/2-day event.

Among those serving as resource leaders were Walter Dyck of Danvers, Mark Lehman of St. Anne, Edward Springer of Hopedale, Lynn McClure of Danvers, and Jake Pauls of Newton, Kan.

Metamora, Roanoke, and Calvary (Washington, Ill.) Mennonite churches served as co-hosts for the Institute.

The Illinois Youth Institute was sponsored by the Illinois Conference of the Mennonite Church and the General Conference Mennonite churches of Illinois. It was planned by a committee of youth from both conferences along with their respective youth program coordinators, James Dunn, Champaign, and Donald Nester of Bloomington.

Student Exchange: "Delightful Experience"

No campus is alike, said Virgil J. Brenneman, commenting on the recent dinner-dialogue of the Student Services Committee of Mennonite Board of Missions, Elkhart, Ind., with students at Millersville (Pa.) State College. The committee met with about 15 students at Bird in Hand, Pa., as part of its fall meeting. Brenneman is executive secretary of the committee.

Rotating from place to place for its fall meeting provides contacts "which help keep us in touch with people on campus," Brenneman said. Each setting has its own dynamics, he noted, stating that the Millersville meeting was "a delightful experience in Christian fellowship." Brenneman had asked committee member Chester Wenger, Salunga, Pa., to invite up to 20 students from MSC to a dinner meeting.

Albert Meyer, Goshen, Ind., committee member, identified the openness of the students at Millersville as helping the committee in a good way sense and hear where students are.

"The students were at peace with their environment and the world," said Albert. "I found no strong dissent or bitterness." Student expectations when first enrolling at the college, he said, were reportedly characterized by such comments as: "I thought I'd be available

for all kinds of counseling." "I thought I'd be an oasis in a desert of spiritual need, but I found out that not everyone wants to be a Christian," a senior said.

The students are not questioning evangelism as such, Meyer said, but have come to recognize natural settings for witness and sharing, including a Friday noon Bible study led by Elam Stauffer, former missionary to Tanzania with Eastern Mennonite Board of Missions, Salunga, Pa. The group is interested in Key 73 activities for evangelistic involvement on campus. The Bible study group sponsors a draft counselor, who is available to students once a week. Phil Nolt, student coordinator, noted that Mennonites and non-Mennonites in the study group share mutual concerns for non-resistance and peace—the non-Mennonites "maybe even more." In a letter to the student services office, Nolt expressed appreciation for the support of the committee on the peace position, as well as general appreciation for the committee-student encounter.

Campus and home community represent a contrast of worlds for the Mennonite students at Millersville. Although career interests in teaching and vocational areas are primary, the students did not feel that their home experience, especially on Sunday morning, intersected with their college experience. They noted that commuting to school did not allow for full integration into student life. The Friday afternoon Bible study was cited as one instance of faith connecting with the university setting. However, they were not certain whether that form of "church" would be understood at home.

No one seemed to be unduly concerned about the different worlds; the university seemed neither a threat nor an end in itself, Brenneman commented. Following graduation in math, science, or education most students felt they would find their niche in the local community and church.

Queried about their choice of a public vs. church-related institution, students cited cost and parental preference. Some felt various departments were stronger at MSC. Several of the students had studied at Eastern Mennonite College, Harrisonburg, Va., and at least one person intended to finish his requirements for graduation there.

Mennonites attending Millersville College in 1961 numbered 40; in 1972, 60 students were enrolled. The college in the same period doubled its enrollment to approximately 5,000 students.

Since its inception in 1959, the Student Services Committee has been geared to serving Mennonite students on non-Mennonite college and university campuses. The 1971-72 students census lists 2,527 students studying at more than 500

institutions in the U.S. and Canada.

Operating on a low profile, with a limited budget, student services has acted as a catalyst for individuals, local groups, or committees to work with students at the local level. The committee funds, in part, the inter-Mennonite student publication, *forum*, and cosponsors an annual Graduate Summer Seminar. The secretary provides counsel or special assistance to other student activities and wider campus ministries. The committee is evaluating its past activities.

In an action at its recent meeting the committee changed the frequency of its meetings to three times a year. Members are John A. Lapp, Goshen, Ind., chairman; Kermit Derstine, Denver, Colo.; Orland Gingerich, Baden, Ont.; LaMarr Kopp, State College, Pa.; Albert Meyer, Goshen, Ind.; Chester Wenger, Salunga, Pa.; June Yoder, Iowa City, Iowa. The committee will meet again June 28, 29. •

Navaho Mission Bearing Fruit



Blue Gap Mission, Chinle, Arizona, showing the church building and parsonage where the Peter Burbanks live.

"Within the past several months many Navaho people in the Blue Gap (Ariz.) area have been coming to Peter and Lita Rose Burbank just to share and pour out their problems," said Stanley Weaver recently. "I think we're seeing now a beginning payoff after the long long dry spell experienced by the Blue Gap Mission."

Weaver, who with his wife, Arlie, has served on the Navaho reservation in northern Arizona since 1951, spoke on Nov. 13 to members of the Mennonite Board of Missions' staff in Elkhart, Ind. Weaver was in Elkhart before participating in a missions conference in Holmes County, Ohio, Nov. 15-19.

Stanley and Arlie were in Voluntary Service on the reservation from 1951-1954; since then they have served with the

Home Missions Division of the Mission Board. Arlie, who suffered two sieges of blood clots in early 1972, is "doing real well now," said Stanley. "It was really the working of the Lord."

More than 120,000, of the approximately 140,000 Navahos in the world, live on the reservation which covers a large segment of northern Arizona. According to Weaver, some of the Navaho people who have been seeking out the Peter Burbanks for counsel and sharing have begun attending the Blue Gap Mennonite Church, of which Peter is pastor. The Burbanks have two sons, Raymond and Freeman. Peter's brother Naswood is pastor of the Black Mountain Mennonite Church, located about 20 miles from Blue Gap. The congregations work together, although travel between the two areas is difficult.

Peter and Lita Rose, both Navahos, have served in the Blue Gap community for about six years. Though the Navaho people of the area are heavily influenced by the peyote religion life-style—having its roots in the hallucinogenic peyote

to the 200 families in the Blue Gap community," says Simon Gingerich, secretary for home missions at the Board of Missions, "the local chapter of the tribal government is currently considering procedures for utilizing the facility."

Weaver also shared a deep concern for the young Navahos—especially fellows. He taught (and supervised recreational activities) for a short time in a school operated by the Bureau of Indian Affairs—until this program was closed down after funds were cut off. From this experience Weaver sees the school, or a similar setting, as "the point, if there is a point, where young people in Navaholand can be touched and reached."

"If you take the frustration that every teenage person goes through in finding his identity," continued Weaver, "and add to that the fact that the Navaho culture is in such a state of flux and change and confusion—one can see that the Navaho teen faces an almost impossible process of decision-making in today's complex society."

Noting that he intends to share this burden with Navaho leadership persons, Weaver commented: "I think there are many things we can do to get more direct contact with the Navaho young people—especially in the area of recreation."

At the present time Weaver is involved in the planning for a Christian hymnal to be produced in the Navaho language (Navahos, incidentally, call themselves the Dine people—pronounced di NAY—the word "Navaho" is not their own). "It is hoped," says Simon Gingerich, "that the hymnal will include a number of Christian songs with Navaho music forms."

For the past three months Weaver has been serving as general secretary of the nine-member Navaho Hymnal Conference, helping to arrange meetings in different locations in the sprawling reservation.

From these sessions the planners, six of whom are Navaho, hope to gain insight as to the content of the hymnal.

Projected completion date for the hymnal is June 1973, which Weaver sees as "overly optimistic." Cost of the project will be approximately \$20,000.

Augsburger Describes Nicaragua VS Retreat

"I really sensed the presence of Jesus in the lives of the VSers, their directors and the missionaries," said David Augsburger after his recent visit to Central America.

Augsburger served as Bible input leader during an In-Service Training Retreat held in Matagalpa, Nicaragua, Nov. 24-27. The meeting was originally planned to be held in Tegucigalpa, Honduras. About 65 Voluntary Service workers from Cen-

tral and South America attended the meeting, representing both Eastern and Conservative Mennonite Board of Missions and Charities VS programs. The Evangelical Mennonite Brethren Church was also represented through its VS unit in Guatemala.

"Many of the VSers live and work in lonely, isolated areas," Augsburg noted, "where libraries and other resource centers are rare. And until a VSer learns Spanish, his spiritual and social life is pretty much dependent upon his own initiative. So everyone was excited about getting close to each other again." Countries represented included Bolivia, Costa Rica, Honduras, British Honduras, Guatemala, and Nicaragua.

Augsburger led the group in two-hour periods of Bible study with input sessions, total-group, talk-back periods and small "family groups" working on relationships and reconciliation.

Alternating with Augsburg during the lecture periods was Don Sibley, a United Presbyterian missionary in Guatemala, who lectured on community development.

The evening periods were in charge of the VSers who shared slice-of-life scenes from their VS world, music, and

devotional experiences. A communion service was held Sunday evening, preceded by singing, a period of shared testimony, and confession.

"It was really beautiful to me," Augsburg noted, "to hear people openly expressing what was happening in their lives, and to see persons get up, walk across the circle to a co-worker, ask forgiveness, reach out to the other, find reconciliation, and then go to the communion table together, arm-in-arm."

Before arriving in Nicaragua Augsburg spent Thanksgiving with the Elmer Lehman in Costa Rica and spoke to the Heredia Mennonite Church on Thursday evening.

"Elmer told me before the service that there may be a few questions after the message," Augsburg said.

He spoke on husband-wife relationships during the first hour. The question-and-answer period then ran from 8:30 to 10:30.

"The congregation is a delightful cross section of the Costa Rican people," he said. "Very warm and fascinating."

The Mennonite Church in Costa Rica began ten years ago with the Lehman as first missionaries, and has now grown to nearly a hundred baptized believers. ●

the service of the Ruler of the Universe and coincidentally representing the United States here in Africa by identifying with the ways of love and peace rather than an organization of violence and hate.

Spanish Branch of Minority Ministries Council Meets

The Spanish *Concilio* (Council) of Minority Ministries Council met in Corpus Christi, Tex., Dec. 1 and 2, for discussion of issues unique to Spanish-speaking Mennonite churches—in addition to overall MMC concerns.

The *Concilio* is a five-member advisory committee to Lupe De Leon, Jr., associate executive secretary of Minority Ministries Council, offices in Elkhart, Ind. Members of the *Concilio* and other persons invited to the meeting, which convenes two or three times per year, bring recommendations and response from Spanish-speaking churches.

One of the participants at the two-day get-together, Neftali Torres, commented: "I felt that the *Concilio* expressed a genuine concern with the life and needs of the congregation. This was quite gratifying."

At the sessions in Corpus Christi, held at the Prince of Peace *Iglesia Menonita* (Mennonite Church), the *Concilio* moved that its members and other Hispanics meet for one week prior to August 1973 in order to plan strategy, priorities, and directions for the Spanish-speaking Mennonite churches. These concerns will then be presented to the General Assembly meeting Aug. 7-12 in Harrisonburg, Va.

In other action, Simon Gingerich, secretary for the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind., reported on the progress of the planned merger of home missions and Minority Ministries Council. Also voicing views on the merger were Lupe De Leon, Jr., John Ventura, and Ruperto "Tito" Guedea, Jr. A question raised dealt with the concern: "Who will control the funds of the new division—the directors of the Board of Missions or a minority disbursement committee?" It was reported that a nine-member intercultural commission is being set up to study the merger.

In relation to the mass media, it was moved that the *Concilio* be affiliated with JELAM (*Junta Ejecutiva Latinoamericana de Audiciones Menonitas*—Latin-American Mennonite Broadcasts Executive Committee), which will be able to serve as a catalyst between Spanish-speaking Mennonite churches in the United States and Latin America. Representing JELAM at the *Concilio* meeting was Armando

Illegally Inducted Persons Complete Service

Fifteen Mennonite Central Committee (MCC) workers illegally ordered by Selective Service to perform alternative service have chosen to continue their MCC work in the name of Christ. On Apr. 18, 1972, the United States District Court for the District of Columbia ruled that Selective Service had illegally ordered many conscientious objectors to civilian service. Seventeen MCC workers in assignments in Appalachia, Pennsylvania, Ohio, British Columbia, Nigeria, Sierra Leone, Quebec, Arkansas, New York, Jamaica, Bolivia, and Poland were affected.

The 17 men who were in the First Priority Selection Group in 1970 or 1971 had been sent work orders after Nov. 9, 1971. In the D.C. district court's view, ordering these men to civilian work at a time when no one was being ordered to report for military service was illegal. The action clearly violated the Selective Service Act which states that conscientious objectors may be ordered to perform civilian work only "in lieu of induction."

"If the back door is unlocked for the I-As, and they have been released from serving this country," said Judge Thomas Flannery, it must also be unlocked for the I-Os who must be treated in similar fashion."

Because there were no induction orders in the armed forces between early

November 1971 and April 1972, an estimated 136,000 men whose lottery numbers had been reached in the draft calls escaped induction. But as many as 8,000 I-Os according to NISBCO may have been called to alternative service during this time under the illegal Selective Service policy.

"Court decisions, along with the capitulation of Selective Service, established clearly for the first time the principle that conscientious objectors can be ordered to civilian work only in the same order of call as other registrants are ordered for induction," said Conrad Brunk of the National Interreligious Service Board for Conscientious Objectors (NISBCO) when Selective Service issued in July a release statement for the illegally called conscientious objectors. By October, 15 of the 17 men in MCC assignments had decided to complete their terms.

In response to his letter of release Dale Hofer, MCC Nigeria, wrote the Director of Selective Service:

In regards to your letter of Aug. 9, 1972, I elect to complete my alternate service pursuant to the SSS Form 153 issued to me last year. My wife and I plan to participate in Christian service here in Nigeria. Our plans are in no way altered by your SSS Form 153 or your current requirements. We are in



Chatting on the porch of Prince of Peace *Iglesia Mennonita* in Corpus Christi, Tex., after a session of the Spanish *Concilio* meeting are, clockwise, Sammy Santos (back to camera), Mac Bustos, Neftali Torres, Chuy Navarro, Ted Chapa, Lupe Longoria (partially hidden), and Samuel Hernandez. Santos, Bustos and Chapa are members of the *Concilio*.

Hernandez, Bogota, Colombia, executive secretary of JELAM as of February 1973. The *Concilio* also named a three-man commission to which Mennonite Broadcasts, Inc., may go for consultation concerning needs of Spanish-speaking persons in the U.S. Elected to the commission were Samuel Hernandez, Tony Ramirez, and Artemio de Jesus.

In further action, the *Concilio* (1) called for an American Indian to become the sixth member of the Minority Ministries Council Executive Committee; (2) sought to establish closer ties with the Lancaster (Pa.) Hispanic *Concilio*; (3) responded positively to the Cross-Cultural Theological Consultation to be held Apr. 26-29 in Des Plaines, Ill.; and (4) called for more detailed sharing of work plans and travel expenses by both MMC executive secretaries.

Eight persons brought reports to the *Concilio*. As follows they were: Lupe Garcia — High-Aim; Ted Chapa — Men-

nonite Youth Office; Lupe De Leon, Jr. — Leadership Training Seminar (in Cleveland, Ohio, Jan. 2-20); John Ventura — home missions involvements; Lupe Longoria — Hesston College recruitment activities; Chuy Navarro — South Texas Mennonite Church Council; Samuel Hernandez — Migrant Ministry in Oregon; and Neftali Torres — Key 73 and Mennonite Board of Congregational Ministries.

Concerning the sessions, Lupe De Leon, Jr., commented: "The *Concilio* is starting to see itself as a committee instead of a rubber stamp. I feel this is a good direction."

Members of the *Concilio* are Mac Bustos, Davenport, Iowa; Ted Chapa, Goshen, Ind.; Sammy Santos, New York City, N.Y.; Irma Ventura, Chicago, Ill.; and John Ventura, Denver, Colo.

Other persons in attendance during the *Concilio's* sessions were: Roger Borman, Pedro and Nancy Cavazos, Paul Conrad, Conrado Hinroja, and Jose Santiago. ●

"In practically all the services we attended while in Honduras some individual or groups of individuals accepted Christ," continued Howard. "The new kind of freedom and life that is seen in the church is causing people to come to the services and respond."

Growth is taking place in British Honduras and Guatemala. In one of the Indian churches in British Honduras two of the ladies from a Sunday school class plan to be an evangelistic team, going from door to door, sharing the good news. In Guatemala, the Kekchi Indians have been very open and receptive. One group of Indians showed their interest by building a new facility for the missionaries even before they came! They were so happy missionaries were coming out to their village to share the gospel they constructed a church building.

Witmer rejoiced at the signs of real life in the churches in Central America.

Selective Service, the Draft, and the COs

Recent changes have been made in the registration procedure with the U.S. Selective Service System, "especially as this affects 18-year-old fellows registering as conscientious objectors," said John Lehman, director of personnel recruitment at Mennonite Board of Missions, Elkhart, Ind.

In an earlier report in the January-February issue of *missionQ*, a resource publication for congregational leaders, Lehman reported that 18-year-olds completing Selective Service Form No. 100 at the time of registration could check "Yes," if they wished to register as conscientious objectors. "Selective Service is now abolishing Form No. 100," Lehman says. "The only questionnaire which will be completed at future registrations is the registration card—SSS Form No. 1."

Upon completion of SSS Form No. 1 at the registrant's local Selective Service office, he will be classified I-H and then given or sent a classification or "status card," which is the new Form No. 7, Lehman said.

If the registrant is given a low lottery number during the following year (the year of his 19th birthday) he will be sent a Current Information Questionnaire (SSS Form No. 127) for reclassification from I-H. He will thereupon be reclassified on the basis of his responses to the questionnaire and any deferment paperwork which he may have submitted.

The current Information Questionnaire will have no questions regarding conscientious objection. Men who wish to be classified as conscientious objectors will have to take the initiative and submit

Witmer and Lauer Visit Central America

Howard Witmer and Donald Lauer traveled in Central America from Nov. 24 to Dec. 8 as representatives of the Lancaster Conference Missions Council. The council, a group of seven bishops serving in an advisory capacity to Eastern Board, also relates in a fraternal way to emerging national churches.

Lauer, chairman of the Missions Council, and Witmer, also a member of the council, visited churches in Honduras, British Honduras, and Guatemala. "In Honduras," reported Howard, "we met with the national church leaders to learn what the Lord is doing among them and to share something of the Lord's work here in the States. In British Honduras we served as an advisory team to

the missionary group, and counseled the church in the selection of national leaders. And in Guatemala our purpose was simply to visit with the missionaries, to encourage them in their work, and to share a greeting with the small believer group that is there."

The churches are growing. "The Spirit is at work," said Witmer. "The church in San Pedro Sula in Honduras is growing because many people are moving into the city, and they are interested in finding some meaning to life. And out in the valley areas of Honduras the folks are responding very eagerly to the gospel message. National pastors are receiving requests from people in various villages to come and present the gospel to them."

their papers on their own (SS Form No. 150—special form for conscientious objectors), either while still in I-H or immediately after being reclassified from I-H to I-A, Lehman reports.

The Selective Service System will continue after the draft ends in July 1973, when plans call for an all-volunteer armed forces. After July local draft boards will still be registering men, listing priority by lottery and giving physical examinations, but just will not be inducting, according to Indiana State SS officials.

Centennial Celebrations, Prairie States

At least a dozen groups are planning for a 1974 centennial celebration of the coming of Mennonites to the Prairie states and provinces, and the Inter-Mennonite Centennial Committee is hoping to coordinate all these local celebrations from Oklahoma to Manitoba.

Three Mennonite conferences (General Conference, Mennonite Church, and Mennonite Brethren) appointed the four-member committee in 1970 to plan the overall commemoration of the coming of the Mennonites to the plains area. Since then, the committee has been trying to coordinate the efforts of Low German groups in Kansas, Nebraska, Minnesota, and the Dakotas; Swiss Volhynians in Kansas and South Dakota; West Prussians in Kansas and Nebraska; South Germans in Kansas; Canadian Mennonites (primarily Low German) in Manitoba and Ontario; Hutterites in South Dakota; and Pennsylvania-German Mennonites in Kansas.

The Goessel, Kan., group has already planned to build an immigrant house and museum. A committee in Hillsboro plans to build a replica of the Friesen flour mill and rebuild the Gadenau village. Other communities are planning dramatic performances, musical presentations, films, displays, and serving of traditional foods.

Although the major activities will celebrate the 1874-75 migration from Russia, immigrants to Canada in 1922-30 and again after World War II will be observing the fiftieth and twenty-fifth anniversaries of their ancestors' arrival.

In addition to coordination of local celebrations, the Inter-Mennonite Centennial Committee hopes to sponsor some intercommunity activity, such as the production of the musical *This People Mine* by Merle Good or the pageant *We Are Pilgrims* by Maynard Shelly.

"The atmosphere will be that of celebration, reexamination of the past, and a critical but hopeful look into the future," said Cornelius Krahn, North Newton, Kan., chairman of the committee.

Other members of the committee are H. J. Andres, Newton (GC); Marvin Hein, Hillsboro, Kan. (MB); and Harold Sommerfeld, Hesston, Kan. (MC representative of the Pennsylvania-German Mennonites).

MCC Volunteers



Nineteen volunteers attended the Oct. 31 to Nov. 10 orientation session at Mennonite Central Committee headquarters, Akron, Pa. Nine of the orientees are serving overseas and ten are working in the States. Five additional workers have participated in individual orientations.

Pictured are members of the Mennonite Church. The orientation date was Oct. 31 to Nov. 10, 1972. Left to right are: Betty Detwiler, Pokomoke City, Md., to social work in the Christian Council of Kenya, Africa; Richard Shue, Sarasota Fla., to Zaire; David Huneryager, Goshen, Ind., to Hautefeuille, France; Jim and Cathy Bowman, Harrisonburg, Va., to Indonesia.

MCC Canada Opens New Unit, Ontario Project

A Mennonite Central Committee (MCC) Voluntary Service couple, Tom and Betsy Van Horn, Ft. Dodge, Iowa, are beginning a new MCC program at the O'Connor Commission Development Project, an Ontario housing project. There are roughly 1,000 children between the ages of one and 19 living in the project. Thirty percent of the 236 families are one-parent homes. More than half of the adults are senior citizens.

Because O'Connor is a need-concentrated community, about 40 service agencies are already involved there. However, major barriers prevent these services from being effective. Community members are frustrated by having to deal with many different and unknown workers. They have to learn agency "games" before getting needed services. Sometimes residents get conflicting information from different workers. Often there is no one to talk to before a crisis develops.

The agencies, overwhelmed by large case loads, are frustrated by the lack of time and resources for the prevention of problems. Almost constant effort must be spent in dealing with crisis situations.

Tom and Betsy Van Horn with Amzie Brubacher, MCC Toronto Service Pro-

gram director and pastor of the Morningside Mennonite Church, will try to find concrete ways of meeting needs at O'Connor. Tom and Betsy will likely spend some time at the community school assisting students with remedial reading. The Morningside Mennonite Church, located within five blocks of the O'Connor project, will be the headquarters for other activities, such as working with children and youth groups, helping to form and support a women's craft group and a women's sewing group, and helping develop the church clothing depot.

Tom and Betsy will be available to persons who feel isolated and need someone to talk to. They may also assist senior citizens, many of whom do not have relatives close by and need help to obtain services like meals-on-wheels, visiting nurse, and homemaking. Many of these needs can be met by existing agencies if Tom and Betsy can help make the contact.

Through its participation in the O'Connor project MCC supports the concerns of the Ontario Mennonite Mission Board, which sponsors Amzie Brubacher in his work at the community project.

Youth Flood Squads to Be Organized

In response to needs for cleanup and restoration following Hurricane Agnes and the Buffalo Creek floods, Mennonite Disaster Service (MDS) and the Mennonite and Brethren in Christ conference Voluntary Service offices have developed a 1973 summer youth program. Eastern states' flood squad service units will assist elderly flood victims in cleanup, masonry, light carpentry, and electrical and plumbing work. Some volunteers may be involved in community services related to flood recovery, such as counseling for the aged and some child care.

MDS summer flood squad projects are being planned for Elmira-Corning, N.Y., Wilkes-Barre, Pa., Harrisburg, Pa., Richmond, Va., and Buffalo Creek, W.Va. The 10-week projects, June 11 to Aug. 17, are open to interested high school seniors, college students on vacation and other college-age youth.

Leadership teams to direct the units in building repairs and reconstruction are urgently needed. Industrial arts teachers are particularly encouraged to consider this possibility for service.

Room and board for the flood squad participants will be provided. Unit members will be responsible, however, to share in cooking meals. Where necessary, some travel aid is available.

Canadian participants whose school year extends through June may join the projects on July 2.

A pamphlet with specific details on the

MDS-VS program will be available by the end of January from MCC, 21 S. 12th Street, Akron, Pa. 17501; MCC Ontario, 50 Kent St., Kitchener, Ont.; or the conference offices.

Augsburger, Brunk, Featured at Seminars

Myron Augsburger, president of Eastern Mennonite College and Seminary, and George Brunk, dean of Eastern Mennonite Seminary, both of Harrisonburg, Va., serve as visiting professors of the Associated Mennonite Biblical Seminaries of Elkhart, Ind., during the Jan. 3-24, 1973 Inter-Term Session. Offering a three-credit-hour course entitled "The Theology of the Holy Spirit," they will be collaborating with J. C. Wenger of the Associated Seminaries, who taught at Eastern Mennonite Seminary during his 1971-72 sabbatical.

Augsburger and Brunk will also participate in the Associated Seminaries Inter-Mennonite School for Ministers, Jan. 8-12, focusing on the theme "Toward an Anabaptist-Mennonite Practical Theology of Evangelism" designed especially to help clarify ways in which Mennonite pastors and congregations may be involved in Key 73 programs.

Building at Lyndhurst

On June 20, 1954, Lysinde Mennonite Church had its first meeting. Located in Lyndhurst, Va., the first service was held in a temporary building with 96 present for Sunday school. With a nucleus of approximately 75 adult members a permanent structure was completed and ready for worship on Sunday, Nov. 14, 1954, with 215 present for Sunday school.

The vision and dream of its founder and first pastor, Silas W. Brydge, was to build a church in the Lyndhurst area, his own home community. He spent his entire life here, born on Sept. 1, 1912. He was ordained into the ministry on Sept. 5, 1948.

Growth in the Lord's work steadily progressed at Lysinde Church until the need for additional facilities became apparent. Therefore, under his guidance and experience in the construction business, an addition to the church was started on Apr. 24, 1972, comprising a new sanctuary, classrooms, library, and fellowship facilities.

His love and concern for the Lord's kingdom were boundless, and he felt

the urgent need for expansion to serve future needs. He did not live to see the building's completion. On Sept. 3 he preached his last sermon and on Sept. 26, 1972, God called him home.

MDS Assigns First Social Worker

Ken Zehr, Bath, N.Y., has recently joined the Mennonite Disaster Service (MDS) staff as its first full-time social worker for a one-year term. Ken will be screening applicants and working with various agencies to get available benefits for flood victims in the Elmira-Corning, N.Y., area.

Zehr, a graduate of Eastern Mennonite College with a degree in social work, is particularly qualified for MDS work, since he has been a builder for six years. Most recently he has been working for the Veterans' Administration as a caseworker. He is a member of the Pleasant Valley Mennonite Church near Bath.

The MDS staff has decided that a social worker is also needed in the Buffalo Creek, W.Va., area. Interested social workers should contact MDS, 21 S. 12th St., Akron, Pa. 17501, immediately.

Agencies Plan Consultation on Offender Ministries

A consultation on offender ministries, designed especially for Mennonite agencies working with offenders, will be held in Bluffton, Ohio, on Feb. 24, 25. The conference will be sponsored by MCC Peace Section and Mennonite Mental Health Services.

The consultation will consider the church's responsibility in offender ministries and attempt to open channels of communication to facilitate the most efficient use of Mennonite resources. The offender has been a concern of Mennonite and Brethren in Christ conferences for many years. Numerous local and regional programs exist. This consultation will help to coordinate the efforts of broader church agencies.

This consultation immediately follows the Church and the Offender Seminar in Bluffton, the 23rd and 24th. The consultation differs from such seminars in that the primary focus will be on the responsibility of Mennonite agencies in offender ministries rather than on stimulating local concern and action programs. Any interested persons are invited to attend. Write to MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501, for more information.

Herald Press has scheduled *Kerry* by Dorothy Hamilton for publication this

In tribute to his devotion and vision for God's work to grow and His needs to be met, a memorial fund has been established to be used toward the building fund.

mennoscope

month. It is a book of fiction for young readers, aged ten to fifteen, about a young girl going through adolescence. To *Kerry*, camping and other family-related activities do not hold the excitement of a year ago. *Kerry* is Mrs. Hamilton's latest addition to her growing shelf of modern-day experience stories for young people. The four-color cover on *Kerry* was especially created for the book by Esther Rose Graber.

Herman Glick has accepted the call to become the pastor at the Christiana Mennonite Church, Christiana, Pa.

Herman Douglas, formerly of Swanton, Ohio, was installed as a licensed pastor of the Bethel congregation, Norristown, Pa., last Dec. 17. His address is 618 Cherry St., Norristown, Pa. 19401. Isalah L. Alderfer brought the message.

Norman G. Kolb, pastor of the Providence congregation, has been selected to serve as overseer of the Western District of the Franconia Conference.

Goshen College's soccer team, Maple Leafs, ended its regular season with the only unblemished record (10-0) in the state of Indiana, and clinched first place in the Mid-Central Conference for the third consecutive year. The season gave the Maple Leafs their second-longest winning streak in its soccer history with 11 consecutive wins. And more seniors received more honors this year than in any other previous year.

A bequest of \$11,424 has been received by Mennonite Board of Missions from the estate of Myra (Mrs. J. Harvey) Yoder, Denbigh, Va. Her husband survives. Myra Yoder was a member of the Warwick River Mennonite Church, Denbigh. She designated in her will that the funds "be used for foreign relief and gospel extension work."

Erma Grove, Accra, Ghana, (Christmas), reports: "Since last Christmas we have had a change of government. The military is again in charge and the former leader, Dr. Busia, is in exile in England. One of the present slogans is 'Operation Feed Yourself.' Another is 'Use Ghana-Made Goods.' The emphasis is on cutting down on imports. One large department store with its merchandise on three floors thinks that after Christmas they will operate on just one floor."

Harold Weaver, director of audiovisuals at Mennonite Board of Missions, Elkhart,



Silas Brydge

Ind., announced that two new filmstrips are available for rental. The first, *Nothing Money Can Buy*, is a story of love, which takes place in Mud Creek, Ky., amidst poverty and suffering. The second, *Amos Fortune: Free Man*, is for primary through junior high ages. This strip tells the story of an African chieftain who, at an early age, was brought to Boston and sold as a slave.

Dedicated nurse needed immediately, either single or widow. Opportunity for restorative "ministry" among 30 or more guests in need of rest from illness or pressure. Family-type community. For more information inquire Kent D. Smith, Gould Farm, Great Barrington, Mass. 01230. Telephone: 528-0703.

New members by baptism: three at Grand Marais, Mich.; two at Bloomingdale, Ont.; five at Christiana, Pa.; one at Trinity, Glendale, Ariz.; five at Salford, Harleysville, Pa.

Change of address: Vernon A. Yoder from Grantsville, Md., to R. 1, Beaver Springs, Pa. 17812.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bence, Dale and Kathryn (Kinzey), Schellburg, Pa., second son, Jeffrey Dean, Dec. 5, 1972.

Hochstetler, Milford and Jane (Fisher), Shipshewana, Ind., third son, Travis Lane, born Nov. 26, 1972; received for adoption Dec. 4, 1972. (One son deceased.)

Meyer, Richard and Brenda (Stutzman),

Dubuque, Iowa, first child, Richard Demont, Dec. 15, 1972.

Ranck, J. Ray and Reba (Kauffman), Paradise, Pa., third child, second son, Ryan Douglas, Oct. 27, 1972.

Saner, John R. and Virginia (Hart), Mifflin, Pa., fifth child, third daughter, Regina Fay, Dec. 14, 1972.

Swartz, Gaylen and Rose (Beck), Grabbill, Ind., first child, Penne Jo, Dec. 7, 1972.

Swartz, Olen and Elaine (Peachey) Au Gres, Mich., second child, first son, Jefferson Mark, Dec. 4, 1972.

Wiley, Larry and Deborah (Callihan), New Paris, Pa., second son, Travis Keith, Dec. 15, 1972.

Zechmann, Donald and Marilyn (Stutzman), Milford, Neb., second child, first daughter, Angela Jo, Dec. 9, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Erb—Roth.—Peter Erb and Joyce Elizabeth Roth, both from Millbank, Ont., Cross-hill cong., by Steve Gerber, Nov. 17, 1972.

Hostetler—Moses.—Lonnie Hostetler, Harper, Kan., Pleasant Valley cong., and Wanda Moses, Anthony, Kan., Christian Church by Robert O. Zehr, Nov. 25, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Hamilton, John S., son of James and Emma (Snyder) Hamilton, was born at Elmira, Ore., May 1, 1896; died at Pykiet Manor Rest Home, Harper, Kan., Dec. 2, 1972; aged 76 y.

7 m. 1 d. On Oct. 30, 1929, he was married to Mary Roth, who survives. Also surviving are 3 brothers (Jim, Jess, and Joe), and 3 sisters (Hannah, Phoebe, and Ruth—Mrs. Perry Troyer). A son (William James) died in infancy. He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Dec. 5, 1972, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Kennel, Emma, daughter of C. R. and Magdalena (Swartzendruber) Kennel, was born at Tavistock, Ont. Dec. 20, 1885; died of a heart attack at Mennonite Home, Albany, Ore., Dec. 8, 1972; aged 86 y. 11 m. 18 d. Surviving is one brother (John Kennel). She was a member of the Fairview Mennonite Church. Funeral services were held at the Fisher Funeral Home, Albany, Ore., Dec. 11, in charge of Verl E. Nofziger; interment in Riverside Cemetery, Albany.

Robinson, Merritt M. H., son of William and Lydia (Singer) Robinson, was born in Lancaster, Pa., July 16, 1904; died unexpectedly at Lancaster, Pa., Dec. 18, 1972; aged 68 y. 5 m. 2 d. On Mar. 15, 1923, he was married to Barbara G. Lefever, who survives. Also surviving are 2 sons (Merritt H., Jr., and Harold L.), 2 grandchildren, 2 stepgrandchildren, one brother (Lame), and 2 sisters (Bebe—Mrs. John Martin and Velda—Mrs. Roy Wenger). He was a member of the East Chestnut Mennonite Church. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., Dec. 21, in charge of James M. Shank; interment in the Mellinger Mennonite Cemetery.

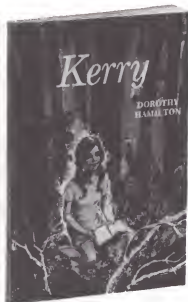
Steiner, Richard L., son of Frank and Edith (Gregory) Steiner, was born at Dalton, Ohio, Sept. 30, 1923; died of a stroke at the Akron City Hospital, Akron, Ohio, Dec. 6, 1972; aged 49 y. 2 m. 6 d. On Aug. 18, 1946, he was married to Anna E. Greguric, who survives. Also surviving are his parents, one daughter (Rhonda Sue), one son (Daryl), 4 sisters (Mrs. Dorothy Herschberger, Mrs. Neilyn Kauffman, Mrs. Marjorie Hackett, and Mrs. Janet Oswald), and 2 brothers (Franklin and Donald). He was a member of the Bethel Mennonite Church, Wadsworth, Ohio, where funeral services were held on Dec. 9, in charge of Aden J. Yoder and Roy Bucher; interment at Martins Mennonite Cemetery, Orrville, Ohio.

Yoder, Daniel Harold, son of Simon D. and Fanny (Weaver) Yoder, was born at Hubbard, Ore., June 13, 1913; died of cancer at Oregon City, Ore., Dec. 9, 1972; aged 59 y. 5 m. 26 d. On Nov. 9, 1941, he was married to Gladys Egli, who survives. Also surviving are 4 sons (Harold, Norman, Edward, and Kenneth), 2 daughters (Hilda—Mrs. Mike Aeschliman and Mary Jane), and 2 sisters (Mrs. Elva January and Mrs. Naomi McCormack). He was a member of the Zion Mennonite Church, where funeral services were held on Dec. 12, in charge of Paul Brunner, Louis Landis, and Ormel Chapin; interment in the Zion Mennonite Church Cemetery.

Cover photo by Monkmeier

calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.
Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



KERRY

Dorothy Hamilton

This is the story of a young girl who is going through the years when growing up seems especially difficult: camping and other family activities don't seem to be as much fun as they were at one time.

Kerry wants to do new things by herself, to make decisions about things of interest to her. Kerry soon discovers after talking with her parents that they also have hard decisions to make. Kerry discovers that you never really stop growing up.

112 pages. Softcover. \$1.95.

A Herald Press Book



Provident Bookstore

Education for Peace Prodded

The conviction that peace is not merely to be prayed for but its conditions rigorously researched and realistically implemented brought more than 600 scholars, scientists, teachers, and religious leaders to a three-day International Convocation on Education for Peace to Manhattan College in New York.

Participants came from five continents and from both sides of the Iron Curtain. Their varied interests and specialties found voice in some 55 panels. The panelists themselves came from more than 50 universities and from over 30 institutions connected with the study of non-violence, peace, and conflict resolution.

Unfortunately, no representative of the U.S. government participated in the peace education panels. A staff aide of the U.S. Arms Control and Disarmament Agency, listed on the program, was reportedly too busy to attend.

Sound Doctrine, Obedience

A New Orleans Jesuit, one of the leaders of the national-neo-Pentecostal movement in the Catholic Church, told some 900 participants at a regional meeting that "the Spirit with us insists on sound doctrine and calls for obedience — this is a sign of charismatic renewal."

Declaring that a "tidal wave of the Spirit" is "sweeping over the church today," Father Harold Cohen, SJ, of Loyola University, New Orleans, a member of the National Advisory Group of Charismatic Renewal, said the movement "is not a revolution, for a revolution means a break with the past."

He said the Spirit "is giving us new life, but at the same time, making us appreciate the old [life] more in a deeper fuller manner."

"Generation Gap" Not Too Broad

Despite widespread reports on the "generation gap" and "innovative" forms of marriage, a recent survey held that the majority of the nation's leading high school students are relatively satisfied with the way they are reared and prefer traditional marriage.

The survey disclosed that 77 percent of all student leaders responding said the discipline they receive from their parents is "about right," 14 percent thought it was "too strict," 7 percent "too lenient," and 2 percent were "undecided."

Sixty percent of the students said that when they have children they will rear them much the same way.

In regard to marriage, 78 percent of

all student leaders polled said they favored "traditional marriage as it exists today."

Only 10 percent favored "short-term" marriage contracts and 15 percent favored "conjugal relationships with no legal ties." However, 30 percent said they favored "a legal trial period of living together before marriage is finalized."

Participating in the survey were some 24,000 students representing 105,000 student leaders featured in the 1971-72 edition of *Who's Who Among High School Students*, published in Northfield, Ill. They were named to *Who's Who* for their high achievement in academics, activities, community service, athletics, or for their high performance record in national scholarship or award contests. The poll was conducted by publishers of *Who's Who*.

The survey showed that 81 percent of student leaders consider their relationships with their family to be "happy." This included 83 percent of Protestants, 80 percent of Catholics, 81 percent of Jews. Fourteen percent of all students said the relationship was "not happy" and 5 percent were undecided.

Can Give You Away

The automobile a person drives is a very real indicator of his self-image, according to Dr. Jean Rosenbaum, psychiatrist and author of *Is Your Volkswagen a Sex Symbol?* An insecure, aggressive, or defensive person is behind the wheel of a chrome-heavy, bright red convertible, while the Volkswagen driver is concerned about economics, ecology, and creativity, he said in a recent interview.

Trash Pays for College

Trash can help finance a college education, according to Carl Zelam, Jr., 10, of Downey, Calif. The sixth-grader, who picks up discarded bottles and cans on his own trash route and sells them to glass and can manufacturers, has made \$8,000 in the last two years. "I'm saving the money for college," he said in a recent interview. "But really I'm more interested in keeping the neighborhood clean," he added.

Communion Up, Confessions Down

Although reception of the Eucharist increased in the Roman Catholic Archdiocese of Toronto by more than 160,000 during 1971, a downward trend in confessions continued.

Statistics show that Catholics received communion about once a month on the average. Total distribution during the

year was 7,979,000. In 1970 it was 7,813,000.

But according to Father Brian Clough, vice-chancellor of the archdiocese, people are going to confession far less frequently than 10 years ago.

"Catholics have largely dropped the practice of receiving this sacrament once a week," he said. "Many seem to go only once every three to six months. Some only make their confession at Christmas or Easter."

The priest said this trend was established in the early 1960s, partly because people's sense of sin had lessened.

Rejects Power, Prestige of Office

The newly elected Anglican Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, 50, departed from tradition and preached his own installation sermon, rejecting the popular notions of "power, prestige, and position," associated with his office.

"The office of bishop is to be a servant of the servants of God," he said.

The tall (6-foot-2) bishop was the center of age-old Anglican pomp and pageantry at his enthronement in St. James Cathedral, Ninth bishop of Toronto, he heads what is numerically the largest and richest diocese of 28 that make up the Canadian Church. It has 200,000 members and 360 active clergy.

Bishop Garnsworthy told the congregation that all the pageantry and splendor of the service was "only some kind of Alice-in-Wonderland experience, unrelated to the real world," unless the diocese really meant to move forward.

"Drop It," Orthodox Jews Urge

A national organization of Orthodox Jewish rabbis and educators has urged CBS-TV to discontinue the *Bridget Loves Bernie* television series, calling the show "a flagrant insult and act of disrespect to Orthodox Judaism and . . . most non-Orthodox Jews."

The Rabbinical Alliance of America charged that "religion is not a joke or a nonsensical anachronism or a subject for satire which this series attempts to make of it."

In its appeal to CBS-TV and the show's sponsors, the 500-member alliance declared: "Moreover, we who in our lifetime lost one third of our people to the Nazis 'final solution' cannot accept with equanimity this television series' encouragement of the spiritual genocide of American Jewry through intermarriage — the main theme of the series."

91240 51L04110
TITUS L GROSS
187 N CLINTON ST
DOYLESTOWN PA 18901

Tests for a Work of God

Everek R. Storms, assistant editor of *Emphasis*, says some interesting things about the revival in Canada. The meetings are long, from two to five hours. A large part of each meeting is devoted to sharing. Of particular significance is the following.

The revival in Canada is having at least three very worthwhile results: First, it is placing a renewed emphasis on honesty, "It is causing Christians to be honest once more, and even to make restitution. In some cities large department stores became aware that a revival was on when church members started paying up their bills and shoplifters made amends for what they had stolen."

A second result was the restoration of right relationships. It caused holy living — leading to proper relationships

between husbands and wives, parents and children, and between members in the church.

Further, the revival brings boldness to witness. Many who never witnessed for Christ before began to witness.

I suggest those are three good tests of a real work of God. There must be honesty before God can work. And honesty results in restitution for wrongs. There has never been a genuine revival without restitution. And reality in Christ must result in some kind of witness. When a real work of God takes place, people stop saying merely, "I'll witness by my life." They begin to tell what God has done and is doing for them. When real revival happens those who sat in silence on spiritual things for years make confession of sin and confession of Christ a must. —D.

Masculine? Feminine?

T. Harry Williams, in his biography of Huey Long, the Louisiana politician, says, "... a normal masculine emotion never appeared in him — that occasional red rage which makes a man fling himself at the throat of another man." Williams quotes Long's reason why he didn't fight in World War I as "because I was not mad at anyone over there."

What is normal? What is masculine? Is it masculine to throw yourself at another's throat? Is it masculine to be tough and kill with a bayonet? Is it manly to lose one's temper and be retaliatory at the least provocation? Is it masculine to muscle everyone? Is it masculine to try to prove one's manhood by promiscuous sex, by overpowering women?

Or might it be more real masculinity to exercise self-control, to care for others as Christ did, to preserve virtue, and to refuse to go with the buddies to the nearest whorehouse or drinking establishment? Who is more manly and strong and masculine? Maybe we need a different definition of what is masculine or we end up with a concept which is subhuman.

We also desperately need a new definition of what is feminine. Is the common using of beautiful girls to sell merchandise our concept of femininity? Even drug companies, advertising to doctors, seem to think relying on bare skin sells more products than medical facts. Is it feminine to be used? What does it do to self-esteem to become a throwaway handbill or a flesh trap? Is it a normal feminine emotion to give oneself to the adulterous eyes of men by deliberate overexposure? Is it feminine to do everything a man does and appear like a man?

Do we need a new definition of what is feminine? Or perhaps there is still something in the old definition of a virtuous woman found in Proverbs 31! — D.

Prophets

Isn't it rather striking that God's true prophets of the past were never popular in the king's court? Dare we assume it is different today? — D.

GOSPEL HERALD

January 16, 1973



Dear Mr. and Mrs. Missionary

by James D. Kratz

As I write to missionaries overseas and relate to them administratively in various ways, letters too frequently are addressed only to the husband rather than to both the husband and wife when in fact the contents of the letter may concern the family or the couple in their overseas service. Unfortunately, missionary wives are not always thought or spoken of as missionaries equal with their husbands.

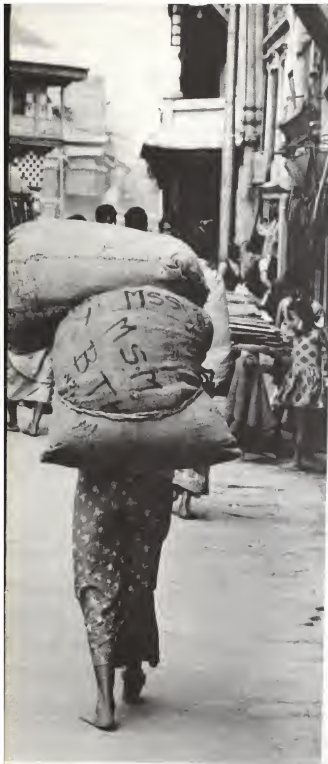
This is not only my problem. Requests come to the Mission Board office for missionaries to speak in congregations. "We would like to have Bob Weaver as a missionary speaker. It will be fine if his wife and family can also come along," a request might read. Bob Weaver is the missionary. His wife is his helpmeet, his companion, the mother of his children. Both Bob and his wife were appointed as missionaries, but it is Bob who received the instructions and is seen as "the missionary." While the missionary wife is indispensable, she may be seen as a kind of assistant missionary.

A careful reading of Acts gives the impression that women played active leadership roles in the early church. (See Acts 1:12-14; Philippians 4:3.) Their relationship was not an auxiliary one to the life and growth of the church. The fact that "house churches" are mentioned in the New Testament may in itself give some indication of the nature and importance of woman's leadership in early church life.

"Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house" (Rom. 16:3-5a); "To Philemon

contents

- | | |
|--|----|
| Dear Mr. and Mrs. Missionary
James D. Kratz | 49 |
| Alternative to War: A Story Through
Documents, part 5 | 52 |
| Leonard Gross | |



our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your house" (Philem. 1:2); "The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord" (1 Cor. 16:19).

Paul's epistles frequently close with greetings to both men and women. This is particularly noticeable in Romans 16. The fact that there are numerous references to widows in the Book of Acts and the Epistles also gives recognition that women were "in the church." (See 1 Timothy 5:5; Acts 6:1.)

The station in life given to women by any culture may vary, but woman's role in every culture is very important. In certain subcultures of West Africa women have a high status and they own the property and exercise authority in and out of the home.

In the Latin culture the "mother-God" motif is an interesting phenomenon, particularly when there appears to be such a strong male domination in that culture. Does the "virgin" in the Latin culture symbolize and give expression to an inherent female dominance? In many societies it is the mother who is really the recognized leader as she provides for the socialization and moral education of the family.

A significant book written by a noted missions scholar and researcher, R. Pierce Beaver, entitled *All Loves Excelling*,¹ traces the history of American Protestant women in world mission over the past 150 years. Two observations are noteworthy. One, the spiritual vitality of women's groups in their support of missions has been significant for over a century. Women's missionary societies kept in focus the vision of world mission at times when the larger Protestant church was struggling with other issues and concerns.

Second, woman's role in actual missionary service has been somewhat restricted during nearly the entire period of American mission history. Women's efforts were primarily directed toward education of girls and women. This is a noble work, but it only points out the fact that women's services in missions have been limited somewhat to certain spheres.

In North American Mennonite churches, the work of the Womens' Missionary and Service Commission (WMSC, formerly WMSA), has provided a setting for stimulating interest in missions in many local congregations. WMSC has carried on missionary education in district conferences and congregations for many decades. It must also be recognized, however, that at times the women's missionary efforts were seen in name and function as an auxiliary of the church's missionary program.

Women's missionary interest has found expression in

giving financial support to missions and in various kinds of material aid projects. Prayer cells for missions have not been uncommon among women's groups. Personal spiritual nurture, strengthening of family life, and building other one-to-one relationships have received priority through literature and retreat resources.

More recently WMSC groups at all levels have become interested in peace concerns. Literacy programs and other service-related activities have been developed and supported by Mennonite women's groups. One has the impression that Mennonite women's groups have maintained a healthy balance of interest and involvement in missions away from home along with an active participation in mission at home.

The Overseas Missions Committee of Mennonite Board of Missions has had two women members since 1970. This has been a significant change from the earlier pattern of an all-male committee. The women on our Overseas Committee bring a perspective and sensitivity which can only strengthen the important judgments and decisions the committee makes. Women serve on this committee as persons with special gifts and not simply as figures placed there in token acknowledgment of new understandings.

In my administrative trips overseas, one of the things that has inspired me personally has been to see the kind of involvement and service performed by missionary wives. I am impressed at seeing how missionary wives use ordinary and routine life for evangelistic purposes.

In Sao Paulo, Brazil, Alice Sawatsky, Margaret Ashley, and Lois Musselman serve with their husbands in the development of congregational life in urban settings. Much time and effort is expended in keeping families together but there is also time for significant community witness activities and contacts while mothering a family. Hospital calls, meeting neighbors over the patio fence, meeting unsaved relatives of church members at the butcher shop, are all examples of witness opportunities at the crossroads of life.

GOSPEL HERALD

Volume 66 Number 3

John M. Drescher, Editor David E. Hostetter, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 516 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Women in missionary service are not second-rate servants. The "intuitive knowing" of women (a term used by Lois Clemens in her book, *Woman Liberated*²) is used of God in many ways of service and evangelism.

Missionary husbands seem to serve on committees and do much of the runaround work that keep organizational machinery going, but missionary wives in unassuming and routine daily living carry out the missionary mandate of disciple making. By example and conversation in natural contacts they communicate Christ. Missionary wives do their mission in much the same way that Jesus carried out His ministry, witnessing in the routine of life.

During the past two decades there has been intensive study and review of the "missionary role." At the same time there has been a tendency to define more specifically the function of the expatriate missionary in the overseas setting. More and more, missionaries are called for special assignments, for specific times, and at specific places.

This tendency toward specialization in the missionary man's assignment may further minimize the place of the missionary wife. She may seem to be a missionary because she happens to be the wife of Mr. Missionary, who has a special service to render in the church overseas. Missionary wives, however, often find significant avenues of service which are not prearranged. Grace (Mrs. B. Charles) Hostetter and Alice (Mrs. Willard) Roth soon found themselves in significant teaching assignments after their husbands were called to West Africa for special assignments.

The missionary contribution dare not be limited to assignment and role. The missionary's contribution must, in fact, be thought of in terms of spiritual gifts. These gifts are given without regard to the sex of the person.

Missionary wives therefore have as much to bring to the mission field as do their husbands. Without confining and limiting factors of a specific assignment, missionary wives may have even greater opportunity and freedom to exercise their ministry than do their husbands.

Irene and Ed Weaver teamed up their spiritual gifts and missionary experience in India to give a decade of significant teaching and counseling service among independent churches of West Africa. Missionaries continue to "team up" to carry out the Great Commission. Egda and Mario Snyder are working at serving their community through a nursery-kindergarten in their congregation. Egda brings special skills and training to this work as a teacher and mother.

Sue and Wes Richard in Sapporo, Japan, are self-support workers, engaged in English teaching for their income. Both Sue and Wes are teaching. A junior high class, a class for a group of UNESCO women, an evening class to a group of employees of the Hokkaido Electric Company all provide significant contact opportunities for Sue. The Richards recently expressed their feelings that Christian women through their contacts and efforts can be used of

God in unusual ways to build "community" in today's cities.

Mrs. Missionary is not an assistant to her husband. She is a member of the missionary team with unique calling and gifts equally significant to those of her husband. ☺

1. Beaver, R. Pierce. *All Loves Excelling*. William B. Eerdmans Publishing Co., Grand Rapids, Mich. 1968.

2. Clemens, Lois Gunden. *Woman Liberated*. Herald Press, Scottsdale, Pa., 1971.

(James D. Kratz, with his wife, Dorothy, a nurse, served as missionaries among the Toba Indians of the Argentine Chaco (1960-7) with Mennonite Board of Missions, Elkhart, Ind., before assuming his present assignment with the Board as associate overseas secretary.)

The Forgotten Waterpot

The woman of Samaria left her waterpot and went back to tell her townspeople about the amazing Person she had met at Jacob's well.

Many other things have been forgotten along the pathway of history when people have met Christ. Matthew's place in the customhouse. Peter's fishing gear. Saul's seat in the Sanhedrin. Augustine's post as a teacher of rhetoric. Menno Simon's life of quiet security as a village priest. John F. Funk's business career in Chicago.

Probably you have forgotten something too. So have I. Hallelujah! — Stanley C. Shenk.

The Climate of Friendship

True friendship learns to weather winter's cold.

No fantasies we weave can bind, or hold.

No thoughts of joy unending, full and free

Living in soft, unbroken harmony.

Times there are of greatness — and a lack

Crashing a wave before the surging back.

As certain as the tides that ebb and flow

Splitting the rock, absorbing sun and snow,

Wave upon wave, does understanding grow.

Your God who gives you daily bread

Has also, very wisely said,

"Man cannot live by bread alone."

So — touching every stick and stone

With tender, loving, patient care

Created beauty everywhere.

For you — His daughter, or His son

(He knows the needs of everyone)

He gives you with your daily bread

A little jar of honey spread!

— Phyllis Rogers

Alternative to War: A Story Through Documents

by Leonard Gross

Part 5: Nonconforming to the First World War: The Mennonite Response to Local and National Pressures to Conform.

From the passage of the conscription law on May 18, 1917, to the end of the war, the pressure on the conscientious objector to accept noncombatant service in the medical, quartermaster, and engineering corps was heavy and persistent. The Mennonite response was usually to reject non-combatant service as inconsistent with the nonresistant point of view. The official Mennonite position was of course from the beginning one of opposition.

An exchange of correspondence between O. B. Gerig (a drafted man, at the time at Haverford, Pennsylvania, in training for reconstruction work under the American Friends Service Committee, a service which had been officially approved by the Mennonite Church) and J. S. Hartzler (serving at the time as secretary to the "Loucks Committee") reflects something of the problems the church was facing.

Merion Hall,
Haverford, Pa.
Oct. 9 '18

J. S. Hartzler,
Scottdale, Pa.

My dear Bro. Hartzler: For some time I had intended to write to you but transfers and work made me neglect it. Just recently, however, I was informed of a ministers' counsel held at Scottdale where a number of the brethren considered the question of drafted men accepting some kind of [noncombatant military] service. This is why I'm writing at this time. I'm interested in the decision.

I still can not believe the first report I received, viz., that the church sanctions the so-called army reconstruction¹ and the wearing of the uniform. Such a compromise, it seems to me, would seriously threaten the very foundation of the principle we as a church have chosen to preserve.

I realize that the two avenues of service hitherto open to the C.O. in our church have not satisfactorily disposed of all the cases. Probably some could not or did not wish to enter the Friends Reconstruction work. Others who took the other alternative of the farm furlough have not had smooth sailing with this. In some quarters the latter seems unsuccessful and this presents an acute problem. No doubt army reconstruction has been thought by some of our leaders to partially solve this problem. At the same time I realize that there is strong sentiment among some of our people in the home community in favor of the President's non-combatant service (either medical or quartermaster) and this sentiment can not be tacitly ignored. I was astonished some time ago to find that one of our rather conservative deacons favored noncombatant service, so it is not strange that others should take the same attitude. I therefore very apologetically state my views which differ some from that of this element in the church and from reports, differ also from the concurring majority of the Scottdale counsel to which I have referred. Will you not credit me with a sincere earnest motive in addressing this to you?

I fear a compromise on "army reconstruction" because the Board of Inquiry, when it examines C.O.s rather urgently tries to get them to accept it. They say: "Would you not feel better if when the war is over you could say that you wore a uniform and were a soldier of the United States?" Also: "The people back home won't consider you a slacker." Now for those very arguments I would not accept this service as a conscientious objector. We do not want to be called soldiers of Uncle Sam with all that that implies. This is just what we object to.

Again it has been suggested and very reasonably so that "army reconstruction" has been chosen by those in authority to act as decoy for "Friends Reconstruction." And some I know have unwittingly been caught in the trap. It is unnecessary for me to say that one is a military function, the other a civilian which makes the first objectionable

to a nonresistant organization.

Further, all attempts we made to have this new army reconstruction specifically explained to us, as to the nature of the work required etc., resulted in a vague general answer by the Board of Inquiry and Camp officials. However more complete information may have been secured by the brethren from the War department. But this manifest refusal to explain it looks as if they considered it unlikely that a C.O. should accept it if explained.

Further, if the Board of Inquiry discovers that the church has given sanction to army reconstruction, it will be next to impossible for later C.O.s to get into Friends Reconstruction because they urge the other first. This would be very unfortunate both for the men—for the Mennonite supporters of the Reconstruction—and for the amicable relations that have been formed between the Mennonites and the Friends thru their cooperation in this work.

Further, we have seen what compromise has done to the Church of the Brethren. They have accepted army reconstruction and other noncombatant service and as a result their name is scarcely ever mentioned incident to nonresistance. They have manifestly lost their identity on this principle. It is very unlikely that future generations in that organization will be recognized as nonresistant. The public has not stamped them as C.O.s and probably they are not deserving of this high privilege. But there is a danger in sacrificing a whole principle, in compromise.

Some of our men are still in the guard house, some are sentenced to Fort Leavenworth, numerous are the cases of those who have suffered persecution to a greater or less degree to keep the principle of nonresistance, so long fostered by . . . the church, intact. For us to retract now would certainly place these brethren in an awkward and embarrassing position to say nothing of the resulting disrespect it might show toward their heroic Christian courage. I may say here also that those of us who have gone thru the camp have not been unmindful of the prayers of . . . our friends in the faith, without which we would be in more dire circumstances than we now are. There have been many petitions in our behalf clothed with the desire that we stand firm without compromise. The reflection would extend to them also.

Beyond any doubt a man in army reconstruction is considered by army officials as a full-fledged soldier. Should he die in that position a military funeral might be requested by the government. A man, perhaps who might have been ordained since the war began on May 17, 1917, and who is in Class I, if accepting army reconstruction would be required to preach in a military uniform if he were asked to preach at all when on furlough. I can hardly imagine that our people in general would be sympathetic to a minister preaching in a military uniform. (The uniform is not only urged but required in army reconstruction.)

Perhaps I have already said too much. My reasoning may be illogical and faulty but I can't help expressing my regret if such a step is taken.

Contrary to what I formerly thought, I am not ashamed

to be called a stand-pat uncompromising conscientious objector on religious grounds. I can see no honorable position in a half way stand. At this time we must show what we are. . . . I for one am in favor of having our church go down in history as out and out nonresistant, being opposed to aiding or abetting war in any way whatsoever.

Dr. Rufus Jones told me he met you at their executive meeting. He said they were pleased with the men who represented our church and the spirit with which they cooperate.

It is also the opinion of members of the Friends Committee that a sanction of the church to army reconstruction or any form of noncombatant service is a barrier for the men who desire to do Friends reconstruction work.

We are still in training here awaiting passage on the French Line to France.

Influenza is very prevalent in Phila. It is reported there are 180,000 cases and a daily death list of over 200 in Phila alone.

We are all well at Merion Hall and trust this will find you enjoying the same blessing.

Will you not inform me what has been done relative to the matter under discussion in this letter?

Very sincerely yours,
[signed] O. B. Gerig

10/11/18

O. B. Gerig,
Haverford, Pa.
Dear Brother:

Bravo! Your position is the same as that [which] the church stands on and I hope shall stand on for all time. You have the right idea in regard to the Church of the Brethren. They have lost out in a way that will be very detrimental to them along many other lines. I am indeed sorry for them.

I am certainly glad for your full concise statement of your position on this question. It shows that you have given the matter a careful consideration. It is one thing to be put up against those things where you have to meet it and solve it out for yourself and quite another for a person to be nonresistant when the question of war is not raised at all.

You will notice the term "reconstruction" in the enclosed which was adopted at the meeting at Scottsdale recently, but you notice that it was only on condition that the military uniform need not be worn. Of course we realize that this could never be granted with military reconstruction, but Dr. Keppel told us that the present plan of Farm Furlough was so unsatisfactory that something must be done. That in the future they might leave some of the boys here where they would be placed in groups of possibly 40 or more, but that the solution now seemed to be to take the boys all over to France, place them under a civilian and have them level the land and get it ready to farm, and also to do agricultural work. In fact you will notice 2 things which will keep it from being

accepted in connection with Military Reconstruction. (1). The military uniform is not to be worn. We would not object to a uniform which meant something different from militarism; for illustration, in your work in France you will be required to wear a uniform (if I am rightly informed) but it is the Friend's uniform. I only found one of the men here at the meeting that was weak on the military uniform. He found the sentiment so overwhelmingly opposed to the military uniform that he did not even dare to state his position until he got home and wrote it in a letter. (2). They are not to be directly under the military establishment. This severs it from the point that you feared. Our aim was that since the War Department was wrestling with the question, that we show the objectionable features: Militarism, and uniform; and at the same time show our willingness to do something. Of course, we had to be very careful of the espionage law. We want to be law-abiding, ready for service.

I have just recently hatched out something which I have written to the Hon. R. C. McCrea, civil commissioner at Washington. I did it without saying to any one that I was going to write it. If the Government will allow that, it will solve the problem for a great many and at the same time keep the boys far enough away that there will be no trouble. If it works out, I may get a call to Washington in a few days. If so, I expect to come to Haverford for some inspection and instruction.

The fourth liberty loan is causing some disturbance but in most cases the matter has been fixed on the Bank Deposit plan. Otherwise things are going along quietly, except where influenza has taken hold. Suppose that you know ere this that Susanna Nice died, either last Sunday or Monday. Do not have particulars. However, we have it that it was influenza.

Your brother,
[J. S. Hartzler]

The proposed program that Hartzler had "hatched out" takes on special import in light of Alternative Service during World War II. It demonstrates how an idea does indeed need to evolve with the passing of months, and even years.

Here is truly the germinal idea of CPS of the 1940s, embodying both social and relief work. The idea of meeting the needs of the whole man was part and parcel of this vision which J. S. Hartzler was perhaps first to formulate in such a concrete manner.

Many facets of witness and service would emerge from the Mennonite experience in the First World War. The Chris Graber letter of appointment to relief in the Near East reproduced on the cover symbolizes the synthesis reached by the Mennonites.

The Mennonite Central Committee, with its worldwide concern for human beings, would follow in 1920, and the constant awareness that a prophetic vigilance is needed, if the church is to be the church, an entity somehow set

apart from general society, in order to fulfill a very special task which indeed stands as an alternative to war. Tract No. "153" was not far off in this regard . . . and a segment of the confiscated tract bears repeating.

Some of these thoughts run through the mind, in reflecting upon the above-mentioned correspondence between J. S. Hartzler and R. C. McCrea, the War Department official who was entrusted with the new Farm Furlough program for conscientious objectors. We herewith print these two letters, which brings this chapter to a fitting close.

Scottdale, Pa., October 9, '18.

Hon. R. C. McCrea,
Washington, D.C.

Dear Sir:

We are indeed sorry that our position is causing so much trouble, and we greatly appreciate the effort which officials are making to solve the problems connected with the C.O.s. It is with a desire to aid that this is written.

Government has a very large tract of land in Arizona, in the Pima Indian Reservation. A high tension wire line runs from the Roosevelt Dam to five or six good wells equipped with electric pumps. The idea was to have the Indians develop this into a farming community, but they did nothing. It is lying idle.

Would government consider letting the Mennonite Church, or a number of responsible men have this land, or a part of it with the equipment, for the period of the war and as much longer as will be necessary to gather the crops then in the ground on the conditions that we would take 150 to 200 C.O. boys onto the land, clean it up and farm it to the best possible advantage for government. A good agriculturalist would be necessary to oversee the work, but he may be had at a nominal wage. The boys would work for board and clothes and the mere pittance of five dollars per month. This would be for a little spending money. Much would not be good. The railroad fare to the reservation and to their homes after the war to be paid by government. All above actual expenses to be given to war sufferers in Belgium, France and Armenia.

A number of the boys are good teachers, college men, and could put in part of the time teaching the Indians agriculture with the hope of inspiring them sufficiently that they would continue the work after the C.O. boys were gone.

The soil is very fertile and would produce good crops of cotton (the best in America), alfalfa, wheat and corn. This is evidenced by the crops raised just off the reservation on the same kind of soil.

I await your answer, and if favorable will take up the matter at once with others so as to be ready for the work as soon as possible. They could live in tents in that climate.

Respectfully submitted,
[J. S. Hartzler]

WAR DEPARTMENT.
Washington.
October 31, 1918

Reverend J. S. Hartzler
Scottdale

Pennsylvania
My dear Mr. Hartzler:

When in Washington on Monday I went over the Pima project with a specialist in the Department of Agriculture who is familiar with the possibilities of the Pima district. The acquaintance he has with this district leads him to confirm every statement you have made about it and its possibilities.

I found a feeling, however, in Washington that, in view of the possibility of placing practically all of the c.o. boys we have to advantage in farm projects already under way in various states, it would be unwise to undertake a new venture which might possibly have to be dropped before it would really come into being as a farm venture. Should the war last, however, beyond our expectation, I know that it would be worth while to consider this matter.

Sincerely yours,
[signed] R. C. McCrea

Columbia University
New York City



1. The "Army Reconstruction" service proposed by the War Department was a proposal that COs serve in Army hospitals for the "reconstruction" of sick and wounded soldiers.

Wit and Wisdom

"At age twenty we don't care what the world thinks of us; at age fifty we find out that the world wasn't thinking of us at all."

• • •

A family of four at Sunday dinner was discussing the morning service in their church. The father complained about the length of the sermon, the mother complained about the noise, the daughter complained about the choir's special. After the three had voiced their negative comments, the fourth member of the family, a ten-year-old boy, spoke up cheerfully and said, "I thought it was a pretty good show for a dime."

• • •

Did you hear about the fellow who was so cheap that he banded down the ramp of the plane which had just landed and grumbled: "There goes \$2.50 worth of insurance down the drain."

• • •

The more you listen to political speeches, the more you realize why America is called the Land of Promise.

• • •

"For every minute you're angry — you lose sixty seconds of happiness."

Silent Miracles

by Anna Marie Steckley

Much is said today of the Spirit at work in some very unusual ways. Spiritual highs seem to be sure evidence of a special infilling. Some tend to sort out certain gifts of the Spirit and make them the norm or measuring stick of their spiritual maturity. Unless one has an exciting story to tell, his spiritual experience may stand in question.

I very much like this faith-in-action idea. However, I like it only to the point where I can feel confident that God is doing the choosing, where my faith is surrounded by His permissive will rather than my shortsighted desires or demands. I feel more comfortable to have my faith cradled in the arms of Jesus. My foresight and powers of understanding have their limitations. I feel safer to say, "If it be Thy will."

My dependence on God has grown out of some crushing experiences far beyond any human strength or explanation. My story is not one of earthshaking miracles. The miracles I wanted so much to happen ended in death. Twice death rudely invaded my home and took a loved one. I was plunged into deep waters, so deep that I was about to drown in a sea of grief, self-pity, and bitterness.

But God was there. He performed one of those silent miracles that enabled me to lift my head and slowly work my way through. Because of it I have acquired some deeper insights that I would have missed under more comfortable circumstances.

God is able to heal sick and broken bodies, and praise the Lord when He does. But when God in His wisdom chooses otherwise, we want to give Him the glory too. From God's position the view is clear. He sees the ending from the beginning. Probably through death He averts some pitfall down the road. When finally we catch a glimpse of the completed pattern for our life, we will agree that His choices were for our eternal good and His glory. Most of life's painful experiences can be understood only by faith.

The thrust of my story is that God is on the scene for all His children. He hears every prayer. We are all on the inside track. Just because God chooses to work with me through what I like to call silent miracles, I am no less His child. How else can God demonstrate His promise of strength and sustaining power but through some great hedged-in experience? God's program includes the valley as well as the mountaintop.

In human measures faith produced in the valley can equal any of the more lofty kind. The effects may be more enduring. One is forced to draw heavily on His sustaining power, and over and over God works through silent miracles which go unheralded.

In spite of the thorn-and-rock-strewn paths in my life, God has been good to give an occasional mountain view to reassure me of His presence and love. I want to be a better person for it all.



Family Life TV Spots Report

On a park bench in Nashville, Tenn., a young couple struggled through the following scene 19 times one sunny day in September.

He: "You don't have to say it. . ."

She: "You can forgive me?"

He: "I think so. It's been hell. For us both. But it's okay. You're okay. You know?"

She: "You're forgiving me . . . why?"

He: "I want to."

Voice Over: "Forgive. It's the Jesus way. It's God's way."

While traffic moved noisily up and down the street, a young couple and a TV production crew lived and relived the action for another Family Life TV Spot.

You're O.K. is a 30-second spot showing two people resolving conflict through forgiveness. A second, 60-second spot was also filmed in Nashville. It shows a runaway daughter calling home from a phone booth and discovering that she is loved, that her parents are eager to have her home again.

The theme of the two spots is love, forgiveness, and acceptance of individuals as persons—warts and all. Just like God accepts us through Christ.

More Than Meets the Eye

Family Life TV Spots contain more than meets the eye or ear. Their production begins about a year and a half before their release to stations.

On December 8, 1971, the Inter-Mennonite TV Committee met in Winnipeg, Man., and among other things selected the theme for a fifth series of Family Life TV Spots. Mass media representatives from the General Conference Mennonite, Mennonite Brethren (Canada and U.S.), and the Mennonite Church make up the committee.

Following this theme-selection meeting, the boards of the sponsoring groups met in January 1972 and approved the theme and allocated funds for production of a fifth series of spots. The executive producer was then able to solicit scripts from writers, both free-lance writers and staff writers from the producing organizations. Harold Weaver, director of Mennonite Audiovisual Services for Mennonite Board of Missions, Elkhart, Ind., is executive producer for the Family Life TV Spots.

After the submission of 19 scripts, the TV committee met in Hesston, Kan., Feb. 5 and in Chicago, Apr. 7 and May 28. During these meetings scripts were evaluated, sent back for rewrites, discarded, and new versions written. On May 28, six were selected and sent to potential producers for evaluation and cost estimates. They were also sent to "outside" persons for evaluation, such as religious broadcast leaders in a number of centers, and persons in the TV industry who bring unique perspectives for evaluating the scripts.

Responses filtered back from these "outside" evaluators, the sponsoring groups and the seven potential producers to Harold Weaver. On Aug. 31, Fred Rowles, a producer-director of the Television, Radio, and Film Commission of the United Methodist Church (TRAFCO) met with the committee to discuss development of the scripts. TRAFCO was chosen to produce the new spots.

Four scripts were still "in the running" at the Aug. 31 meeting. The script for the *You're O.K.* spot was accepted pretty well as submitted to the producer. "An interesting thing happened in the process of evaluating the other three," comments Harold Weaver. "We ended up with a completely new spot that evolved from an idea in one of the other three that didn't quite jell." After brainstorming the idea, Rowles and Augsburg were sent out of the room to write a script that would communicate the message the group was experiencing in their discussion. This became the *You're Loved* spot.

Quality Requires Persistence

Before the actual shooting of the spots began, actors had to be chosen who could bring the spots to life. Rowles and Weaver spent three days interviewing actors and actresses for the different roles in the two spots.

"In the process of casting, we interviewed and tried out four women and five men for the parts in the *You're O.K.* spot," Weaver says. "And we had seven girls try out for the *You're Loved* spot. But we weren't entirely satisfied with an actress for the young teenage runaway in that spot," Weaver comments. "So the next day another six tried out—we still weren't completely satisfied."



"I love you, too," runaway says in a phone booth call to her parents. The scene is from the 60-second spot, *You're Loved*.

Fred Rowles continued the try-out process while Weaver returned to Elkhart for the weekend. By Monday morning he had found the girl for the lead role in the spot. Filming was scheduled for Wednesday.

Canning the Action

"The shooting process involves setting up and testing the equipment, positioning the camera and selecting the angle, rehearsing with the actors and doing dry runs without shooting film," Weaver notes.

"You look for magic combinations of good quality in sound, voice, and background—was the acting convincing? Did they feel the part? Did the motion and movement flow smoothly? Did the cameraman catch well what happened? It takes a combination of these factors to make a good spot—or failing that, a mediocre one," Weaver says.

The *You're O.K.* spot was shot 19 times before the director felt he had a spot that put together well all the elements for a good package.

By late afternoon of Sept. 19 the crew felt they had "in the can" enough takes to make a good 30-second *You're O.K.* spot. It had originally been projected as a 60-second one.

The *You're Loved* spot was filmed the next evening at a phone booth. It shows two teenage girls. The one outside the booth is wearing a T-shirt with the words, "Smile. God Loves You," across the front. The girl inside the booth is a runaway finally gathering courage to call home. Only her side of the conversation is audible. In her emotionally charged responses the viewer learns that her

parents still love her and are eager to have her home.

As she steps outside the booth, her friend asks, "Well, what did they say?" "You're right," she admits. "They still love me." After they embrace, she adds, "Maybe God loves me, too."

"Finding a phone booth that lent itself to filming required considerable scouting," Weaver notes. "We needed a booth that you could see through from both sides. We wanted it on a street corner with some traffic sounds, but not too much interference from people. And we needed a place to get power for electrical lighting, since the director wanted to shoot the film at night."

"About 6:00 p.m. our film crew ended up on a street corner in Nashville with the two actresses and two policemen to handle spectators. The filming took until after midnight and at times we had as high as 30-40 spectators milling around, curious to see what was happening. It was largely a black neighborhood, and I found myself repeating time after time who the Mennonites are, the subject of the film, and what we're trying to accomplish. A number of youngsters tried to sneak into the scene or wondered how they could become actors and actresses."

Editing for Excellence

From the 19 "takes" on a park swing, who decides which take or combination of takes will best communicate a 30- or 60-second gospel message?

Director Rowles was responsible for the initial film selection. The spots were evaluated for their memorability, their aural and visual effects, the clarity of their message, their technical quality, and the possibility of the acceptance by the stations. At this point the visual and aural effects can be intercut for maximum impact of intended message.

On Oct. 27 executive members of the Inter-Mennonite TV Committee met in TRAFICO's production studios in Nashville to view the edited film with a tape sound track, a process known as interlock. This is the last point at which any substantial changes can be made before the master prints are made for duplication.

After making the changes requested by the executive group, a sample of the final product (answer print) was made and shown to the boards of the sponsoring groups. After they approved them in January, the master prints were ready for duplication and distribution to the TV stations for public service release in May of 1973.

The series IV spots cost about \$40,000 to produce and distribute to some 500 stations. Free time given to the spots was valued at more than a million dollars. One station alone gave \$28,000 to

the peace spots and estimated viewer impressions at 14 million.

A number of individuals are known to have been nudged toward faith in Christ through the spots. The birth of a fifth series of spots may mushroom into many "new life" experiences.—J. Allen Brubaker, director of news for Mennonite Broadcasts, Inc., Harrisonburg, Va.

Strite Impressed by "Sea of People"

Fascination. Depression. Dismay. Surprise. Hope: Round-the-world impressions Lewis E. Strite relived Dec. 13 during a staff assembly at Mennonite Broadcasts.

"But the most tremendous impact of my trip was the sea of people," Strite said, "and how to get to them with the gospel and the kind of help they need."

Strite recently retired from the board of directors of Mennonite Broadcasts. As a director of Mennonite Board of Missions, he and his wife, Ethel, undertook, in late October and early November, a six-week trip around the world to dialogue with missionaries, professional persons, and government leaders on the changing nature of missions abroad.

The Strites left Washington Oct. 14 and flew to Hawaii for a day of rest before continuing on to Tokyo, Japan.

After highlighting the technical proficiency of the people of Japan, Strite noted that "it is costing a price."

"The people of Japan have almost made their gross national product a god," he said, pointing out that in some factories workers are penalized for not taking their vacations.

He noted that while the business community has built a strong interlocking program of employment, education, housing, recreation, and the like, in many cases health, sanitation, and the environment are suffering.

Shifting to the problems and concerns of the missionaries in Japan he outlined some of the nontraditional methods being used to relate to people in a country where only about one percent of the population believes in Christ.

More and more of the missionaries are finding employment in academies, universities, businesses, and the like as a means of self-support and of breaking the old missionary stereotype—"Sure, you're getting paid for it. If I'd get paid to say it, I would too."

From Japan the Strites flew to Hong Kong, the gateway to China. Here they heard of persons coming out of China who reported that the church is still alive there.

In Bangkok, Thailand, the Strites found many altars and temples to for-

eign gods, people everywhere, and overwhelming sanitation problems.

Commenting upon the quality of food in the Far and Near East, Strite noted that in general, meat is scarce, expensive, and of low quality. He discovered that in some places "the more you chewed the meat the bigger it got."

In a more serious vein he then asked, "But where do you begin with one loaf of bread for millions?" He was referring to the aggravated situation caused by an influx of some 250,000 refugees from Bangladesh into Calcutta's 10 million population.

"Thousands of people live on the streets with a mat and a little bundle and cook on fires built from the litter of the streets," he said.

Moving on to Bihar the Strites found a great demand for religious and secular literature. Workers employed at large factories built by Russia and Czechoslovakia, including Czechs and Russians, provide a growing market. The bookstore at Bihar is also supplying books for the local school system.

In speaking of the problems faced by the national churches, Strite noted that "letting the church be the church at a level they can afford is one thing, but financing institutions (hospitals, schools, printing houses, etc.) creates a financial problem that needs to be worked through."

In Nepal the Strites met Paul Wagner, who after some 30 years of missionary work in India, is now working in Katmandu. Strite noted that while it is against the law to baptize there, Paul has been asked by the government to prepare a Christian radio program for the local government-operated station. Katmandu is a door to Mt. Everest, entertaining many passing tourists.

"Praise God for these kinds of opportunities," Strite said, adding, "Some 150 Christians from various nationalities are working at the Summer Institute of Linguistics in Katmandu, translating the Bible and other Christian literature into Nepalese and related dialects." The institute is a Wycliffe-type Bible translation effort.

The Strites found Israel surprisingly open to dialogue with the Christian community and said that the missionaries there are in the heart of what's happening.

Roy Kreider is chairman of the Evangelical Israel Committee and Paul Swarr was recently elected executive secretary of the committee. The group publishes a periodical and are happy to solicit and publish articles written by members of the Jewish community.

"Only 20 percent of the Jews returning to Israel are religious," Strite noted. "For the other 80 percent, returning is a political thing."

The Strites discovered a number of hopeful signs in Africa. In Ethiopia they found the national church assuming more and more responsibility for its own programs and mission.

Commenting upon his four-hour jet flight across mid continent from Nairobi to Lagos, Strite summed up the complexity and the hope for Africa—"You know, Africa's big."

In Nigeria the Strites visited B. Charles Hostetter and his wife and family. Charlie and Grace are now both teaching at the Aladura Theological Seminary.

Adequate facilities and finances and realistic planning for the seminary are some of the problems that face the school.

Summing up his trip, Strite said, "People. Millions of people. This is what grips you."

The Strites arrived home Nov. 26, concerned that the Lord of the harvest may raise up the "John Wesleys" of today, from the East and the West, to get the mission job done.

Strite concluded his assembly presentation with the words of Christ, "The harvest truly is plentiful, but the labourers are few."

Consultation of L.A. Theological Fraternity

The second International Consultation of the Latin American Theological Fraternity took place Dec. 11-19 at the Evangelical Seminary in Lima, Peru. Thirty-two members from 15 countries participated in the Consultation.

Although they did not appear on the program, factors such as making or renewing acquaintances with well-known Christians and companions in the Latin American theological ferment, sharing experiences and exchanging ideas, were extremely valuable to the participants.

Dr. Rene Padilla led the inaugural reunion. Pastor Felix Calle extended a warm invitation in the name of the national Council. Professor Peter Savage, the coordinator, and Samuel Escobar provided orientation for the intense labor of the following week. Throughout the Consultation everyone was edified by the fraternal spirit and excellent cooperation of all. The following papers were thoroughly discussed and debated both in group sessions and in assembly: "The Nature of the Kingdom of God," Emilio Antonio Nunez C.; "The Kingdom of God and the Church," Dr. Rene C. Padilla; "The Pertinence of the Concept of the Kingdom for Hermeneutics," John H. Yoder; "Kingdom of God and History," Jose Miguez Bonino, presented by Jorge A. Leon in his absence; "King-

dom of God, Eschatology and Social Ethics and Politics in Latin America," Samuel Escobar.

In discussing these presentations it became clear that for the majority of evangelicals in Latin America eschatology is futuristic, i.e., the kingdom of God will be fulfilled in the future.

In order to promote the work of the Fraternity it was decided that the following work areas should be formed: Biblical Theology, Ethics, Ecclesiology and Church History, Apologetics, Theological Education, Pastoral Concern. The members were divided into groups according to these areas. Each group will work in its specialized area during the coming four years. It is hoped that this will contribute more in the development and work of the members of the Fraternity and in reaching its goals.

South Texas Churches Elect Representative to General Assembly, Region III



South Texas Mennonite Church Council

At the recent quarterly business meeting of the South Texas Mennonite Church Council in Mathis, Tex., Mennonite pastors were present. They are (left to right) Howard Birky, pastor of *La Capilla del Senor* (The Chapel of the Lord), Premont, Tex.; Gilberto Perez, pastor of *Iglesia Evangelica Menonita* (Evangelical Mennonite Church), Taft, Tex.; Ruperto "Tito" Guedea, Jr., pastor of Alice Mennonite Church, Alice, Tex.; Marlin Kim, pastor of Houston Mennonite Church, Houston, Tex.; Conrado Hinojosa, pastor of *Iglesia Evangelica Menonita*, Brownsville, Tex.; Weldon Martin, pastor of *Iglesia Menonita del Calvario* (Calvary Mennonite Church), Mathis, Tex.; and Paul Conrad, pastor of Prince of Peace *Iglesia Menonita*, Corpus Christi, Tex. Birky is terminating his duties in Premont on Feb. 1, and will begin employ-

In view of the fact that the Billy Graham Association is planning a second International Congress on Evangelism in 1974 in Lausanne, Switzerland, the Fraternity agreed to present certain proposals which would help the Congress to take the Latin American situation seriously. These proposals call upon the Congress to take decisive action for an adequate evangelization and the implementation here of the claims of the kingdom.

Three of the participants were Mennonite: Hugo Zorrilla, of the Mennonite Brethren Church of Colombia, soon to be teaching New Testament in the Latin American Biblical Seminary of San Jose; Mervin Brenneman, Lancaster Conference Mennonite, teaching Old Testament at San Jose; and John H. Yoder, of Goshen Biblical Seminary.

ment with the Provident Bookstore in Lancaster, Pa. Kim has an associate interest in STMCC. Houston Mennonite is a member of General Conference.

At the meeting Gilberto Perez was elected to serve as the STMCC Region III representative to the churchwide General Assembly to be held Aug. 7-12 in Harrisonburg, Va.; Dominga Lozano, Alice, Tex., was named interim chairman of the newly established WMSC (Women's Missionary and Service Commission) in south Texas; and Wayne Hochstetler, Voluntary Service worker in Robstown, Tex., was appointed to the five-member extension committee of STMCC. The devotions at the sessions, led by Weldon Martin, centered in the Acts 2 account of the spiritual compatibility of evangelism, meeting of social needs, and the outpouring of the Holy Spirit.

Report of General Board Quarterly Meeting

The Mennonite Church General Board met at Rosemont, Ill., for its quarterly meeting on Nov. 28 and 29. All Board members except three were present for the two-day meeting. Also present were the executive secretaries of the five program boards. Presiding at the meetings was the chairman, Paul Mininger.

The worship periods were led by H. Ernest Bennett of Elkhart, Ind. He spoke on the theme "I See God at Work" and used Romans 5:1-5 as a text. He shared the observations of his experiences in South America when he attended Mennonite World Conference and made fraternal visits to the churches. He cited numerous illustrations of how God is making for Himself a people, how the church is being renewed to a life in the Holy Spirit, how God is calling leaders for the church, and how the church is working in meeting needs.

Appointments Made

The General Board is responsible for making certain appointments and also for interim appointments when vacancies occur between sessions of General Assembly. At this meeting the following appointments were made:

To Mennonite Central Committee

Harold Bauman, Goshen, Ind.
Atlee Beechey, Goshen, Ind.
H. Ernest Bennett, Elkhart, Ind.
Wilbert R. Shenk, Elkhart, Ind.

To Germantown Corporation

Mahlon Hess, Salunga, Pa.
Leonard Gross, Goshen, Ind.
Amos Hoover, Denver, Pa.

To Mennonite World Conference Presidium

Newton L. Gingrich, Tavistock, Ont.
Paul N. Kraybill, Rosemont, Ill.

To Mennonite Board of Education

Howard Hershberger, Hesston, Kan.

To Mennonite Board of Congregational Ministries

James Hershberger, Hesston, Kan.
To Council on Faith, Life, and Strategy
J. Lawrence Burkholder, Goshen, Ind.

Robert Hartzler, Des Moines, Iowa
To Mennonite Publication Board
Luke Bomberger, New Holland, Pa.

Grants Announced

The Board heard the report of grants that had been received from two sources. Funds were received from the Schowalter Foundation for:

1. Launching a Churchwide Interpretive Program for Coordinated Funding \$5,000
2. Key 73 Seminars 2,500

3. South Central Conference Ministers' Refresher	Min- 500
	\$8,000

Funds were received from Mennonite Mutual Aid Association Fraternal Activities for:

1. Perspectives in Pastorate Seminars \$8,000
 2. Brotherhood Projects (Cross-Cultural Consultation) 2,500
 3. Mennonite Church Interpretation (Audiovisual) 2,500
 4. Afro-American Unity Conference (AFRAM) 1,500
 5. Assembly 73 Delegate Travel Pool 1,500
- \$16,000

All of these funds are for above-budget activities and make possible the provision of additional services to the church. The General Board voted to express thanks and appreciation to Schowalter Foundation and Mennonite Mutual Aid Association Fraternal Activities for these grants to the Mennonite Church.

Transitional Funds Sought

The General Board took a serious look at the financial situation. In the transitional period from the old organization to the new a deficit has been building up. Spending has been below that which the 1971 General Assembly approved. At the same time, however, the income has been below the cost of operation. At the end of the first 17 months of operation supplemental funds of \$80,000 will be needed for the General Board and the Board of Congregational Ministries. In light of this the General Board authorized the general secretary, Paul N. Kraybill, to begin a special individual donor fundraising program to cover these transitional costs until the giving reaches the level of operational costs. It is hoped that conference giving will equal the budget by 1973. The General Board operates at the rate of \$1.15 per member per year. The Mennonite Board of Congregational Ministries budget is figured at \$2.00 per member.

Relationship to Overseas Churches

Wilbert Shenk from the Mennonite Board of Missions Overseas Office at Elkhart, Ind., was present to give a report on fraternal relationships with overseas churches. It was noted that the Mennonite Church has moved away from a church structure which has a goal of having overseas churches with membership in a North American Mennonite

organization. Instead, overseas churches are forming their own organizations to which the Mennonite Church (Canada and U.S.) relate in a fraternal way. Following a discussion of this presentation the General Board took the following action: "To affirm the intention to maintain active church-to-church relationships with overseas churches historically related to the Mennonite Church in a spirit of cross-cultural sharing and receiving as an expression of universal brotherhood in Christ."

The Board then directed Paul N. Kraybill and Wilbert Shenk to explore with overseas churches, district conference mission boards, and others the ways in which these fraternal relationships can be strengthened and made more mutually beneficial for a worldwide witness.

Planning for the 1974-75 Biennium

The General Assembly will discuss and adopt a budget of churchwide programs for the 1974-75 biennium in its meeting in August of 1973. The General Board, in the meantime, is responsible for bringing together the financial askings of the various agencies requesting contributions. This involves a process of gathering, consulting, and studying with agency personnel, conference representatives, etc. It includes the consideration of program emphasis, world need, income resources, long-term planning, etc. The General Board has appointed a "Guidelines Task Force" to begin the process of budget formation. Serving on this task force are Dan Kauffman, John Rudy, Newton L. Gingrich, Gerald Studer, and General Board staff members. They will bring a report to the March meeting of the General Board.

Reports

The General Board heard a progress report on the MCC Self-Study by Robert Kreider. The executive secretaries of the five program boards also reported on the highlights in their area of activity.

—Ivan Kauffman

Musical Drama Featured at Harrisonburg HS

These People Mine, a musical drama that premiered at the Ninth Mennonite World Conference in Curitiba, Brazil, on July 19, 1972, will be featured in the college auditorium at Eastern Mennonite College on Jan. 19 and 20 at 8:00 p.m. The musical will climax a special Anabaptist emphasis week sponsored by Eastern Mennonite High School.

These People Mine will be performed by the original cast which premiered the musical in Brazil and performed 32 show-



Jim Krabill and Elaine Warfel in one of the numbers of the musical drama *These People Mine*.

mennoscope

Writers' Fellowship will meet at the Mennonite Information Center, Lincoln Highway East, Lancaster, Pa., Jan. 21, at 1:30 p.m. Come to become informed about writing for Christian publications. Bring a manuscript if you desire.

Mennonite Conference on Christian Community to be held at the Elmira Mennonite Church, Elmira, Ont., May 3-6 (Thursday evening through Sunday morning). The theme of the program will be "Searching for Christian Community." The program will focus on the biblical basis, temptations and barriers in the way of community, minority and Mennonite ethnicism vis-a-vis Christian community, intentional community, and the congregation as nucleus of true "Christian community." Sponsored by the Mennonite Community Association. For information write to Theron F. Schlachbach, exec. sec., 1700 S. Main St., Goshen, Ind. 46526, or Vernon Leis, local chairman, 4 Herbert St., Elmira, Ont.

This year eleven Goshen College students are taking part in overseas study programs in Colombia, France, West Germany, Kenya, and the Netherlands. Nine students are in junior year abroad programs sponsored by the Council of Mennonite Colleges and Brethren Colleges Abroad. Five girls are studying at the University of Strasbourg, Strasbourg, France, and a fellow and a girl are studying at Philipps-University Marburg/Lahn, Marburg, West Germany, under BCA. Under CMC one fellow is studying at the University of Nairobi, Kenya, and during the fall term one fellow was studying at the University of

ings of the drama at the Dutch Family Festival in Lancaster upon return to the States last summer. *These People Mine* was written and directed by Merle Good.

"*These People Mine* contains scenes from various countries at points in our history," Good stated. "I view it as a people piece exploring the spirit and struggle of our pilgrimage."

Appearing in lead acting roles will be John Miller, New York City, and Steve Weaver, New Holland, Pa. Headlining the musical numbers will be Elaine Warfel of EMC and Jim Krabill of Goshen College. Also appearing on the cast will be Sylvia Brunk, student at Maryland University; Egla Birmingham of Panama, student at Christian Theological Seminary, Indianapolis; Marilyn Nafziger, student at Boston University; Elias George of Jordan, teacher at Conestoga Christian School, Elverson, Pa.; Alta Walter of EMC; and Good himself.

the Andes, Bogota, Colombia. For the fall term one fellow studied in the Netherlands under a program of Syracuse University, Syracuse, New York. Another fellow is spending a year in a cross-cultural learning program at Dag Hammarskjöld College, Columbia, Maryland, with one month at the United Nations and one month overseas. The credits earned by both students will be transferred to GC.

Chris and Laverne Peifer left the United States on Dec. 27 for their first term of service overseas. Chris will serve as business manager at Shirati Hospital in Tanzania. He had earlier served in Tanzania as a Paxman, from 1953 to 1956.

Ken Zehr, Bath, N.Y., began working with Merle Herr, director of the Home Ministries/MDS program in the Corning-Elmira area of New York, on Dec. 26. He will serve as a social worker, screening applicants and working with various agencies to obtain benefits available to flood victims. He will assume much responsibility for the housing projects. Merle plans to work more directly with visitation in the communities and development of other outreach programs.

Jason and Ann Denlinger, pastor couple in Williamsport, Pa., write, "Praise the Lord for another enjoyable and rewarding month. One new Christian was released from jail and the congregation has accepted him beautifully. His cell mate who returned to the Lord was released a few days ago also. The two are an encouragement to one another. Another alcoholic for whom many have

prayed many years came to choose Christ last week instead of alcohol. His faithful wife spent many a day fasting and praying for his salvation. This has been very strengthening to our faith, realizing that God is able to save to the uttermost."

Jose Santiago, pastor of the Good Shepherd Mennonite Church, Lancaster, Pa., writes that sixteen brothers and sisters were baptized Dec. 16. In January Jose plans to start an instruction class for another group of believers. There are ten new candidates for baptism.

The Robert Musser family completed their studies of three months in the United Kingdom. On Dec. 20 they left the United Kingdom and transferred to the Shirati Hospital in Tanzania for their first term of service.

Bossler's congregation, near Elizabethtown, Pa., honored Martin and Suie Kraybill on Dec. 10 in recognition of forty years of ministry. Following Martin's retirement sermon, Harlan Hoover, pastor at Bossler's, responded for the congregation. During these years Martin also served the broader church as evangelist, speaker in Bible conferences, and is a life member of the Eastern Board of Missions and Charities. Martin continues to preach and to serve the church at the Landis Retirement Community, Littitz, Pa., where they now reside.

During 1972 contributions to the Eastern Mennonite Board of Missions and Charities increased 12 percent to a total of \$1,739,000. Norman G. Shenk, treasurer, shared his preliminary report in the weekly chapel service on Jan. 2 at Salunga, Pa., headquarters. Each of the program departments experienced an increase of support with total receipts as follows: missions \$1,412,000, relief \$195,000, and voluntary service \$132,000. Response to the December missions' ingathering, \$348,000, was almost at the same level as last year, even though there had been a marked increase in monthly support. Income from living donors increased 8.9 percent; there was also significant growth in income from estates. In planning for 1973, an 8 percent increase in budget is projected. The mission board will meet in special session on Jan. 17 to adopt a budget for 1973.

Mennonite Board of Missions, Elkhart, Ind., has received final distribution of \$8,866 from the estate of Anna M. Gruenics, who had lived near Bryan, Ohio. She was a member of the Lockport Mennonite Church. With the first distribution received in July 1972, her bequest to the Board totals \$61,636.

Paul S. Hollinger was chosen by lot and ordained bishop for the Hammer Creek District of the Lancaster Conference at Ephrata, Pa., Dec. 16. The ser-

mon was preached by Luke Horst and the charge was given by H. Raymond Charles. Hollinger's address is R. 2, Denver, Pa. 17517. He has served as a pastor for the Indiantown congregation for the past four years.

Paul H. Stoltzfus, assistant pastor at the Sandy Hill congregation, Coatesville, Pa., accepted a call from the Maple Grove congregation, Belleville, Pa., Nov. 26 to become their pastor in June 1973. Paul will fill the vacancy created by the resignation of Waldo E. Miller. Following Paul's ordination to the ministry in 1965, he attended Philadelphia College of the Bible and Eastern Mennonite College and graduated from EMC in 1971. Paul is married to the former Mary Myer. The Stoltzfuses have four children. Kenney, Karen, Kevin and Kirt.

Edwin C. Bullers, Stryker, Ohio, was ordained to the ministry at the Good Shepherd Mennonite Church (Spanish) Archbold, Ohio, Nov. 19. He has served the church since Nov. 1, 1971, as a licensed pastor. Bullers, at that time, transferred from the United Methodist Church, Mayport, near Punxsutawney, Pa. Mario Bustos, New Paris, Ind., preached the sermon. The service was in charge of Walter Stuckey.

New members by baptism: seven by baptism and one by confession of faith at Beemer, Neb.; two at Huber, New Carlisle, Ohio.

Change of address: The Kenneth and Grace Schwartzentruber family's furlough address is Box 485, Tavistock, Ont. NOB 2 R0.

readers say

Submissions to Readers Say column should comment on printed articles.

There are many good articles in the *Gospel Herald* but I especially liked the lead article in the Dec. 12 issue by Tom Skinner and the cover picture of the cross shining on the water. (Waters in Revelation are a symbol for peoples and multitudes and nations and tongues.) And also the lead article in the Dec. 19 issue by Wayne North and the cross design in the window of the manger scene. — Ralph E. Sprunger, Orrville, Ohio.

Let me introduce myself: I'm Martha Ropp, a French Mennonite medical missionary doctor, I worked in Java from 1951 until 1968. In 1969 I was led to go to Gambia West Africa, as medical missionary. I do receive *Gospel Herald* and *Christian Living* and appreciate it very much. And I use this occasion to thank you for the editorials which I appreciate very especially. May the Lord bless you.

You can understand that I was very interested in the Items and Comments of *Gospel Herald* in the Oct. 24 issue about "Miracles in Indonesia." I did not answer at once, because I had not read the book by Mel Tait, *Like a Mighty Wind*. Since then I was several times asked about the book and comment. Now I just had the opportunity to read the book. Among some people I feel a real concern about it, and I pray that these words may help

to clarify some points.

First I want to say that I was thankful to read Mel Tait's book. It is the witness of one man, and his interpretation and there are, of course, some minor points where one could or would like to question. But on the whole, I found again the tremendous movement of the Holy Spirit which I felt in 1964-1967.

It emphasizes some of the fundamentals of this movement:

— return to the Word of God, to the simplicity and the power of the Word of God, to that poor, illiterate people in a forlorn place of the world were used (I Cor. 1:27, 28). Hundreds went out in "teams" and thousands came to the Lord.

Indonesia is a continent by itself (120 millions of inhabitants) and the working of the Holy Spirit was not the same, or in the same depth at every place. Some churches and places were bypassed. But in the island of Timor the most amazing things happened. What is now known as Indonesian revival in the world is mainly the happening in Timor.

I had not the opportunity to go to Timor and to seek out personally the facts. But I had the privilege to be in contact with another focus place of the Indonesian revival, and this was the Indonesian missionary fellowship and its Bible school in Batu, East Java. There is a definite link between the happenings in Timor and this Bible school. I had the privilege to go there several times and to be a witness of the revival which happened there. If ever I felt the "fear of the Lord" it was there. It was in this spirit, that testimonies were given. And several people have been in Timor or came from Timor. These testimonies were given by Indonesians, missionaries, pastors, students. They were given "in the fear of the Lord." Miracles were always mentioned, but not emphasized.

Matthew 11:4-6 and other Scripture passages became very real to me. Also the fact that the Gospels too are written on the account of witnesses. I know several of the Indonesian witnesses personally. I can trust their words. There were many witnesses and their testimonies were in agreement.

There was a real reluctance even to speak too much about the wonderful happenings overtly in the knowledge that too much publication is a hindrance to the work of the Holy Spirit. Even at that time, pride in being used was the big danger and the reason, why some teams went astray.

Already at that time, there was strong opposition and doubt in Indonesia itself. The liberal theological teaching through European teachers and missionaries had a big influence on Indonesian pastors and churches.

Again Matthew 13:14-16 became very real to me. "Eyes, which do not see, ears which do not hear," happened at the time of Jesus and today.

Now about Dr. Englund's report, which I did not read. I do not doubt her qualifications and her honesty, but it is not conclusive to me. An investigation after five years is difficult, even in our Western situation, but there is no comparison with the difficulties one encounters in a country like Timor. It is very difficult to investigate a "spiritual" situation, even with our best professional and intellectual tools. There is a place where the wisdom of the wise and the intelligence of the intelligent (I Cor. 1:19) can be the very reason why we do not see and understand. And especially, when we read on such a holy ground, we need ourselves to have our eyes opened (Acts 26:16) and the gift of discernment.

Dr. Englund noted that "thousands" have become Christians. If the Holy Spirit can't accomplish this in our times, why can He not resuscitate a dead body? I believe He can.

But still it is good to be challenged too by reports which we like or dislike. It should bring

us to "prove the spirits" (1 Jn. 4:1). And if we are honest, the Spirit of truth will show us the truth. John 15:26.

For those who would like to get some more documentation, there is the book by Dr. Koch, *Und Du, Herr, wirst uns Friede schenken* (already translated in English), who writes in a reporter's style.

I like to recommend *Ruf aus Indonesien* with contributions from Peter Oktavianus, evangelist and director of the Indonesian Mission Fellowship, Rev. Delmar Scheunemann and Rev. Volkhardt Scheunemann compiled by Dr. theol. Otto Riecker (Hänseler Verlag Neuhausen-Stuttgart). This "Message from Indonesia" is only in German, but is an attempt to find what the Lord wants to say to us through the Indonesian revival. — Martha Ropp, Wittenheim, France

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brandenberger, Marvin and Mary Jo (Leinbach), New Haven, Ind., first child, Michael Luther, Sept. 7, 1972.

Burkey, Tim and Bonnie (Schmidt), Friend, Neb., first child, Brent Alan, Dec. 22, 1972.

Detweiler, Ernest and Mabel (Hiland), Ottsville, Pa., second son, Loren Wade, Nov. 11, 1972.

Huntziger, Gareth and June (Smith), Goshen, Ind., first child, Sheri Denise, Dec. 20, 1972.

Kanagy, Jonathan and Edith (Good), Ocho Rios, Jamaica, third child, first son, Kevin Lynn, Dec. 19, 1972.

Landis, Clair R. and Arlene (Weaver), Ronks, Pa., third child, second daughter, Charlotte Louise, Dec. 21, 1972.

MacGregor, Terry and Pat (Smucker), Lisle, Ill., first child, James Ellis, Nov. 22, 1972.

Miller, Gail and Judy (Judd), West Liberty, Ohio, second child, first son, Brent Edwin, Nov. 27, 1972.

Miller, John and Joyce (Steiner), Pettitsville, Ohio, first child, John David, Nov. 24, 1972.

Mullet, Kenneth and Sheril (Roth), Fort Wayne, Ind., third child, first daughter, Amy Janell, born May 28, 1972; received for adoption, Dec. 15, 1972.

Myers, Carl Dennis and Elsie (Miller), Kokomo, Ind., first child, Karla Jane, Nov. 20, 1972.

Poole, Murray and Muriel (Brenneman), Stratford, Ont., third son, Darrel Roy, Dec. 21, 1972.

Roth, Kenneth and Myrna (Yeakley), Hubbard, Ore., second child, first daughter, Melissa Kolette, Dec. 19, 1972.

Thoman, John and Sharon (Bachman), Goshen, Ind., second child, first daughter, Traci Lynn, Dec. 6, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Augsburger — Dietzel. — John M. Augsburger, Harrisonburg, Va., Parkview cong., and Carol L. Dietzel, Bay Port, Mich., Pigeon River cong., by Myron S. Augsburger and Luke Yoder, Dec. 17, 1972.

Groff — Beiler. — David N. Groff, Williamsport, Pa., Byerland cong., and Miriam H. Beiler, Lancaster, Pa., Laurel Street cong., by James M. Shank and James H. Hess, Dec. 23, 1972.

Grube — Gehman. — Donald Eugene Grube, Jr., Lititz, Pa., Lutheran Church, and Judy Lee Gehman, Lititz, Pa., Neffville cong., by Robert Lee Shreiner and Aaron F. Stoltzfus, Sept.

11, 1972.

Hall — Miller. — Jimmie Hall, Jr., Goshen, Ind., and Bertha Euse Miller, Ellettsburg, Ind., Olive cong., by Arnold Dietz, Dec. 9, 1972.

Heatwole — Fairfield. — Samuel Robert Heatwole, Jr., Kezletown, Pa., Presbyterian Church, and Deborah Melanie Fairfield, Harrisonburg, Va., Lindale cong., by Eugene Souder, Dec. 17, 1972.

Hershey — Heller. — Jerry Lee Hershey, Cochranville, Pa., Hershey cong., and Colleen Kay Heller, Lancaster, Pa., Neffville cong., by Robert Lee Shreiner and Clair Hershey, Dec. 22, 1972.

Hughes — Warfel. — William Earl Hughes, Jr., Parkersburg, Pa., Baptist Church, and Judith Ilene Warfel, Conestoga, Pa., Neffville cong., by Robert Lee Shreiner, Aug. 19, 1972.

Iaccarino — Horning. — Pete Iaccarino, Reading, Pa., and Jane Louise Horning, Oley, Pa., Oley cong., by Robert Lee Shreiner, July 22, 1972.

Krabill — Kauffman. — Leonard Krabill, Albany, Ore., Fairview cong., and Kristina Kauffman, Kalspell, Mont., Mountain View cong., by Verl Northing, Oct. 20, 1972.

Landis — Slagell. — Philip I. Landis and Barbara A. Slagell, both of Goshen, Ind., by Norman Kauffman, Nov. 22, 1972.

Ramseyer — Nussbaum. — John Ramseyer, Sterling, Ohio, Pleasant Hill cong., and Martha Nussbaum, Orrville, Ohio, Crown Hill cong., by Wilmer J. Hartman, Nov. 18, 1972.

Rush — Ades. — Donald Rush, Perkasie, Pa., Deep Run East cong., and Linda Ades, Hatfield, Pa., Baptist Church, by Cleon Nyce, Dec. 9, 1972.

Scotti — Zuercher. — Frank J. Scotti, Parma, Ohio, and Marilyn Zuercher, Bedford, Ohio, by Terry Burkhalter, July 29, 1972.

Springer — Shultz. — Randy Springer, Lebanon, Ore., West Fairview cong., and Donna Shultz, Woodburn, Ore., West Fairview cong., by John Springer and Roy E. Hostetler, July 28, 1972.

Warfel — Sensenig. — Michael A. Warfel, Willow Street, Pa., United Methodist Church, and Carolyn J. Sensenig, Lancaster, Pa., Neffville cong., by Robert Lee Shreiner, Dec. 9, 1972.

Zimmerman — Hoover. — Earl S. Zimmerman and Ruth Ann Hoover, both of Myerstown, Pa., Kral cong., by H. Raymond Charles, Dec. 23, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Eva D., daughter of Harvey G. and Mary L. (Derstine) Cressman, was born in Hatfield, Pa., June 6, 1907; died at Fountainville, Pa., Dec. 17, 1972; aged 65 y 5 m. 11 d. On Nov. 28, 1925, she was married to Nelson W. Alderfer, who survives. She was a member of the Doylestown Mennonite Church, where funeral services were held on Dec. 21, in charge of Roy Bucher, J. Silas Graybill, and Joseph L. Gross; interment in adjoining cemetery.

Byer, Bertha Joyce, daughter of John and Bertha (Woods) Cleave, was born in Toronto, Canada, July 21, 1916; died of cancer at the Frick Community Hospital, Mt. Pleasant, Pa., Dec. 23, 1972; aged 56 y 5 m. 2 d. On June 3, 1959, she was married to Lorne Byer, who survives. Also surviving are one son (Gary), 3 daughters (Lorraine — Mrs. Freeman Hersherberger, Joan — Mrs. Robert Bulebush, and Linda), 2 grandchildren, and one brother (Harry Cleave). She was preceded in death by a daughter (Betty Irene). She was a member of the Scottsdale Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottsdale, Pa., Dec. 24, in charge of Gerald Studer, and at the Wideman Mennonite

Church, Markham, Ont., Dec. 27, in charge of Gerald Studer and Paul Martin.

Coates, Donald Lee, son of Alpha A. and Carrie (Stansberry) Coates, was born July 25, 1922; died at the age of 50 y, 4 m. 17 d. On Feb. 14, 1948, he was married to Betty Lyons, who survives. Also surviving are 2 sons (Donald, Jr., and Scott J.), one daughter (Carol L.), 2 brothers (Alfred Earl and James S.), and 3 sisters (Mrs. Eva Hartzler, Mrs. Carolyn Vandiver, and June Coates). He was a member of the Logsdon Mennonite Church, where funeral services were held on Dec. 12, in charge of Roy Roth and Larry Bardell; interment in the Pacific View Memorial Gardens, Newport, Ore.

Cullar, Elmer, son of Jonas and Rebecca (Lehman) Cullar, was born in Columbiana, Ohio, Sept. 4, 1891; died at the Salem Convalescent Center, Salem, Ohio, Oct. 20, 1972; aged 81 y 1 m. 16 d. On Dec. 24, 1915, he was married to Cora Metzler, who survives. Also surviving are 2 daughters (Myrna — Mr. Albert Lewis and Wanda Cullar). One daughter (Verna) preceded him in death in 1917. Funeral services were held at the Midway Mennonite Church on Oct. 22, in charge of Rod Weber and John Bartholomew; interment in the Midway Cemetery.

Grove, Fred H., son of John and Emma Grove, was born at Cullom, Ill., Mar. 11, 1895; died at Lincoln Community Hospital, Hugo, Colo., Dec. 4, 1972; aged 87 y 8 m. 23 d. On Feb. 1, 1917, he was married to Alida Weaver, who preceded him in death July 21, 1963. On July 15, 1967, he was married to Olga Low, who survives. Also surviving are one daughter (Ruby — Mrs. Archie Pearson), one grandson, 2 sisters (Gladys Grove and Mrs. Al Weaver), 4 stepchildren (Francis Low, Elizabeth — Mrs. Jerry Burns, Donald, and Raymond Low), 1 stepgrandchild, and 3 step-step-grandchildren. He was a member of the Mennonite Church. Funeral services were held at the United Methodist Church on Dec. 7, in charge of Granville Smythe and Eldo Miller; interment in the Pershing Memorial Cemetery.

Hartler, Florence N., daughter of Eli M. and Lydia (Weaver) Martin, was born in New Holland, Pa., Aug. 3, 1893; died following surgery at the Ephrata Community Hospital, Ephrata, Pa., Oct. 27, 1972; aged 79 y 2 m. 25 d. On Sept. 12, 1914, she was married to Harlan B. Heller, who survives. Also surviving are 3 daughters (Anna — Mrs. Rohrer Leaman, Kathryn — Mrs. John Landis, and Verna — Mrs. Martin Bomberger), 2 sons (Parke and Eugene), 23 grandchildren, 26 great-grandchildren, and one brother (Elmer J. Martin). One daughter and one son died in infancy. She was a member of the Hammer Creek Mennonite Church, where funeral services were held on Oct. 29, in charge of Ira Good and Earl Wissler; interment in the church cemetery.

Mauts, Sherman, son of Joseph J. and Lydia (Hochstetter) Mauts, was born at Meyersdale, Pa., Aug. 7, 1902; died of cancer at his home at Curdsville, Calif., Dec. 6, 1972; aged 70 y 3 m. 29 d. On Nov. 27, 1924, he was married to Laura Kifper, who survives. Also surviving are 3 sons (Willard J., Ronald D. and Dennis D.), one daughter (Shirley — Mrs. Dewayne Jantz), 9 grandchildren, 3 sisters (Mary — Mrs. Dan Swartzendruber, Annie — Mrs. Ed Albrecht, and Barbara — Mrs. Henry Each), and 5 brothers (Earl, Richard, Joe, Ed, and Henry Mauts). He was preceded in death by 2 sisters and one brother. In 1933 he was ordained to the ministry and served the Pigeon Mennonite Church, Pigeon, Mich., and the Seventh Street Mennonite Church, Upland, Calif. In 1947 he was ordained to the office of bishop. He was a member of the Seventh Street Mennonite Church, where funeral services were held on Dec. 9, in charge of Roger L. Richer, Donald

Yoder, Donald King, and Stanley Weaver; interment in the Bellevue Mausoleum, Ontario, Calif.

Miller, Milford W., son of Levi E. and Ella (Mast) Miller, was born in Millsburg, Ohio, June 20, 1901; died Nov. 9, 1972; aged 71 y. 4 m. 20 d. He was married to Florence K. Miller, who survives. Also surviving are 4 sons (Dwight, Frank, Ben, and Willis Miller), 3 daughters (Mrs. Edna Moran, Mrs. Sue Williams, and Mrs. Elsie Merchant), 29 grandchildren, one great-grandchild, and one brother (Frank Miller). He was a member of the Gulfhaven Mennonite Church, where funeral services were held on Nov. 11, in charge of Lester Horst; interment in the Gulf Haven Cemetery.

Moyer, John Earnest, son of Preston E. and Sally K. Moyer, was born in Bucks Co., Pa., Dec. 18, 1906; died of emphysema at the Ephrata Community Hospital, Ephrata, Pa., Dec. 14, 1972; aged 65 y, 11 m. 26 d. On Mar. 1, 1924, he was married to Carrie Beers, who preceded him in death. On Nov. 1, 1954, he was married to Deana Albright Brokenshire, who died Dec. 12, 1967. Surviving are one son (Richard E. Moyer), 2 stepdaughters (Elva M. — Mrs. Melvin Seidel and Eleanor D. — Mrs. Paul Getz), and a number of grandchildren and great-grandchildren. He was a member of the Rock Mennonite Church, where funeral services were held on Dec. 16, in charge of Edward Kurtz, Walter Alderfer, and C. J. Kurtz; interment in the Maxatway Cemetery.

Nofziger, Mattie, daughter of Samuel and Anna Sommers, was born near Stuttgart, Ark., July 14, 1894; died at Northcrest Nursing Home, Napoleon, Ohio, Dec. 16, 1972; aged 78 y 5 m. 2 d. On Dec. 31, 1915, she was married to Harvey Nofziger, who preceded her in death. Surviving are 2 sons (Kenneth E. and Harold M.), one daughter (Pauline — Mrs. Victor Coon), 2 sisters (Mrs. Ida Springer and Mrs. Della Nafziger), 16 grandchildren, and one brother (Dan L. Sommers). She was a member of the North Clinton Mennonite Church, where funeral services were held on Dec. 18, in charge of Olen Nofziger; interment in the Pettville Cemetery.

Shantz, Annie, daughter of David and Elizabeth (Kanagy) Hostetler, was born in Millin Co., Pa., Mar. 22, 1885; died at the Latham Care Center, Bellefonte, Ohio, Dec. 21, 1972; aged 87 y 8 m. 29 d. She was married to Sylvester Ross, who preceded her in death in 1916. She was later married to Archie Hartzler, who died in 1960. She was married to John Shantz, who died Mar. 27, 1972. Surviving are 2 sons (Oliver Ross and John Hartzler), 2 daughters (Irene — Mrs. Aaron Kanagy and Orpha — Mrs. Russell Reed), 3 stepsons (Levi, Emory, and Andrew — Hartzler), 2 stepdaughters (Ruth — Mrs. Boyd Lang and Bertha — Mrs. Harley King), 39 grandchildren, and 49 great-grandchildren. One daughter, one son, 7 brothers, and 2 sisters preceded her in death. She was a member of the Oak Grove Mennonite Church, where funeral services were held on Dec. 24, in charge of Eldor King; interment in the South Union Cemetery.

Cover photo by Berne Greene

calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.
Millersburg Mennonite School, Cap. Pa., Feb. 5-16.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Religious Study Booms

Religious studies on secular campuses are enjoying an unprecedented growth in the Philadelphia area.

Such colleges and universities as Temple, Penn State, Swarthmore, Haverford, and Bryn Mawr have all increased their course offerings in religious studies as students have shown an increased interest in the field.

At Bryn Mawr, religion offerings have increased eightfold in the past five years, as student enrollment in religion courses has jumped from 17 to 129 per semester, out of a total student body of 1,367.

Harris L. Wofford, Jr., president of Bryn Mawr, suggested that this trend reflects "a turning away from shortcuts and desire for overnight results. The fervor to end war or to end racism, for example, didn't achieve the instant results some students hoped for."

Fraudulent Writing

According to *Between the Lines* the book, *From Colonialism to Communism*, quoted by U.S. officials to justify the large scale bombings and to prove that a bloodbath would result with a settlement in Vietnam, is fraudulent. It was prepared by an official South Vietnamese propaganda agency covertly financed by the CIA and other U.S. agencies in Saigon. It is supposed to be the work of a North Vietnamese refugee and to report on the bloodbath in North Vietnam when the communists took over.

Sees U.S. in "Deep Moral Crisis"

Declaring that the U.S. is caught in a "deep moral crisis," the General Assembly of the National Council of Churches asked that American society be "demitarized" and Congress reasserts its legislative power in foreign policy.

The resolution, passed by a majority of over 800 delegates, also said the laws of war should be "carefully examined and revised to make them effective in control of modern technical warfare."

Delegates from 33 Protestant and Orthodox churches also urged "personal testimony" from "each of us to all of us and to our God, that if we vote for this resolution, we bind ourselves to act in supporting its implementation in American life and to tell each other of this action."

Sees "Beginning" of Revival

The "beginning stages of a great revival of religion" can be seen in the U.S., Dr. Cynthia Wedel said in giving her last major address as president of the National Council of Churches.

She told the triennial General Assembly at the Protestant-Orthodox ecumenical organization that in her three years as president she was impressed with "grass-roots vitality of the Christian faith," growing commitment to ecumenism, and for the earnest searching of thousands for something that "will give meaning and hope to human life."

The first woman to lead the National Council, Dr. Wedel said she was glad to have the "rich and rewarding" experience of the office come to an end.

The beginning of a religious revival was one of three impressions and "firm convictions" which Dr. Wedel said she gathered in her wide travels and many contacts across the past three years.

Her other two convictions were that "the ecumenical movement is here to stay" and that the church as a formal structure "run by the few" is becoming more decentralized and open to the many.

"Book of a Thousand Tongues"

Samples of 1,339 languages and dialects spoken by more than 97 percent of the world's people are contained in *The Book of a Thousand Tongues*, just released by the United Bible Societies.

The 536-page volume, which is an updated version of a book published for the American Bible Society in 1938, contains all the languages of the world in which one complete Bible book had been published as of 1968.

Dr. Eugene A. Nida, executive secretary of the American Bible Society's Translations Department, edited the new volume. In it, he describes the history of Bible translation, from early Christianity to the present day.

U.S. and Genocide

The International Commission on War Crimes, composed of many distinguished citizens of Canada, Britain, and Western Europe, including the prime ministers of Denmark and Sweden, has sent investigators to southeast Asia. Their reports, scathingly denouncing U.S. brutality and the inhumane U.S. air war, have been widely published in the press of the free world, yet rarely do any of their reports appear here.

Caritas International, the worldwide Catholic relief agency, in broadcasts over the Vatican's radio, has expressed alarm over the fate of hundreds of thousands of South Vietnamese refugees: In camps around Saigon there are 60,000 interned, half are war orphans, 40,000 are babies under two—all seriously underfed and living in "almost animal conditions." (National Catholic Reporter, Nov. 3.) Yet the U.S. Government permits little news of these conditions to reach the American people. No public refugee aid programs—

so public concern about the war will not be stirred up for political reasons. Only as Sen. Edward Kennedy has used the authority of his Subcommittee on Refugees has information about their vast numbers and plight become known. — *Between the Lines*.

"Middle-Income" Students Neglected

Middle-income families wanting to send their children to private colleges constitute "the neglected majority"—neglected by state and federal aid programs—Father Edmund G. Ryan, SJ, said.

Executive vice-president for educational affairs at Georgetown University, Father Ryan made this observation in an interview with Pam Ginsbach of the alumni magazine, *Georgetown Today*.

"The very rich can afford private higher education," the Jesuit educator said, "because of their own resources, namely their incomes, whether through annual salaries, real estate, or investments."

"As for the very poor, I think a very excellent thing has occurred since the early 1960s: practically all states have a very substantial state scholarship program, and the federal government has similar programs," he said.

Guidelines, Father Ryan said, ignore middle-income families (those earning gross salaries between \$7,000 and \$18,000) whose income after expenses are deducted may not be enough to pay for their youngster's education at private—including church-related—colleges.

Supports Amnesty

The policy-making General Board of the National Council of Churches, strongly supported amnesty for those who resisted military service in the Indochina war.

By a vote of 91 to 16, with five abstentions, the Board called on the U.S. government to exercise an attitude of "human compassion and political forbearance" toward the offenders, but it softened the original language of the resolution which had called for a general amnesty.

The resolution contended that the war started "despite the protests of a substantial minority of the American people and continued despite the reservations of a majority. Some young men and women agreed with the majority—that the war was a mistake."

"Believing that it was also unjust and immoral, they refused to participate in it and thus incurred varying degrees of legal jeopardy. To hunt them down and prosecute them now is to add vindictiveness to victimization, neither of which is a proper basis for imposing criminal penalties and will only increase rather than heal the nation's hurts."

Bombing, Law and Order, and the Press

If anyone doubted that the actions of government leaders can become demonic overnight no one can continue to doubt it or deny it any longer in light of the Christmas season bombings in Vietnam. The arrogance and pride of a country, such as ours, which will destroy and commit such atrocities must smell to high heaven. It reminds one of Herod's slaughter when Christ's birth was rumored. Herod felt that his political position was threatened.

Apparently the president has put tremendous pride in his recent election triumph. Apparently he feels no need to listen to anyone but persists in the adolescent approach of "if you don't give me what I want I'll wipe you off the map." Apparently the president feels the vote gave him absolute freedom to ignore the Congress, the concerns of citizens, and the concerns of every other country in the world.

Let us put it down. The United States will suffer for its barbaric atrocities. Any nation which allows its leaders to delve into such devastation on others cannot last very long. Our nation is not very old and such arrogance will not allow it to get old.

One of the strangest things is that a president who speaks of law and order is the world leader who demonstrates, at least in an open way, his lack of respect for law and order. And how does one make a just and honor-

able people by doing unjust and dishonorable things? In spite of all the evil and wrong of one's enemies, it cannot be said the actions of the United States can be justified.

The *Reformed Journal* says it right when it calls upon people to take issue with the idea of a "just and honorable peace." It suggests this is like an adulterous man going to Billy Graham, telling him of all his adulterous acts and the trouble they have gotten him into at home and elsewhere. Then he tells Graham that he wants out, but in a just and honorable way. Says the *Journal*, Billy would be the first to tell him to repent and to change his ways. So also the nation.

In addition to the usurping of power in pounding Vietnam to death, there is the continuing pressure to stifle news reporting. Perhaps few of us know what the president's news blackout involves. But the little we do know means that great danger is present.

A guarantee of our country is freedom of the press, and, of course, freedom of the press is one of the first things a ruler denies when he grasps for personal power. Maybe Harry Truman's admonition should be heeded, "If you can't stand the heat, get out of the kitchen." There is no doubt in my mind that Jeremiah would be in the dungeon today were he alive. — D.

Adult B-Quotient

Some time ago a pastor of a large congregation did a little research in his congregation. He wanted to find out something about biblical or theological concepts in his congregation. First he had the children of the church fill out forms which told him what their concepts were of God, Jesus, the Holy Spirit, and numerous teachings of the Bible.

Following this he had his adult members fill out similar forms. What he learned startled him. The adult member concepts of religious matters rated at the ten-year-old level. It appeared that most members had not matured beyond the ten-year-old's understanding of spiritual truth or Bible knowledge.

I'm not sure of the kind of research or the results the pastor came up with. But it did come to my mind recently when a pastor suggested that if we take Christian instruction seriously in the church perhaps we should have different grades or lessons which members are expected to master before they move on to another class.

Now we divide classes according to age. So there are those who may be in the oldest class, age-wise, in the congregation who do not understand the basics of Christianity such as the meaning of faith, repentance, justification, or the grace of God. They would have a difficult time defining conversion or sin or the way a person experiences salvation.

Perhaps we should do more in checking our B-quotient. And come to think of it, that B could stand for a lot of things — like Bible knowledge or behavior. Likely there is some real close relationship between Bible knowledge and our behavior. At least, although right knowledge does not guarantee right behavior, people can hardly behave better than they believe or know. People become like the God they worship and the things they believe in.

What grade would you be in at Sunday school if you were put in the class or age-group which corresponds to your spiritual concepts of God, Christ, the Holy Spirit, and other teachings of the Bible? — D.

GOSPEL HERALD

January 23, 1973

Stewardship and Right Relationship with God

by Milo Kauffman

Without right relationship with God man will not be a good steward of God. Conversely, a man who is not a faithful steward is not in right relationship with God. Faithful stewardship and right relationship with God are two sides of the same coin. God created man to be His steward. Faulty stewardship is an indication of faulty relationships.

"When [the disciples] had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-33).

The writer of Acts goes on to say that there was none that lacked. Those who possessed houses or lands sold them and brought the prices of the things sold, and laid them at the apostles' feet. Distribution was made according to need. Right relationship with God resulted in stewardship of the gospel, and of possessions.

We notice that the same thing happened to Zacchaeus, as recorded in Luke 19. When he had met Jesus, and salvation had come to his house, he declared, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Conversion, right relationship with his Lord, affected his life and pocketbook.

contents

Stewardship and Right Relationship with God Milo Kauffman	65
Reflections on Pastoral Support: A Layman's Point of View R. Wayne Clemens	68
What Do Ye More Than They? John H. Yoder	72

Man's One Major Problem

Someone has said that man basically has but one major problem, all others are secondary. That problem is God's relationship to man, and man's relationship to God. When the major problem is solved correctly other things will fall in place. If not, all else will be disjointed, aimless, and drifting.

If men were in the right relationship with God the problem of war would be solved, wars would cease, and men would live in peace. If all members of the Christian church were in perfect relationship with their Maker, the hungry of the world would be fed, and the world would be evangelized. The Christian brotherhood would then be the community of love, peace, righteousness, and reconciliation that God willed it to be.

Right relationship with God means doing the will of God, using the resources He has given us to fulfill His purposes. We could not misuse or use selfishly our abilities or our possessions. We could not spend large amounts of money selfishly on luxuries and pleasures, contributing little to the church and to the needy. We would not permit retrenchment in missions for lack of fund, while we ourselves were living in a state of affluence.

In the face of the great needs of the world can we really call Jesus, "Lord," while giving only 2 percent or 5 percent of our income to meet these needs, when our average income exceeds that of three fourths of the people of the world? Is not this indifference to the world's needs and lack of commitment to the church of Christ a true indication of lack of commitment to Christ and of an inadequate relationship to God? Can we call Him, "Lord, Lord," and not do what He wills for us to do?

But church finances are only a symptom. They are a symptom of unsound theology and teaching, of irresponsible and inadequate moral commitment, and of an attitude toward the church which is peculiarly an attitude of the world and not of the Christian faith. The congregation that is "poor" when it has within itself the resources to be otherwise is in a real sense failing to measure up to the demands made upon it by its Savior and Lord, Jesus Christ.¹

Surely faulty stewardship is a sure sign of faulty relationship with God. Empty church treasuries, resulting in retrenchment of missions and in curtailment of benevolent services, in a society of affluence are unmistakable evidences of inadequate relationship with our Lord.

Man Longs for Right Relationship with God

John declared, "Beloved, now are we the sons of God." The psalmist said, "We are his people, and the sheep of his pasture." While the Apostle Paul expresses this relationship, "And ye are Christ's; and Christ is God's. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." What a blessed relationship redeemed man has with his Creator! We are His children, His sheep, His people, His stewards.

This is the relationship for which man was created, and for which fallen man yearns. Job voiced this yearning of the world when he cried, "Oh that I knew where I might find him!" The psalmist likewise expresses that universal craving when he cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God." St Augustine declared, "Our souls are not at rest until they find rest in Thee, O God." Man was created for a sonship, a stewardship relationship with God, and is never satisfied outside that relationship.

In spite of this, man has always been inclined to turn from God and to seek satisfying relationships elsewhere. But his efforts to find it always meet with futility and frustration. God says, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Millions of thirsty people today are trying to satisfy their thirst from broken cisterns of the world that can hold no water, instead of drinking the fountain of living waters. Many are flocking to materialism, spiritism, hippyism, worldly pleasures, and other false gods in futile attempts to find meaning to life, to find identity, to relate to reality.

While in India in 1963 I saw many Hindus in deep devotion present offerings and bow to gods of stone, bathe themselves in sacred waters, and bow before the sacred cow. They were seeking relationship with the Divine. But the broken cisterns of Hinduism could not quench their thirst.

After I had preached one night in the city of Madras, a high-caste Hindu, a Brahman, asked to speak to me. He said that for thirty years he had been studying philosophy and religion. He said, "I have now come to the place that I accept Jesus Christ as the only God. Even though I am a Hindu I have a great peace in my heart." As I talked and prayed with him I sensed that I was speaking to one who had drunk from the fountain of living waters, and the thirst for relationship with God was satisfied.

What the broken cisterns of philosophy and religion

GOSPEL HERALD

Volume 66 Number 4

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

could not do, the water which Christ gives did for him. When one truly knows the Lord and has found satisfying relationship with Him, he gladly dedicates himself to spend and be spent for his Lord. Like Paul he will say, "Yea, woe is unto me, if I preach not the gospel. . . . I am made all things to all men, that I might by all means

save some" (1 Cor. 9:16, 22).



1. Byfield and Shaw, *Your Money and Your God*, Doubleday, 1959, p. 26 f.

Milo Kauffman, Hesston, Kansas, was for many years president of Hesston College. He is author of the book *The Challenge of Christian Stewardship*. He is currently preparing the manuscript for another stewardship book.

Progress Report . . .

by Ruth Yoder

Adjusting to the American way and a new image for myself, after six years in Asia, seems to be progressing. Once in a while a crisis comes and I suddenly find myself in tears, with a feeling hard to share or even entirely understand. In one way it is not quite logical—and in another way, so terribly logical, a surprise I don't feel even more so.

(Thanksgiving Day services are becoming more a problem for me anyway. I think I'm not quite sure there's more than one or two things we Americans should really be thanking God for: salvation and that He loves us anyway. You know, should I really be thanking Him for twice too much food, nice, big warm house, several coats, that my family is safe, that good medical care is available, for freedom to worship what and if I please? For the chance to live, grow, and study? Who am I? Why doesn't my brother have these things too? Because I deserve them and he does not?)

Anyway sitting there in that lovely sanctuary with the organ music floating out over all the well-dressed, every-hair-in-place people, well, there I was again, weeping.

The words stuck in my throat, "For the beauty of the earth. . . ." Last night's headlines, "one of the heaviest air strikes accomplished so far in North Vietnam with a total of more than 300,000 tons of bombs being dropped. . . ." "For the beauty of the skies. . . ." The U.S. Command in Saigon reported the destruction of. . . . "For the joy of human love; brother, sister, parent, child. . . ."

And the choir sang beautifully "In Christ There Is No East or West." Really? Why is there so much difference among the Christians then? Do any of us have a real inkling of what the American Christ means to the masses of the East? A few of us are getting this dreadful suspicion, maybe.

A girl with a quiet guitar sang that life is worth living because she can love and help lift a load. "Thank You, Lord, for saving my soul, thank You, Lord, for making me whole." For some reason I felt better through that one.

The New Testament reading was a paraphrase of the story Christ told of the rich man who managed well, invested wisely, and everything he had seemed to turn to

money. After a while he came to the place in life when he decided to put his assets in a trust and take it a little easier. It seemed to me the thing was really getting home to us all until the fellow said to himself, "All right now, I'm just going to take it easy and enjoy life, I'm not going to have to worry about anyone else." What a sigh of relief we all had—that really got us all off the hook. Because really very few of us good people in that church do feel that way. Most of us do want to help the less fortunate people of the world.

Why don't we then? If sharing is something we are serious about, how come we still have so much and they so little—lacking even the bare essentials?

Don't we understand how unbalanced it is? Fifty years ago those who "understood" thought, I am sure, that if there would only be a way to communicate a picture of the need, into every home, then things would change. But has the size of the color TV screen in the living room really influenced real giving?

Granted, not everyone can go, not everyone has had the privilege of the opportunities I have had. No doubt about it, many many more could go and share in some of these firsthand experiences. The church has provided unparalleled opportunities at home and abroad. But it is not so much *where*, as an orientation to life. We can live untouched by the needy on our doorstep in Asia as well as at home. But if the church is going to amount to anything at all in this business of being Christ in the world today, we've got to get this vision, no? You know, I wonder if it isn't going to take a major reformation of our minds and wills to get us orbiting around a different set of values and priorities than those of our Great American Dream.

The message on "Hope" was likely for me—I looked most as though I needed some, I imagine. The speaker said that although there were many places of destruction, violence, and unhappiness in the world today, yet the Christian is the one who can have hope, and go on in spite of it all. Only I don't think I was weeping about the situation in the world. I was weeping about how we as the church have learned to live with it.

Oh, I know what's the matter with me, I just haven't been home long enough to become adjusted yet.



Reflections on Pastoral Support: A Layman's Point of View

by R. Wayne Clemens

Pastors in the Mennonite Church are, with few exceptions, paid less than a fair salary. This state of life for a pastor comes about by happenstance in some cases and by design in others. Because of the type of profession in which they are involved, pastors are not very capable when it comes to selling themselves in terms of financial worth. Thus it might be said some pastors' low salaries come about by happenstance, namely, the failure of the pastor to express his true needs.

In other cases, pastoral salaries are inadequate due to the intentional design of the congregation. Some congregations are so steeped in the traditional ways of supporting a pastor that they cannot see his true needs or the amount of work he is actually doing for them. Many individuals in our congregations still seem to think a pastor is an exceptional breed of person who can sleep, eat, raise a family, love a wife, and become involved in other people's problems with much less income than the ordinary Christian person.

The result is that we have ministers whose families must live on extremely inadequate salaries, and since they are receiving a salary, individual members of the congregation no longer feel it is necessary to send the pastor the traditional Christmas gift or birthday gift or Thanksgiving turkey.

Yet, we hear the strange lament—no one wants to become a pastor these days. The question is, would you? By comparing our personal budgets with what we have budgeted for our pastors in our congregations, many of us could easily determine that we could not live on the standard that we provide for our pastors.

The shortage of pastors in our church is readily observable to all of us. I would suspect that there is more

than passing correlation between pastoral salaries and the need for more pastors.

When the pastor's salary is discussed in a congregation, oftentimes the gross dollar amount is the beginning and end of the discussion. What is not looked at is disbursements which a minister must make from this gross amount before he has a balance for the use of his family.

Some of these extraordinary disbursements are social security at higher self-employed rates rather than at the employee rate; expenses of church-related travel such as gasoline, oil, and car payments; books and magazines to keep the pastor alert in his field of study, gifts to members at times of weddings and anniversaries; substantial food bills which cover the meals served to visiting speakers, members of the congregation who drop in, and others who are invited for social conversations.

In business these expenses are called travel and entertainment. But when one is a pastor, these expenditures come under the category of being open, being friendly, and simply being available.

Then there is the area of retirement. Many employers provide for their employees' retirement arrangement that is noncontributory. The employer pays all of this. However, unless special arrangement is made by the congregation, the minister is required to look to his own resources generally to provide for his retirement years.

Most of us have full-time jobs in an occupation or a profession. For the majority of persons, this amounts to putting in 35 to 45 hours a week in this work. The question then becomes, what is full-time for a pastor? A fallacy occurs when we look at the minister's salary and compare it to our own, because our salary is generally based on a 40-hour week, while we expect the pastor to be available at all times, whenever he is needed. This

R. Wayne Clemens is a Mennonite lawyer in Souderton, Pennsylvania.

means that people might drop in or call for consultation and general advice any time of the day or night. In order to be all things to all people at all times the pastor does not work a 40-hour week, although that is the consideration in setting his salary. He works much longer, generally.

A better approach in computing a pastor's salary would be to find out from him what he spends for his car over a five-year period, both in original acquisition costs and in maintenance and upkeep; what he needs to provide retirement monies for himself and his wife on reaching retirement age; and what he needs for extra food and housing costs expended. We would then annualize this figure and arrive at what the costs of operation are for our minister on an average year.

In addition we have to figure what is fair and proper for our pastor and his family. All of us have different ideas as to what is "fair and proper," and we are all probably correct, so long as we don't have to live on that amount ourselves.

What is a fair salary for a pastor? A pastor's responsibilities combine the work of a personnel man, a social worker, general manager, and public relations man for a congregation. A person with these qualifications working in excess of 40 hours per week outside the church structure would receive more than any of our pastors in our conference are being paid today.

Furthermore, a person with these qualifications should be paid more than the average person in our congregation. We want more than average pastors, who work longer than usual, who possess more than average skills and education.

Placing the pastor in the top quarter of a congregation's income scale would not be unreasonable. If he thinks he is paid too much and the church needs the money, he can increase his contributions to the church just as all the rest of us. If he needs the money, it is his privilege to reserve that money for his family the way some of the rest of us do.

If he doesn't want to raise a backyard garden with fruits and vegetables but wants to spend the time with the congregation, then he has the alternative. If he wants to buy an air-conditioned car so that he arrives at weddings, funerals, or church services fresh and agreeable, that also is his privilege.

The church is a central factor in the lives of those who comprise the Christian brotherhood. The pastor is the individual who has been set apart for the task of giving direction to the individual lives of persons comprising the brotherhood. That means we need to recognize that a minister should be paid a good salary—one that will

cover his expenses; one that will provide good food, clothing, and shelter for his family; and one that will recognize the demands of time and talent played upon a person who feels called to the Christian ministry.

A pastor is very much a symbol for a congregation and its congregational life. This symbol should be treated with respect.

This symbol should be provided with the necessary funds to represent the church on a level consistent with the importance that the church commends in our lives. Providing ample funds for the pastor will result in better utilization of his time, more opportunity for him to hone his skill by in-service training through books, attendance at lectures, and the like, and will result in an infusion of leadership qualities that is much needed in our growing community which we quaintly but lovingly call Franconia Mennonite Conference.

Reprinted by permission from *Franconia Conference News*, November 1972.

Wit and Wisdom

If your religion cannot get you to church don't count too heavily on it getting you in heaven.

I didn't like what that preacher said last Sunday on TV, so I switched my membership to another channel!

Two eight-year-olds were talking about what time they had to go to bed. "I have to go to bed at eight," Mary said. "My mother is an hour meaner than yours," replied her friend.

"How are your children doing in school?" one woman asked another. "Better, thank you," replied the lady. "But I still go to PTA under an assumed name." — Wade Andrews.

Quickest way to make a tossed salad is to feed vegetables to an 18-month-old child.

First fisherman: "Your wife is a fine looking woman."
Second fisherman: "You should have seen the one that got away." — Leo Aikman.

Jimmy had trouble pronouncing the letter "R," so his teacher gave him this sentence to practice at home: "Robert gave Richard a rap in the ribs for roasting the rabbit so rare."

A few days later the teacher asked him to say the sentence for her. Jimmy said, "Bob gave Dick a poke in the side for not cooking the bunny enough."

The Dollar and the Church

by Boyd Nelson

We North American Mennonites are very rich. According to economists, U.S. per capita income rose 100 percent in the years between 1939 and 1970 (in 1939 dollars). Per capita real income rose approximately 35 percent in the last twelve years of that period.

Figures released early in October 1972 in *Gospel Herald* suggest that our giving as a brotherhood for all causes has probably increased faster than inflation during the last six or seven years. Praise God!

Yet I continue to be troubled. We can talk realistically about the high cost of living. We tend, however, to overlook the cost of high living. Our standard of living has increased markedly since World War II.

At the same time I recently heard brethren of mine working in our colleges talking about their concerns. They find themselves in a touch-and-go situation in terms of church support. Our colleges contribute significantly to our youth, in witness to their communities, and to our brotherhood.

Samuel Gerber told our Mission Board staff at chapel on October 11 about his own pilgrimage. At one period of his life years ago, he became concerned that the Swiss Mennonite brotherhood had no serious theological teaching of its own. It all came from outside with wide variation in theological outlook and flavor. "I promised God then that I would give my life to preparing to teach for our brotherhood," he says. Today, after years of motorcycling to school nights and working days, Samuel is president of European Mennonite Bible School at Bienenberg, in Liestal, Switzerland.

I have been involved closely enough with two of our church high schools to know of their financial struggles. I have also seen their contribution to the lives of young people. A young Mennonite doctor, active in our brotherhood, recently told my wife and me that his experience

at Bethany Christian High School was more important than his experience in one of our colleges.

This is not to compare colleges and high schools because there are probably as many who found a Christian college more helpful than a Christian high school. Both are important, as are our seminaries. Like the European Mennonites our American brotherhood needs our schools.

A new Board of Congregational Ministries has just recently begun its work. As it tools up for its task, it will constantly be balancing the funds it has against all the work there is to do. How shall our concern for solid, continuing nonresistance be kept clear in our brotherhood? How can Christian education and nurture be strengthened?

How can congregations be helped with leadership and internal administrative needs? The BCM will have a difficult role to define clearly because its task is diffused and not very tangible, yet urgent and crucial. It will be important to support.

At Mennonite Board of Missions we have been analyzing our recent experience. Although our contributions increased 29.2 percent in the last ten years, inflation decreased the buying power of the dollar by 38 percent. This means that dollars contributed to us can buy only 91.2 percent as much as they bought ten years ago.

Our programs which have had earning potential have tended to hold their own or grow, depending on the nature of their functioning. Voluntary Service has grown, but it has been forced to limit its expansion largely to areas where earning potential is available. Broadcasts, by uniting to work with other Mennonites and some creative programming, has been able to tap resources of donated TV and radio time. Health and welfare programs have been forced to carry on with earnings or with community contributions.

Student services have largely been limited to one staff administrator, a small student forum paper, a graduate seminar yearly, and committee and staff travel. Overseas missions have reduced the number of missionaries on the

Boyd Nelson, Elkhart, Indiana, first served with the Mennonite Church in overseas relief service 1946-48 following Civilian Public Service. In 1952 he joined the staff of Mennonite Board of Missions and has served as secretary of information services since 1959.

field by 10 percent during the last five years, although they are hopeful that this trend can be reversed with more self-supported missionary personnel.

Our staff has turned inward, to more efficient administration and finding ways of working creatively within a restricted buying power. This trend has now reached a point beyond productivity. Ken Weaver, Mennonite Broadcasts, told his board of directors last spring, "We are operating programs on two well-worn shoestrings. A number of programs need reworking and funds will be needed for this purpose."

As a Board we complete our fiscal period on January 31, moving to conformity with new church structures and procedures. We analyzed what we received in contributions during this same period a year ago. Then we became aware of the fact that to meet our program plans, if contributions did not increase, we would end the period with a \$325,000 deficit balance. We have set out to make this known. Missions Week and year-end response this fall will help us to know whether our brotherhood understands and/or approves.

I am impressed at the creativity, flexibility, and commitment I see in all our church programs. I am impressed at the commitment of our people to doing what God wants. Somewhere between the wanting and the doing we are experiencing some kind of short circuit.

I suspect it has something to do with the kind of world we live in—a world that is working feverishly to draw everyone into its materialistic, secular, comfort-loving mold. It probably has something to do with the kinds of pressures and alienation we all work under in our Western world. It may have something to do with us as a self-conscious minority people emerging into the general society and "making it."

I suspect it has something to do with a kind of moralism and perfectionism we have experienced in the past with strong self-accusation and self-criticism as dominant themes. How to share information effectively in a social context in which all societal institutions have credibility problems may be a problem. Social change in both church and society may be disturbing us.

Perhaps, most important, we do not realize how extremely urgent our continuing financial contributions are. They help to translate our Christian faith into working patterns. Money may not bring in God's kingdom of and by itself, but without adequate financial contributions His work is seriously hindered.

The crucial issue: To what and to whom are we committed? If our commitment is to the lordship of Christ, to an Anabaptist-Mennonite brotherhood, and to sharing the good news in our world, we come out with one kind of an answer. If our commitment is to the comfort-loving materialism of our society, we come out with another.

The answer in any case will not likely come in what we say. Talking will be important, but ultimately we will answer in what we do individually and as a brotherhood. ☺



A. Don Augsburger

From the Moderator

In the interest of Mennonite General Assembly a corner in *Gospel Herald* will be used periodically by the Moderator. Hopefully this information will be helpful. Just three things today:

1. The first full-fledged General Assembly and Convention (named Assembly 73) will be meeting at Harrisonburg, Virginia, August 7-12, 1973.

2. Assembly 73 is for the general church public. Not everyone can be present. However, we are suggesting that each congregation choose and commission one family as its representative. Congregations are not limited to one family. Hopefully, in addition to the one family many persons will attend. Your congregation might decide to help pay the expenses of the commissioned family. It, therefore, would be responsible to bring back to you a full report of the happenings at Assembly 73.

3. The theme is "God's People in Mission," a very appropriate emphasis for our time. This will be the Mennonite meeting for 73 tying together all the concerns of the various program boards of the Mennonite Church. Hopefully, this will be a truly inspiring meeting.

Pray for this time of fellowship.

A. Don Augsburger, Moderator
Mennonite General Assembly

Perfection

*Little by little
Icicles form, drip, sparkle.
Little by little
God's hand molds feelings, wish, thought
In patterns to His pleasing.*

— Adella Kanagy

This poem is in the "tanka" form, Japanese short poem form adding two seven-syllable lines to the 5-7-5 pattern of the abbreviated "haiku."

What Do Ye More Than They?

Probe Evangelism Consultation
Minneapolis, Minnesota

April 14, 1972

by John H. Yoder

My assignment is to treat a topic, rather than the passage; nevertheless it will help to read the passage:

If you love those who love you,

What reward have you?

Do not the gatherers do the same?

And if you greet your brothers,

What more are you doing?

Do not the ethnics do the same?

Jesus is not talking about the difference between Mennonites and other Christians,

Or between Mennonite evangelism and some other kind of evangelism,

Although we may do well to relate what He says to that during our studies this weekend.

Jesus is talking about the difference between people who listen to Him and those who do not.

Those who do not, whom He calls "they" instead of "ye," have three names:

— tax gatherers

— sinners (the term used in Luke's Gospel)

— ethnics

This word "ethnic" is used only four times in the New Testament. It does not mean a Gentile, who is a person identified by the fact that he is not a Jew. For a Gentile may be a disciple of Jesus.

The term rather refers to one whose character is marked by his being outside the people of God, or his being loyal to some other community.

Now if Jesus is talking about what it is that makes a difference when some people are disciples, that is on the subject of evangelism. He says that there is about the life of the disciple a difference, a quality of *more-ness*.

In Matthew 5:46 Jesus identifies this question of more-ness by asking, "What reward have you?" In the parallel according to Luke the question is, "What thanks would be

due to you?" In verse 47 he simply asks, "What more are you doing?" He does not ask, "What do ye more than others?" as the King James version has it, nor "More than they" as our program text has it. He is rather asking: "What is the *greater thing* that you are doing?"

So this is our topic: "How does the more-ness of the gospel way of life contribute to our understanding of the meaning of evangelism?"

Newness

This word of Jesus is the climax of a series of six paragraphs, each of which began, "You have heard . . . but I say to you . . ."

That series in turn is the unfolding of the beginning statement, "I have come to fulfil the law." That statement in its turn is based on the Beatitudes. The whole chapter, this entire sequence of thoughts linked into one another, is based upon or stands on the shoulders of the narrative account of Matthew 4 which tells us about Jesus' baptism, about the voice from heaven giving Him His distinct call, about His testing in the desert, and then about His beginning to proclaim the kingdom of God and to heal people.

If we had a different kind of time and different context for study, it would be worth looking at every step along this passage to ask what each means for evangelism. Everyone of those steps in the account of Matthew — the baptism, the voice, the testing, the first preaching — would tell us something we need to know about how to proclaim the gospel or what the gospel is.

But we must limit ourselves to two observations.

First of all, what Jesus is proclaiming is a *kingdom that is at hand*. He is not first of all instructing people in a body of ideas and doctrines (although ideas and doctrines will be implied and cannot be avoided). . . .

He is not inviting people primarily to a personal experience (although you cannot respond to His method without it being personal and an experience). . . .

John H. Yoder is professor of theology and president of Goshen Biblical Seminary at Elkhart, Indiana.

What He is announcing is a whole new order of things. In order to describe it He uses political language; His preferred term is "kingdom." It is a new set of *relationships* which involves healing and other mighty works. It is a *movement* which includes drawing people away from their regular occupations in order to come with Him; some will even permanently leave their prior occupations in order to be part of His serving community.

The second observation we make about the text is more difficult because it calls us to be careful about words. What do we mean by "beatitude"? You are familiar with the text. Eight times Jesus says, "Blessed are ye if . . . because."

We tend to take this list of "blessings" as a list of virtues that good people have or of deeds that good people do. In other words it is a kind of moral demand; "Do this, and if you do you will get such and such reward." I believe this is the way most Mennonites, and most Catholics, understand the text.

But this cannot be its full and proper meaning. For one thing, some of these things that Jesus says you will be blessed in are not things you can "up and do." You cannot decide, "Now I am going to mourn." You cannot decide, "Now I am going to hunger and thirst for righteousness." These are not actions for which rewards are being announced. These are rather positions or attitudes in which people already find themselves when the kingdom comes.

A second reason for not considering the Beatitudes as a list of moral demands is that then their meaning as gospel would be lost and there would be no link to the proclaiming of the kingdom as good news. Still a further consideration is the meaning of the word *makarios*, "blessed." It does not mean: "You shall be rewarded" or "You shall find some recompense." It means, rather, "Happy are you!" "Good for you!"

In other words, Jesus is saying,

"There are already people in the world who are sorrowful: good for them! because the kingdom is now here and they shall be comforted!"

"There are already people whose hearts are pure. Good for them! Because the kingdom is coming and they shall see God!"

"There are those who claim nothing, the meek. Good for them! because the kingdom is around the corner and the whole earth will be theirs!"

(This same observation is even more clear when compared to the text of Luke. There the blessings are paired with an equal number of woes: "Woe to you who laugh now, for you shall weep. Woe to you who are full now for you shall be hungry." Here it is even more clear that the meaning cannot be one of teaching ethics; it is rather proclamation of the meaning of the coming of the rule of God.)

This observation about the meaning of "beatitude" leads us to a first conclusion about the "more-ness" of the gospel. It is a beatitude, a blessedness, a privilege, a good deal, a gift, a result of the kingdom's coming.

Evangelism means to say that and to believe that it is *good news*.

Now let me ask you:

Is it not the case that most of us here have thought otherwise? At least in what I read and hear among Mennonites, I think there is a different set of assumptions at work. We tend to assume that the central evangelistic message is good news and is free with no questions asked. You get forgiveness and love and peace of soul and you begin to follow Jesus—then comes the fine print, then comes the hard part. Then comes the next step. You may have learned to talk about this "next step" as a process of nurture or sanctification that you have to work at. Or you may have been taught that it will come automatically—it is a by-product of the faith.

In any case, we have been taught that this further step or further process, the demands of the gospel, will be more clear if the two steps are held apart. Again the more-ness of the gospel life is the second step, the hard one, the bad news which comes after the good news.

This is not what Jesus says. He says it is all good news. He says it is by grace through faith that peacemakers are the children of God, and that that is a joyful message because it is part of the kingdom coming. That those who hunger and thirst for righteousness shall be filled is *good news*, because the kingdom is at hand.

Let's look at the same point again from another side.

We live in a society that largely claims to be Christian, with chaplains in the armed forces and in the House of Congress, with Sunday worship in the White House, with godly slogans on our money and on our postage stamps, and until very recently prescribed prayers in the public school. And yet no *one* church is official. The result of this is the assumption that there are two levels to being Christian. One is the basics, the common denominator, the agreed minimum requirement. This is what it takes to be Christian, or to be a Christian—and then there are the additional options, the folkloric furbelows;

- the Anglicans add bishops,
- the Baptists add more water,
- the Wesleys add holiness,
- the Peace Churches add their thing,
- the Mennonites add their nonconformity and their hard work (when you are number two, you try harder).

All of these options added to the basic minimum of the Protestant cultural heritage, are called "distinctives"; it is very good to have them but they are not fundamental. The automobile dealer would call them "pizzazz." They add character and individuality and taste but they don't really matter.

Once you understand things this way, which of the levels is the gospel? Is it the minimum requirement? Or is it the "much more," the second mile?

Some of us have obviously tended to assume the former: The gospel is the minimum to which then more will be added. The gospel is the common American Protestant message which is more acceptable and more essential and

more powerful if we leave off the options when presenting it.

But Jesus seems to be saying it the other way around. For Him the distinctives are what identifies the gospel. Evangelism, good news, is proclaiming precisely the plus, the otherness, the more-ness, the nonconformity of the church as the visibility of a city on a hill. It is the savor of the salt. It is the greater righteousness which fulfills the law, which men see and glorify our heavenly Father.

The plus quality of the life according to the gospel is more than a *result* of the gospel. It is more than a *verification* or confirmation of the gospel. It is also the *communication* of the gospel. It is evangelism. It is the distinctives which identify the message.

Now let's be careful. Jesus is not saying, "Be good, be different, be nonconformed, and people will see how good you are. They will want to have what you have." No, men's attention according to the passage is drawn not to us but to the Father. Yet attention is drawn to the Father not by a new set of words but by a new kind of life.

We must be still more careful. The differentness which attracts men is not just any old differentness, not just a symbolic call for attention, "Hey, look!" The distinctiveness Jesus is talking about is not like a Salvation Army uniform or a hippy's hair band or a clergyman's collar which tells you "here is somebody set apart" but does not tell you why or how he differs. The differentness with Jesus, the differentness which says something, is itself its message.

If I am the son of the Father who loves both good and evil, if I am a spokesman of God who loves His enemies, then when I love my enemy I am *proclaiming* that love. I am not just obeying it, I am communicating it. And I cannot communicate it any other way.

The enemy whom I love, the person coercing me with whom I go a second mile, experiences through me the call to accept grace, because it is my action which makes God's forgiveness real; as no other way could do.

If I lovingly go the second mile or turn the other cheek to someone who struck me, I am speaking God's forgiving love in the form of the situation by standing before him defenseless.

So it would be with the rest of the Sermon on the Mount. If, as Jesus calls us to do, we forsake our goods to follow Him, we are proclaiming our trust in the Father who knows our needs. If, as He tells us to do, we tell the truth without varnish, without oaths and asseverations, we proclaim the sanctity of the name of God and of truthfulness. If, as He tells us to do, we forsake self-defense, we preach that Christ, and not the ruler with the biggest army, is the Lord of history.

Thus far I have been quoting Jesus, trying to take the New Testament message straight. But the plus quality of the gospel acquires additional meanings as time passes. We have yet to watch how that meaning changes from biblical times until now.

Especially, new meanings arise with the development of official Christianity: that is to say, of religion identified

with the nation, with the state, with the world.

Now, after the development of official religion, when we hear Jesus warning against "greeting only our brothers the way the ethnics do," His call takes on a new dimension. If Christianity is an *official* religion, it means that we can only follow Jesus by rejecting that kind of Christianity. We can only call men to Christ—the Jesus Christ of the gospel—by calling them away from the "Christ" they already knew; from the official, conformist, power-related religion of the West.

This is the meaning of reformation. Most radically this is what is meant by Anabaptism. Henceforth—since Constantine and Charlemagne—the cutting edge of gospel proclamation must include the rejection of the abuse of Christianity by those who identify it with the selfishness or the self-fulfillment of a nation, or a race, a culture, or a class.

In the context of officially established religion, which prevailed when the Anabaptist movement was born, or in the context of an unofficially established religion which prevails today, it is not enough to ask men to confess Jesus Christ as Lord. He Himself threw back the question:

"Why do you call me Lord and not do what I say?"

Even to those who point to good deeds done in His name He will say:

"I never knew you."

The gospel for the 1970s must be spoken as nonconformity, as judgment upon conformed religion, as judgment upon conformist Jesus talk, even as judgment on conformist evangelism and on patriotic piety—or it will not be good news. It must smash the idols of self-satisfying, self-saving religion, or it will not be able to save.

This, I suggest, is part of the unfinished agenda which we must *probe* in North America in the 70s. Jesus says, "If you greet your friends, what *more* are you doing? Do not the nationalists do as much?"

What does that mean when nationalism has been Christianized or Christianity nationalized? What does it mean for *evangelism*?

I suggest that it must mean far more than simply hoping that if some individuals hear our message and are converted, some of them will love their enemies. The meaning of the moreness of the gospel must begin with the message; this must not await the personal pilgrimage of the individual who hears and responds. The message itself must undercut establishment religion. That is the meaning of Anabaptism.

The message itself must denounce and undercut nationalism and ethnocentrism in a host of different ways:

- by repeating that Jesus was a Jew and a Galilean;
- by affirming the dignity of the outsider and the outcast;
- by rejecting in the name of the Spirit of Pentecost every identification of the gospel with a single culture or language;
- by including the sins of the comfortable among those from which God saves man, instead of limiting our

illustrations of the power of the gospel to the sins of the young and the weak; and

— by going out to look for and to celebrate what God is doing outside our own world.

The gospel does not only *imply* an ethic of peacemaking or being set at peace. It does not merely *lead* to a non-violent life-style, it *proclaims* a reconciled view of the world. Phillips' version of Ephesians translates Paul this way:

"For he reconciled both [Jew and Greek, insider and outsider] to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you who were far from God [the outsider, the Gentile] and us who were near [the insiders, the Jews] that the war was over."

That is the gospel: not that *war is sin*. That also is true, but alone it would not be the gospel. The gospel is that *the war is over*. Not merely that you ought to love your enemy. Not merely that if you have had a "born-again experience" some of your hate feelings will go away. Not merely that if you deal with your enemies lovingly enough, some of them will become friendly. All of that is true, but it is not the gospel. The gospel is that all men being loved by God are my beloved too, even if they consider me their enemy, even if their interests clash with mine.

"If anyone is in Christ," *The New English Bible* translates it correctly, "there is a whole new world." Evangelism is not a call to have a new feeling or a new idea or even a new self-image. It is the call to discover and to accept a whole new world. That is the meaning of the "righteousness greater than that of the scribes and Pharisees." That is for today what it means to "do more than they." This is not a matter of merely a higher moral demand. Mennonites are good at moral demands. But this is a matter of a greater supply, a bigger gospel, a broader grasp of what grace wants to do and already has done by calling men to return to be God's children.

It would be a challenging exercise to spell out with some completeness the detailed meaning of the rediscovery of New Testament wholeness, or of Anabaptist originality (which intends to be the same thing). The scholars have tried that. Harold S. Bender in 1943 spoke of what he called the "Anabaptist vision" and listed three points. Franklin H. Littell in 1964 defined the free church and listed nine characteristics. In 1967 he named four "basic principles." Donald Durnbaugh has identified eight "basic affirmations." Each of these scholars' lists, and each of the points within them, would contribute something for the clarification of the meaning of evangelism. My concern cannot be to try to complete such a list and make it exhaustive. Such a list:

- would include destroying the barrier between priesthood and laity, for that barrier is a part of established religion. Jesus, after all, was a layman;
- it would include the discovery of new styles of communication, less dependent upon theological argu-

mentation than Protestant preaching has been ever since seventeenth-century Puritanism;

- it would include the rediscovery of community, overcoming the split between individual experience and congregation which has been a besetting temptation of Protestantism since eighteenth century Pietism;
- it would include overcoming the split between experiential and historical expressions of faith, limiting itself less to psychological concerns and trying less to produce certain experiences, than Protestant preaching has been doing since the revivalism of the nineteenth century;
- it would include the rehabilitation of moral bindingness and a distinctive Christian life-style, overcoming not only the legalism of earlier Mennonite generations but also the pluralism and the post-legalist nondirectiveness of the present, in a new awareness of the redemptiveness of fraternal discipline and the effectiveness of concerted decision-making; and
- it would not only overcome the one-sidednesses of the past. It would include clarified judgments on the sins and the slaveries of tomorrow; it would project liberations and counter-cultures far profounder than the fads which today claim those labels.

But my concern cannot be to complete such a list. Nor can it be to look for one key above all others, one hook on which to hang the whole list.

For some of us, everything depends on the key question of the authority of the Bible—and that is probably right.

For others of us, everything depends on rediscovering the real, lively presence of the Holy Spirit—and that is probably right.

For still others it depends on clarifying our view of ministry, or on learning sensitivity in group process, or on a new kind of Christian education, and perhaps they all are right. All of these samples are offered to us, or are asked of us by the New Testament. All of them are part of the Anabaptist vision. If any one of them is really missing, the gospel becomes spurious.

I cannot, I was saying, complete such a list. My task has been to point to it, and to suggest what shape it has.

Its shape is the question our Lord puts to us: "What is the *more* that you do?" Men of any nation, any culture, greet their brothers;

and lend money for good risks;

and feed their families;

and recruit converts for their movements.

But your love must be gospel:

your helping must be grace;

your response to hostility must be reconciliation;

your movement must be outward;

your gospel invitation must be to newness of life. . . .

Why?

Because that's the way it is. That's the good news.

Because that is the way God is.



What Shall We Do About the Devil?

by Katie Funk Wiebe

About twenty-five years ago a group of us college students visited together in the warm kitchen of one of the older students one wintry evening. The late evening conversation drifted to tales of the supernatural which soon matched Edgar Allen Poe's stories of mystery and horror.

Our host, who had lived in Russia in his youth, told us about a group of young men in one of the Mennonite villages in the Crimea who had pledged themselves to worship the devil. One had even agreed to sell his soul to man's ancient enemy and to seal the pact with his blood. After the agreement had been made and the devil claimed possession of the man's body, he became so violent four or five strong men could not restrain him. He literally climbed the wall in his frenzy.

The story was a good thriller. I don't know whether we believed it.

Our attitude was not unusual. Christians usually take two extremes when it comes to the devil. A few are so devil-conscious, they push God to the edge of their awareness while their main energies are devoted to fighting the devil. As the late A. W. Tozer points out, they are so involved in holding the devil at bay, they become exhausted nervously and physically. They grow sensitive and suspicious and always manage to locate an evil spirit as the cause of everything that irritates them, an attitude which is contagious and can infect an entire congregation. They manage to stay alive only by frantically calling on God and rebuking the devil in the name of Christ.

Fearful they may become extremists like these people, other Christians either ignore the devil entirely or perhaps joke occasionally about the red man with the long tail and the three-pronged fork. A strong belief in a personal devil who goes about as "a roaring lion seeking whom he may devour" is rare and as vague as a distant street sign in a dense fog. Environmental factors, society, heredity, or even sickness are to blame for evil today.

Though Christians may have an unbalanced view of the devil as a personal enemy, the world seems to be growing in its open acknowledgment that he is alive and active. In recent years a fascination with magic, devil worship, spiritism, black masses, and fortune-telling has swept the country. For some followers, it is merely a fad or some new type of entertainment. For others, it is the opportunity to express their religious feelings in a satis-

factory way.

Because of this growing interest in the occult, we can expect more contemporary literature to deal with the subject. The recent best seller, *The Exorcist* by William Peter Blatt, graphically portrays demon possession of a young girl in this decade.

I began the book with some apprehension for so many such best sellers require too much sloshing through verbal garbage to get at anything of value. This is also an ugly book with much foul language and obscene acts, as only a story about a powerful devil can be.

After the medical profession and a psychiatrist have failed to heal the girl, a Roman Catholic priest is called in by the mother to exorcise the demon even as parents asked Jesus to heal their demon-possessed children in His day. The girl recovers although the priest suffers a heart attack and dies as he battles the demon.

Again the question arises: Could demon possession take place today as it did in Christ's day? As reviews of this novel suggest, most readers will regard it only as a skillfully written book with religious overtones — a good shocker — science fiction of another type — but certainly not something which could happen today in our rationalistic, scientific age.

As a novel it proves nothing, but it does reflect something of the spirit of the age. At the end of the story, another priest asks the mother of the girl if through the experience of the past weeks she has become a believer in God. She replies that she has not. "As far as God goes, I am a nonbeliever. But when it comes to a devil — well, that's something else . . . the devil keeps advertising, Father. The devil does lots of commercials."

All the evil in her world adds up to a devil, but according to her, God never talks. She believes in the father of evil, but not in God, for she sees more evidence of the former's power and work than of the latter. She accepts that man has an enemy but not a Redeemer-God.

How like and yet unlike some Christians who believe in God and think they are fighting the good fight of faith but who have never discovered they have an enemy. I maintain the secular world in its growing occupation with the occult will rediscover the devil long before the church, but for a different purpose, while Christians are content to leave him in the Middle Ages.



How Where When

can Johnny understand that God
loves and forgives him?
does he begin to feel the
brotherhood of believers?
will he start to express compassion
for others?

**The answer lies
in what he experiences.**

JESUS used
stories to show
how God loves
and forgives.
E.g. — The Prodigal Son
The Lost Sheep

Story Friends

uses read-aloud
stories (and activities) to give Johnny
experiences of love,
forgiveness, brotherhood,
compassion, wonder, joy
in being a person.



WELLS

Story Friends

seeks to build basic
spiritual concepts into Johnny's
heart and mind upon which
future choices can be made.

**Story Friends — \$2.60 a year
6.75 for 3 years**

Write for information on bulk rates to Sunday schools.
MENNONITE PUBLISHING HOUSE, Scottdale, Pa. 15683

Service Team Visits Managua

"The Managua quake affected a very small area. The tragedy was that it occurred under a heavily populated area," reported Edgar Stoesz, Mennonite Central Committee (MCC) Latin-America director who spent three days in Nicaragua following the quake. Stoesz and Arthur Driedger of Manitoba (MCC Canada), went to Nicaragua to assess needs in the area. Stoesz and Driedger traveled with other representatives including Mark Peachey, Conservative Mennonite Mission Board; Henry Weaver, in the interests of Goshen College student programs there; and Amos Miller, Mennonite Disaster Service and Conservative Mennonite Mission Board.

The ad hoc team said that short-term emergency needs such as food, clothing, housing, and medical care are presently under control. About half of the 30 Mennonite and Brethren in Christ missionaries in Nicaragua were in the Managua area. None was killed or injured.

MCC did not have a program in Nicaragua before the disaster. The Conservative Mennonite Mission Board has 20 workers located there, about half in Managua and half in rural extension work. Their rented unit house was destroyed but no one was injured. They were fortunate to be able to move into another residence on Christmas Day.

The Brethren in Christ had three couples in Managua. One residence was seriously damaged. One church building was moderately damaged.

The Evangelical Mennonite Conference (Manitoba) has three couples in Nicaragua. One couple was located in Managua. They had heavy damage to their house.

The Goshen College SST program was fortunately in recess at the time of the quake. Two weeks earlier and two weeks later there would have been Goshen students in the destroyed territory.

According to a United States Embassy source, the Nicaraguan government, with the help of foreign agencies, will be able to meet anticipated food needs through the month of January, although there are some problems with adequate food distribution. The need for food seems more related to a drought resulting in crop failure before the earthquake than to damage done by the quake.

"It was impossible to assess the food need beyond January or the context

within which voluntary agencies will be permitted to work," said Stoesz. "Hopefully this picture will become clear in time for agencies like MCC to respond through normal shipping channels."

It appears that 4,000 to 8,000 persons were killed in the disaster and about 20,000 injured. The team reported that medical needs related to the earthquake have been met. However, medical help may be required later when present short-term emergency personnel leave.

There is no unusual need for clothing since apparently many people were able to take clothing with them. Light bedding may be needed later.

Housing needs are especially difficult to assess now. The downtown Managua area was 80 to 95 percent destroyed in the quake. The 300,000 people left homeless by the quake appear to have found temporary shelter with relatives and friends in surrounding areas. Masaya, a town 40 miles from Managua, where alternative banking is available, has reportedly doubled in size. Long-term housing is a definite need. Short-term housing is not as urgent as anticipated partly because the Nicaraguan social structure is adaptable to an extended family situation.

Numerous foreign agencies are anxious to assist the Nicaraguans. The Mennonite team found that many Protestant groups are sending aid but that there is little central coordination of effort. Locally about 20 Protestant groups formed an Evangelical Relief Committee. Gus Parajon, a Baptist medical doctor, heads the committee.

The Mennonite team with a local committee of Fred Friesen, Evangelical Mennonite Church (Canada); Jonas Bontrager, Conservative Mennonite Mission; Walter Kelly, Brethren in Christ pastor; and Bruce Glick, Goshen College Study Service director for Nicaragua, agreed that every effort would be made to work with and channel the MCC contribution through the Evangelical Relief Committee.

"When we asked Dr. Parajon what his greatest need was he said he needed someone to coordinate information and resources," explained Stoesz. "MCC volunteered the services of Arthur Driedger for one month, as well as a small amount of cash for emergency needs."

Driedger is also in a position to rec-

ognize needs which call for Mennonite participation and will be able to give directives to MCC administrators in North America for future action.

The Mennonite and Brethren in Christ representatives decided that MCC should administer the disaster effort for the MCC constituent groups with an Apr. 1, 1973, review date.

"MCC will respond to the emergency in Nicaragua at least in a modest way," Stoesz emphasized. "But we want to coordinate our efforts with those of other agencies. Although further recommendations will come from our personnel in Nicaragua, in the next three to six months MCC will likely be called upon for personnel to succeed Arthur Driedger, some material aid, and house-rebuilding projects. At some point we may be able to use a number of Mennonite Disaster Service personnel to work with Nicaraguans in reconstruction. We would need skilled volunteers who speak Spanish and who could serve for at least 60 days. We also want to be sensitive to local needs and available labor in our planning."

Bulldozers were reportedly clearing away rubble in downtown Managua when the team left. "With proper equipment," Stoesz commented, "the clearing should not be too difficult. Practically everything is leveled. It's almost like removing snow."

Arab Needlework Dazzles Amman

For two sunny days in mid-November, Mennonite Central Committee (MCC) in Amman, Jordan, dazzled local society with its annual Arab needlework bazaar. The long narrow German Institute library, where the bazaar was hosted, was crowded all day with a spectrum of customers from missionaries to princesses, of Dutch, British, French, Canadian, American, Scandinavian, and Jordanian nationalities.

At the end of the first day, the adding machine at the cashier's desk tallied a net sales of \$1,330! That evening on Amman television news a description of MCC's total program was given in Arabic and English, while the camera surveyed the bazaar displays. People in the crowd, and Urbane Peachey, MCC East Bank director, were interviewed by the newsmen.

The bazaar highlighted the completion of another successful year for Jordan East Bank's needlework project. Since the beginning of 1971, this self-supporting enterprise has functioned to enable refugee women to practice a traditional art at their convenience and for a substantial profit, and to meet the market demand of the Amman community—mostly the foreign sector, for a popular and practical commodity.

At the entrance to the bazaar, we dis-



During the first day at the MCC needlework bazaar in Amman, Jordan, Nov. 1972, Judy Buckwalter (left) supervisor of the needlework project displays a tablecloth to customers. Judy's belt is made from an old-embroidery-covered headress.

played a framed, embroidered MCC cross-dove identification, and beside it a printed description of MCC's philosophy and program. Proceeds from the sales will provide necessary working capital for the coming year.

Amman's needlework project began in 1968 as a twin sister to the older, familiar Jerusalem project. This was when some of West Bank's embroiderers became refugees a second time, and the closure of the border between the two banks of the Jordan prevented their continued employment in West Bank. In 1969 and 1970, East Bank employed over 100 women, and exported work to the MCC Self-Help and Crafts Shop in Akron, Pa.

Since the upheavals of 1970 in the East Bank, the Jordan staff has decided to keep the project small and geared solely to the local demand for its products. At present this means giving work to a maximum of 40 embroiderers, and hiring one woman full time to do the hemming, laundering, and preparation for sale. I use about one fourth of my time for supervision of the project, and one or two other employees spend a few hours a week as needed. — Judy Buckwalter

People's Movement in India

The Mennonite Church in India had awaited a "people's movement" in this area far too long. In the days of the American Mennonite Mission, missionaries on the field worked intensively—for many months and years—through evangelistic tours in the villages to precipitate just such a movement.

The *Mahars* (the weaving community) and the *Gandas* (the drum-beaters' com-

munity) were very close to the gospel, and, with much hope, work was intensified among them for a period of ten years from 1937-47. Since 1947, however, village evangelistic work has slackened, although the churches carried on their witness through the local congregations.

Now it appears that the wind of the Holy Spirit is blowing and the people of the *Sat Nam Panth* (popularly called the *Satnamis*) are seeking voluntarily to embrace Christian faith and become disciples of our Lord and Savior Jesus Christ. Sept. 25-28, 1972, marked the prelude to the "people's movement" in this area. Five ministers of the Mennonite Church in India traveled a distance of over 100 miles to meet these people. The Lord led them to baptize 79 persons within a space of four days, young and old, men and women.

A month later, from Oct. 22-24, the 63rd annual conference of the Mennonite Church in India was held at the Zion Church in Sankra. Members of our congregations and the delegates from our churches were eager to receive reports of this work among the *Satnamis*. The entire program of the conference was built around the theme, "The Soul-Winning Church."

The Soul-Winning Church

The conference sermon was preached by E. I. Weaver, a former missionary and bishop in India. The Weavers had been visiting our churches since Sept. 15, last year. Weaver chose as his text a verse from Luke 21:13, "This will be a time for you to bear testimony" (RSV). He challenged the delegates to *witness now* when the doors are open to preach the gospel and when there is a voluntary movement of people seeking Christ.

The entire program of the conference was somewhat overshadowed by the events of the evening session on Oct. 23. Ten young men of the *Satnam* community were publicly baptized in a simple but dignified service. In India baptismal services usually take place during Sunday worship services, but this was unique in that our conference session was given over for such an inspiring event. It was a moving experience for our members and delegates. The Holy Spirit moved our people to accept the challenge of this new movement.

It was thrilling to see people give freely for this cause, the poorest of the poor giving a rupee and several much more so that over 500 rupees were collected. The conference accepted the work of church growth with a renewed sense of mission and financial commitment.

The presentations and discussions were all taken up with earnestness and in good spirit. The church leadership felt a call to team work and to share responsibilities

with the entire brotherhood. Church growth became a recurring theme and it gave the conference a positive tone.

The 63rd annual conference meant much to the delegates. It was no longer a formal conference where people simply discussed points and passed resolutions. It became a place for new relationships between the church leaders and in the brotherhood.

The 63rd annual conference marked a turning point in helping our congregations become churches with a mission to the lost rather than just remaining overseas churches or mission churches. There was much mutual regard and consideration evidenced in part by the growing concern for the lost amongst the brotherhood.

Unprecedented Opportunity

In a business action the conference adopted the following motion:

"The 63rd annual conference in session, held at the Zion Church, Sankra, Oct. 22-24, 1972, rejoices at the unexpected open doors to preach the gospel amongst the *Satnam* Community in the Chhatisgarh (the southeastern part of Madhya Pradesh). The present open doors present us with the possibility of a "People's Movement" involving not a few hundreds only, but hundreds and thousands of people. This has brought us unprecedented opportunity to undertake church growth, which has just begun. Our ordained brethren have already baptized 89 adult persons, ten of whom were baptized during the evening session of the conference on Oct. 23, 1972. We expect our Mennonite world brotherhood to pray for this movement and pledge their support for this work."

— P. J. Malagar, bishop in the Mennonite Church in India and chairman of the 1972 conference triennium

Jesus Talk Spreads in Suehiro

After sinking five shafts and getting only brackish water, the well driller was ready to quit. But Pastor Tamura and his wife couldn't believe that the Lord would provide a plot of land for the congregation and not supply adequate drinking water too. It would cost over a thousand dollars to hook up to the city water system which was not yet fully installed in the developing Suehiro area of Asahigawa city. Then too near neighbors seemed to have had fair success in sinking wells.

Taking time to pray and wait on the Lord, Pastor Tamura was given a vision of abundant water at a spot directly in front of the entrance to the church center. He consulted with the driller who consented to try again. Together they drove the steel pipe down 15 feet to hard rock—

the water was bad. Discouraged, but not willing to give up, Pastor Tamura suggested they try a seventh time, further out from the entrance. Having already used all his know-how and ingenuity, the drillers simply replied, "All right, I'm ready to try again anywhere you say."

This time they got water in abundance. Within 30 minutes of pumping it was free of sand; pure, clear water fit for drinking was available in plentiful supply. Great was the rejoicing this recent night—Dec. 29 at two in the morning—and still is!

What a blessed experience this proved to be, of the Lord's gracious provision—faith and patient endurance, hope with overflowing joy. On the last day of 1972 Pastor Tamura witnessed with deep feeling to the work of the Spirit of God. He capsuled his message, based on Matthew 14:34-36, in these words: "The Lord has brought us to Suehiro in order to spread the Jesus rumor everywhere . . . that Jesus lives and offers new life of abundant joy, hope, and peace to everyone."

For eight years the church participated in evangelism in Asahigawa city which has a population of 300,000. The work was started by the Hiroshi Kaneko family, who are serving with HCJB in Quito, Ecuador. From the time they left Asahigawa in early 1969 until August 1971, the congregation was without a resident pastor. Then the Tamuras of Kushiro responded to the Spirit's call through the church.

In the 16 months since they assumed pastoral responsibility, the congregation has been Spirit-led in an exciting adventure. Extraordinary faith was given to believe the Lord would provide for more adequate meeting facilities at a time when the group had no more than \$350 in a building fund. Step by step the church was led to the Suehiro area, a developing community in the northeast part of the city. An attractive multipurpose building was dedicated on Dec. 17 "to the glory of God, for the building of Christ's church." Christian co-workers from other churches in the city and from sister Mennonite congregations in Hokkaido joined with the local believers to celebrate God's gift on this memorable day.

Some 500 homes in the immediate community have been visited by the Christians with Every Home Crusade tracts and "Chotto ippun" ("Just One Minute") church invitations. Hundreds of other homes in the area will be visited in the next few months.

Already there is evidence of much good will in the community. Some individuals have come to talk with the pastor. Several have applied for Bible correspondence courses offered with the Every Home Crusade tracts. The Spirit of God is opening the way into some homes in the community.

There is a growing awareness among residents of Suehiro that a Christian group has located in the area. It is the earnest prayer and hope of Christ's little flock which gathers at Suehiro cho, 4 jo, 2 chome, that Jesus talk will spread—that persons and families will be attracted to the Savior because they see something of the abundant new life He is bringing among them. Praise the Lord with us in confident expectancy of what He is going to do here.—*Ralph and Genevieve Buckwalter, Japan*

Book Distribution Startles Supervisor

Some 11,000 religious paperbacks have been distributed in a small city in northern Indiana over a four-year period, reports Bookrack Evangelism sales representative, Ralph Birky.

In 1968 Mr. and Mrs. Birky placed their first rack of religious books in Valparaiso, Ind., a city of 21,000 people. During the past five years 4,896 books were sold from that rack.

In August 1972 they placed their eighth rack, this one at Costas Foods. Since then 1,280 books have been moved on this rack.

"When Mr. Costas learned that my service is on a volunteer basis, he gave me a check for 10 percent of his profit," Birky notes.

Mr. Costas had heard about Bookrack Evangelism indirectly and called Birky, requesting a rack for his store.

The other racks in Valparaiso are located at a drugstore, a hospital, an office supply house, a variety store, and the like.

Ezra Beachy, Goshen, Ind., Bookrack Evangelism supervisor for the Indiana-Michigan Conference, reported mailing Birky his last shipment of books for 1972—eight cartons containing 562 books.

Keeners, 50 Years of Service Together

Clayton and Martha Keener, Refton, Pa., commemorated their 50th wedding anniversary on Dec. 23. The Keeners were married on Dec. 23, 1922, in the home of the bride's parents, the late Daniel N. and Barbara H. Gish, Millersville, Pa. The bride's father officiated at the ceremony.

Clayton Keener started his career in education as principal of the Little Britain Township High School and supervisor of the elementary schools. In 1938 he was ordained as a pastor of the New Providence-Mechanic Grove Mennonite churches in Lancaster Conference.

In 1950 the Keeners joined their daugh-

ter Ellen and her husband, Rohrer Eshleman, doing medical missionary work in Ethiopia. Keener was business manager for all Mennonite missions in Ethiopia for nine years. Mrs. Keener was an instructor at the school for blind boys in Addis Ababa.

In 1960 Mr. Keener was ordained bishop of the Willow Street-Strasburg district of Lancaster Conference. He taught at Lancaster Mennonite High School and was principal for four years.

The couple are the parents of six children: Ellen, late wife of Rohrer Eshleman; Robert, Talmage, Pa.; Barbara, wife of Harold Shenk, Lyndon, Pa.; Betty, wife of John Drescher, Scottsdale, Pa.; Ann, wife of Paul Gingrich, Goshen, Ind.; and Marie, wife of Evan Reihl, Mechanicsburg, Pa. There are 26 grandchildren.

Volunteers Serve in West Germany

On the edge of West Berlin, nestled between the expanding city and a quiet forest buffering the Wall, is the Evangelische Johannesstift, a home for over 2,000 patients and workers, students and children. A charitable foundation run by the German Evangelical Church, the "Stift" provides services for sick or aged men and women and disabled or spastic persons of all ages. The institution consists of about 50 buildings located on 60 acres. A towering church in the center is surrounded by a hospital, patient homes, worker homes, schools, a bakery, a lumberyard, a laundry, and other buildings.

To this German setting have come various workers and students from Asia, Africa, Scandinavia, and North America. Seven Mennonite Central Committee (MCC), volunteers are serving at Johannesstift for 2 1/2-year terms including three months of language study.

Forty-five minutes by bus and subway from the Stift, the bustling center of West Berlin serves as the hub of activity for 2.2 million city dwellers. But the secluded Stift, except for occasional sonic booms, is quiet and fresh. On a typical day during a stroll about the narrow cobblestone paths one may meet a group of small children, patients in wheelchairs, delivery men in trucks, or visitors seeking a friend or acquaintance.

MCC volunteers Elizabeth Goertzen, Winkler, Man., and Emilie Hamman, Bluffton, Ohio, serve as nurse and nurse aide, respectively, among elderly bedridden women. In a house with three wards, they are responsible for the general bedside nursing care of 27 patients on the first ward. Elizabeth and Emilie often receive thanks for their services through warm greetings or small gifts from the patients.

Hilda Wilkin, Saskatoon, Sask., serves as a nurse for handicapped women ranging from 15 to 80 years of age. As the newest addition to the MCC group, Hilda is attending a Berlitz School language class in downtown Berlin each morning. In the afternoon she works a four-hour shift, which will become an eight-hour shift when her three months of language study are completed.

Bruce Hershberger, Louisville, Ohio, Curtis Goering, Moundridge, Kan., and



Johannesstift, West Berlin. Curt Goering, Moundridge, Kan., stocks the linen closet.

Kenneth Yoder, Jackson, Minn., are working here as an alternative to military service. Bruce cares for aged bedridden men and is hoping to develop activities for them since they must spend many long hours indoors. Curt and Ken serve the needs of spastic men, some of them war accident victims. Sometimes volunteers accompany a patient to the swimming pool for therapy or into the city for a concert.

I serve as an orderly on the surgical ward, a separate section of the *Stift's* hospital facilities. Here there is a higher turnover of patients of all ages. They are served by three doctors: a surgeon, a gynecologist, and an ear-nose-throat specialist. I enjoy conversing with the curious German patients who wonder how someone from Iowa came to work there.

Ardell Swartzendruber, Kalona, Iowa, completed a term of volunteer service here two years ago. After spending a year in India, he came back to the *Stift* to become a regular worker among

spastic patients. Because of his experience he has been of great help to the MCCers, especially in matters of orientation and as a guide through red tape. He is now working closely with the *Stift* administrators in their relations with all volunteers. A current project Ardell is working on is the establishment of a lounge and recreation room in the workers' apartment house.

The annual September "Erntedankfest," a thanksgiving festival for the harvest,



Johannesstift, West Berlin. Hilda Wilkin, Saskatoon, Sask., serves a patient.

brings decorations, parades, and thousands of visitors to the grounds of the *Stift*. The day includes a thanksgiving service and German food and drink on sale. The various houses sell handiwork of the patients to raise money. Workers take part in a parade with floats from the various houses and businesses in the *Stift*. Festivities conclude in the evening with a brilliant lantern parade of children snaking through the grounds.

It is an exciting time to be in Germany. Although West Berliners could not vote, the recent West German elections interested them greatly. The reelection of the government headed by former West Berlin mayor, Willy Brandt, means a continuation of efforts to reduce the tensions between East and West Germany. After they ratify their new basic treaty, the way will be open for both Germans to join the United Nations this year.

Since last spring, travel across the city and state borders has become easier. It is now possible for East Germans to visit relatives in the West during emergencies, and West Germans can more readily make visits to relatives in the East. Berlin and the rest of Germany will likely remain divided in the foreseeable future, but the way has finally been opened to increased cooperation and better relations between both sides.

The Johannesstift MCCers have established some contact with Mennonites in Berlin. Visits have been made to congrega-

tion meetings in East Berlin, where Walter Janzen is pastor, and to Menno Heim in West Berlin, where John Friesen is pastor. The group also plans to visit Friedensheim, a social mission service of the Beachy Amish Mennonite churches under the direction of the Levy Müllers.

— Myron Max

J. C. Light and Power on the Road

Ten black gospel music enthusiasts, who call themselves the "J. C. Light and Power Company," premiered Oct. 31, 1971, at the John Wesley United Methodist Church in Harrisonburg, Va.

Now, more than a year later, the 18-to-20-year-old group of six women and four men—all students at Eastern Mennonite College—are refining a 50-selection repertoire to accommodate a constantly expanding itinerary.

Performing for the primary purpose of promoting Christ, the soulful singers select their music accordingly.

"King Jesus," "I Find No Fault," and "Let God Abide" are selected specials, as well as "O Happy Day" and "He Is the Joy of My Salvation"—two group favorites.

In addition to performances at Southhampton State Prison and at local and out-of-state churches, high schools and colleges, the ensemble was also featured in EMC's spring arts festival and two talent shows, along with a half-hour program on educational television station WVPT.

Speaking for herself and for other members of the Light and Power Co., Vernell Belton said, "We feel that God blesses us while He's using us to bless others." The group cited performances at Jesus rallies and at an evangelistic tent meeting conducted by George R. Brunk in Pennsylvania as two cases in point.

Future excursions for the performers will include two spring tours. During EMC's 1973 spring break (Feb. 24—Mar. 4), the college's church relations department will sponsor a series of programs in Mississippi. Later in March the singers will perform at a youth convention in Michigan.

Members of the J. C. Light and Power Company represent diverse academic interests and geographic areas.

Sylvester Huston, from Youngstown, Ohio, is a junior psychology and education major. Nicknamed "Sly," he is president of the troupe.

Renee Fleming, called "Renie Bops" by her colleagues, is also a Youngstown native. A junior liberal arts major, she is vice-president.

Secretary-Treasurer Vernell Belton from Waynesboro, Va., is "contact person"

for concert engagements. She is a senior elementary education major.

Karen Mast, a senior history major from Greenwood, Del., is public relations spokesman for the group.

Other members are Paula Brown, Port Norris, N.J., senior elementary education major; Hattie Harper, Bassfield, Miss., junior nursing major; Steve Hershberger, Charn, Ohio, sophomore business administration major; Justin LaRue Johnson, Charlottesville, Va., freshman special education major.

Also Edgar Miller, Walnut Creek, Ohio, sophomore social science major; and Joyce Stokes, Scottsdale, Pa., sophomore physical education major.

"We have hassles due to our diverse personalities," commented one member, "but love pulls us through."

Without God's love, there would be no J. C. Light and Power Company, another added.

Associate Pastor Called to Blooming Glen

Sheldon Burkhalter, Kidron, Ohio, has accepted a call to become associate pastor of the Blooming Glen Mennonite Church, Blooming Glen, Pa. He and his wife, Janis, moved to Blooming Glen on Dec. 29.

Burkhalter is a graduate of Fuller Theological Seminary from which he received the degrees of Master of Divinity and Doctor of Ministry. His doctoral thesis was entitled "Anabaptism and the Unity of the Church." While in seminary Burkhalter served as assistant to Don Williams at the First Presbyterian Church in Hollywood. His particular assignment was follow-up at the coffeehouse. He was also on the staff two years as minister to college students at the Pasadena Covenant Church.

Burkhalter is a native of Kidron, Ohio. He continued his membership with the Kidron Mennonite Church during his college and seminary training. He graduated from Central Christian High School in 1963 and from Taylor University in 1967.

Mrs. Burkhalter, the former Janis Sprunger, is from Fort Wayne, Ind. She graduated from Taylor University in 1968, and received an MA in elementary education with a specialization in reading improvement from California State University at Northridge in 1972. She taught for four years at the La Canada Elementary School.

As associate pastor, Burkhalter will have responsibility in the area of teaching and as a counseling and resource person in the area of youth.

David Derstine, Jr., is pastor of the Blooming Glen Mennonite Church, where he has served since 1951.



Sheldon and Janis Burkhalter

Students and Faculty Teleguide Leaders

One hundred and twenty-two Eastern Mennonite College students, faculty, and staff formulated and signed a telegram on Jan. 4 in response to the latest series of bombing raids over North Vietnam.

The message, sent on Jan. 5 to seven congressional leaders, grew out of a meeting in which signers heard two EMC faculty members cite the need for "concerned Christians to respond in some concrete way to the ongoing suffering in Indochina."

Gerald R. Brunk, history department chairman, urged the group to "remember in prayer the opening of the 93rd Congress and the renewal of the Paris peace talks and to be aware that both North and South Vietnamese are experiencing extreme suffering."

Sociology professor John W. Eby presented the rough draft of the proposed telegram which was discussed and revised in small groups prior to being sent. Participants also prayed for government leaders on both sides of the conflict, a college spokesman reported.

The telegram read:

"We, the undersigned students, faculty, staff, and friends of Eastern Mennonite College, Harrisonburg, Va., met in prayer today for the 93rd Congress. We pledge our continued prayer throughout this session.

"Because of our commitment to Jesus Christ, the Prince of Peace, we implore Congress to halt immediately the involvement of the United States in the Indochina War. These actions, done in the name of the people of the United States, killed or made refugees of millions. These actions have destroyed the way of life of the people of Southeast Asia. They deny the ideals of many American people. They are inhuman and immoral.

"We repent of our implicit involvement in this human tragedy. We pledge our support to agencies which minister

'in the name of Christ' to the human misery created by the war."

Those receiving copies are Carl Albert, speaker of the House of Representatives; Gerald Ford, House minority leader; Mike Mansfield, Senate majority leader; Hugh Scott, Senate minority leader; Congressman J. Kenneth Robinson; and Senators William Scott and Harry Byrd, Jr.

Students Operate GC Radio Station

About 55 students have volunteered their time and talent to WGCS, an educational, noncommercial FM radio station operated by licensed engineers and owned by Goshen College.

Although WGCS has been in operation for many years, the station is in its first year as part of the communications department of GC. This means that now students may receive college credit for their work. The station gives them laboratory experiences. Some students serve WGCS for their own experience and enjoyment and not particularly for college credit.

The station broadcasts seasonal music, students recitals, orchestra and choir concerts, basketball games, morning chapels and convocations, and regular Sunday morning services from the College Mennonite Church. It has also covered some special events including the October 1971 inauguration of J. Lawrence Burkholder as president, GC's soccer team playing in the NAIA national tournament in Dunn, N.C., last year, and the Holy Spirit Festival held on campus last spring.

Roy H. Umble, GC professor of communication and chairman of the communication department, has final responsibility for the radio programming. Associate professor of education J. F. Swartzendruber is chief engineer for WGCS and has a first-class engineer's license. He is responsible for the maintenance of the transmitter. WGCS (91.1 MHz) is licensed by the Federal Communications Commission with 390 watts.

Two-Year Social Work Curriculum Approved

The demand for para-professionals in the social welfare arena has spurred the development of a two-year curriculum in social work at Hesston College. Upon completion of the program a student receives the Associate in Arts degree and the title of Community Service Worker or Technician. The design is patterned after the Council on the Social Work Education (in cooperation with American Association of Junior Colleges) suggested curriculum plan.

The work areas may be in reception, interviewing, casework, rehabilitation, counseling, and other tasks delegated by a professional person. If at some point he should decide to advance in the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

Through field placement courses the

student may specialize in child care, counseling, corrections, geriatrics, neighborhood development, welfare interviewing, and record systems. Combined with Heuston's existing sociology interterms (St. Louis, Corpus Christi, and Colorado Springs) the new plan provides the degree of experience-centered learning that professionals are calling for today. ●

mennoscope

Ray M. Hershberger, Grantsville, Md., longtime treasurer for the Allegheny Mennonite Conference, died on Jan. 4 after a lengthy illness. The conference has appointed Joseph R. Buzzard, R. 1, Scottsdale, Pa. 15683, to serve as treasurer. All contributions and funds should now be sent to him.

The Kansas Mennonite Men's Chorus will present a program of sacred music on Apr. 7. The 500-member men's chorus will sing in Convention Hall at Hutchinson, Kan. The director will be Paul Wohlgemuth, who has served as head of the music department at Tabor College in Hillsboro, Kan., for 13 years. The steering committee is organizing various committees for the program of Christian witness. Irvin A. Pauls, Buhler, Kan., is chairman of the steering committee. Churches will soon be contacted for membership signups.

Ray and Clara Keim, Goshen, Ind., are scheduled to lead a "Growth and Development Retreat" at Laurelvale Mennonite Church Center over the Feb. 9-11 weekend. The program is open and designed for individuals or couples of all ages. Spiritual growth and maturity in the Christian life are goals of all Christians. The Keims through their training and experience can help you make progress with their unique way of interpersonal relations. Pastors, teachers, parents, and persons of varied experiences will enjoy the fellowship. Write to Laurelvale Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, for further information or reservation.

David and Fern Gerber and their daughter Laura Ruth have recently returned from a term of service with MCC in Crete, Greece, where David served as MCC director. David is the son of Ross and Ruth Gerber, Smithville, Ohio. Ruth's parents are Willis and Christina Yoder, Alliance, Ohio. They are members of Orrville Mennonite Church, Orrville, Ohio.

John and Elaine Harley and baby Michael have recently returned from a term of service with MCC in Kenya, Africa. John and Elaine have been serving as teachers in a girls' high school.

John is presently teaching at Goshen College, Goshen, Ind., and plans to enter medical school in the summer of 1973. John is the son of Paul and Thelma Harley, Telford, Pa., and is a member of the Lambertville Mennonite Church, Lambertville, N.J. Elaine is the daughter of Ernest and Mary Smucker, Goshen, Ind., and a member of the College Mennonite Church, Goshen, Ind.

J. Mark and Emma Frederick with their three children, Erica, Marta, and J. Mark, returned to Mexico on Jan. 2 for a second term of service under the Franconia Conference Mission Commission. The Fredericks returned to Pueblo, where prior to furlough they served for a few months in order to give support to the national pastor. During the next few months they will determine, along with the Mexican church, a new location for further extension of the church in Mexico. The Franconia Conference has been sponsoring mission work in Mexico since 1958. At present ten workers are serving in Mexico City, Puebla, and among the Trique Indians.

The annual meeting of the Mennonite Camping Association, Eastern area, is scheduled to be held at Laurelvale Mennonite Church Center, Sunday to Tuesday, Feb. 25-27. The theme is on the "camper." There will be workshops, interest groups, exhibits, and sharing. Melvin Moody, Nashville, Tenn., representing the American Camping Association, will serve as a guest speaker on "Trends in Camping for the 70s." Various camp leaders, Board members, program directors, and counselors are encouraged to attend. Write J. J. Hostetler, program coordinator at LMCC, R. 5, Mt. Pleasant, Pa. 15666.

The 18 Goshen College Study-Service Trimester (SST) students destined for Nicaragua will be in El Salvador this winter because of the Dec. 23 earthquake that has leveled much of the capital city of Managua. Henry D. Weaver, provost of Goshen College, announced that the Nicaragua unit will follow a contingency plan for at least the first half of the winter trimester. Weaver pointed out that if proper arrangements can be made, the

students temporarily diverted to El Salvador will go to Managua for the second half of the trimester for field work. Field work, a requirement of every SST regardless of where it is located, in this case may be cleanup and reconstruction in Managua. Students receive no pay for the field experience.

Unrestricted contributions to Eastern Mennonite College for the first six months of the current fiscal year totaled \$140,000 on Dec. 31, Richard L. Benner, director of development, reported. This figure marks a \$65,000 increase over last year at the same time, he added. An additional \$185,000 must be raised in the next six months to meet the \$325,000 goal in annual contributions.

Ralph Stahly, 512 Gra-Ray Drive, has accepted the pastorate of the Howard-Miami Mennonite Church at Kokomo, Ind. Central area field representative for Mennonite Mutual Aid of Goshen since Sept. 1971, Mr. Stahly will continue his field work in Indiana and Michigan on a part-time basis.



Ralph Stahly

The 267-member Howard-Miami congregation has been without a pastor since late 1970. Stahly has had previous pastorates, at the Locust Grove Mennonite Church near Elkhart, Ind., from 1948-1960, and at the Midland, Mich., Mennonite Church from 1960-1969.

Armando Hernandez, his wife, and two children plan to move in January from Bogota, Colombia, to Aibonito, Puerto Rico, where Armando will assume his new responsibility as executive director of JELAM. Aibonito is headquarters for JELAM, the executive body for Mennonite broadcasting in Latin America. They are waiting for visas and housing must still be located.

For reasons of health and age, Otho B. Shenk resigned his ministerial responsibility in the Mennonite Tourist Organization at Pinecraft, Fla. On the evening of Dec. 31, Amos Horst, formerly of Hagerstown, Md., was installed as successor to Shenk. Martin W. Lehman was the bishop in charge of the service. Horst will serve with Mahlon Miller, minister, and Mahlon Zimmerman, deacon.

As a result of the nationalization process in Somalia, the Somalia Mennonite Mission medical personnel and John Zooks, a couple in construction, have now left Somalia and are being redeployed elsewhere. The mission medical personnel has been replaced by Somali citizens. The Loewens family was transferred to Shirati Hospital in Tanzania and will

continue there until April or May when the Robert Musser family becomes available after completing language study. The Loewens will probably complete their term in some MCC assignment. Velma Eshleman, a nurse, left Somalia and returned to the United States during the week of Jan. 8. Pauline Zimmerman, also a nurse, will temporarily be assisting the John Zooks, who has picked up the role of houseparents at Rosslyn Academy, Nairobi, Kenya. Cora Lehman is transferring to a nursing assignment at Nazareth Hospital, Ethiopia. The future plans of Anna Lutz, also a nurse, and Pauline Zimmerman, after her stay at Rosslyn, are still being worked out.



Left to right: Lester Brubaker, principal, Lancaster Mennonite High School; Frank Shirk and Monroe Garber, members of the board of directors of Goodville.

Representatives of the Lancaster Mennonite High School, Lancaster, Pa., recently accepted a \$1,000 check from the Goodville Mutual Casualty Company of Goodville, Pa., in support of its current campus development program. In a private meeting of the company and school officials, Frank Shirk, assistant secretary and underwriting manager of the casualty company, said, "The gift was made in recognition of the service of the graduates of LMHS." The local church-related school, located three miles east of Lancaster, is working on a five-year plan that includes a new boys' dorm, a gymnasium, and a junior high school, as well as other campus development projects.

Marian Landis, missionary in British Honduras, left British Honduras on Jan. 5. After doing some traveling en route, she plans to arrive in the United States by Feb. 1. Her address will be R. 1, Box 317, New Providence, Pa. 17560.

A Spanish Bible Institute, an in-depth Bible study for all interested will be held at the Mount Tabor Mennonite Church, New Holland, Pa., from Feb. 6 to May 26. Classes will be held every Tuesday evening from 7:00 to 9:30, with all sessions conducted in the Spanish language.

"The remedial reading program at Fox Street has been expanding with enthusiasm in recent months," reported Glenn Zeag-

er, pastor of the Fox Street Mennonite Church in New York City, recently. Currently two VSers and Phebe Yoder, a retired missionary, are teaching. VSer Rick Martin teaches four boys twice a week, while VSer Dave Weber tutors six boys five days a week. Both fellows find tutoring a real challenge and feel that time spent teaching is more worthwhile than only supervising the recreation center.

Phebe Yoder has been helping several older members of the church to improve their reading skills. Recently she started helping children with reading problems from the community.

James Wenger, Sapporo, Japan, Dec. 22, wrote: "Recently I was talking to a club here in town about the American election system and discovered that Mennonites are more well known here than I had thought. During the question period someone asked me why I had come to Japan the first time. As part of my answer I said that I was a conscientious objector. One lady immediately asked, 'Oh, are you a Mennonite?' It turned out that she had studied at the University of Michigan and had some Mennonite friends there. In addition she had a Mennonite pen pal in Pennsylvania whom she had visited. Most educated people here have heard of the Quakers, but they usually don't know about the Mennonites. . . ."

From the John Driver family, Montevideo, Uruguay: "The school year at the seminary has passed rapidly. It has been a good year in many ways. Enrollment was slightly increased over last year. Students came from Paraguay, Uruguay, Brazil, Puerto Rico, and Argentina. Among the high points in the year were the celebration of the Second Congress of the Mennonite Churches of Latin America in Montevideo and the Ninth Mennonite World Conference in Brazil. For many, life in the seminary this year brought new insights into the nature of the church as a community of mutual acceptance and responsibility. Four students graduated at the closing exercises held on Nov. 19."

Stanley and Delores Friesen and family returned to Ghana on Jan. 21. They will continue writing Bible correspondence courses and teaching Bible in Accra. They serve with Mennonite Board of Missions, Elkhart, Ind.

"This year was a highlight of the four years of our Diamond Street Summer Day Camp," wrote Raymond Jackson, pastor of the Diamond Street Mennonite Church in Philadelphia, to Eastern Board recently. Directed by Raymond Jackson, the day camp during the past summer was attended by an average of 63 children. The camp counselors were a group of young people from varied backgrounds. Raymond's brother-in-law lived with the

Jacksons during the summer and was "a tremendous help" in the program. Four students from EMC and an ex-VSer from Canada also assisted. For the students majoring in education, it was a good chance to see how well they could work with children, especially those from the city. Considering some had never been in the city for any length of time before, Raymond said, "They did a terrific job."

Special meetings: Willis Breckbill, Louisville, Ohio, and Howard Zehr, Elkhart, Ind., at Tuttle Avenue and Bayshore, Sarasota, Fla., Jan. 22-27.

New members by baptism: eight at Zion, Broadway, Va.; three at Lawndale, Chicago, Ill.; one at Pinto, Md.; four at First Mennonite, Colorado Springs, Colo.; two by baptism and three by confession of faith at Wooster, Ohio.

Change of address: Robert M. Stetter, R. 1, Box 218C, Boalsburg, Pa. 16827.

The new telephone number for Leonard Schmucker, Imlay City, Mich., is 313-724-8908.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Adams, John and Vivian (King), Kokomo, Ind., first child, Mark, Nov. 17, 1972.

Bender, Eugene and Rebecca (Steele), Zurich, Ont., second daughter, Laurel Nicole, Nov. 21, 1972.

Buerge, Dennis and Joann, Indianapolis, Ind., second child, first daughter, Anissa Jolene, Dec. 8, 1972.

Byler, John and Betty (Brown), Orrville, Ohio, first child, Dasha Leigh, Dec. 10, 1972.

Gerber, Norman and Kathy (Mumaw), Wooster, Ohio, second son, Troy David, Dec. 3.

Goshaw, John and Janet (Swartley), Wooster, Ohio, first child, Jeffrey Marc, born Aug. 19, 1972; received for adoption Oct. 4, 1972.

Helmuth, Paul and Lavera (Sommers), Louisville, Ohio, fourth child, second daughter, Stephanie Lynne, Jan. 5, 1973.

Jutza, John and Juanita (Detweiler), Kitchener, Ont., first child, Sean Raymond, Dec. 23, 1972.

Kraybill, Ernest N. and Eunice (Kauffman), Chapel Hill, N.C., first child, first son, David Byron, Dec. 19, 1972.

Kuepfer, Clayton and Amelia (Gerber), Zurich, Ont., fourth child, third daughter, Joy Elaine, Dec. 11, 1972.

Kuhns, Dennis Ray and Joyce (Eberly), Conneaut Lake, Pa., first child, Jennifer Renee, Dec. 23, 1972.

Lantz, Charles and Sharon (Klopfenstein), Archbold, Ohio, sixth child, fourth son, Jeremy Lee, Dec. 18, 1972.

Lichty, Melvin and Marlene (Gerber), Stratford, Ont., third son, Jeremy Dwight, Dec. 21, 1972.

Mast, David and Shirley (Miller), Apple Creek, Ohio, second daughter, Erica Sue, Dec. 10, 1972.

Miller, Vernon and Marilyn (Beachy), Hartsville, Ohio, fourth child, second son, Bryon Scott, Dec. 29, 1972.

Noziger, Arlyn and Pam (Hartsell), —, —, first child, Tessa Renee, Dec. 30, 1972.

Peck, Terry and Velma (Miller), Goshen, Ind., first child, Kevin Devon, Dec. 29, 1972.

Penner, Don and Sandra (Kauffman), Orrville, Ohio, second daughter, Julie Kay, Dec. 10, 1972.

Shaffer, Ray and Rosie, Zanesfield, Ohio,

fourth child, second son, La Mont Geo, Dec. 27, 1972.

Shantz, Gerald and Katherine (Gingerich), Zurich, Ont., second child, first son, Gerald, Dec. 17, 1972.

Shearer, R. Kenneth and Sarah (Snader), Lancaster, Pa., second daughter, Aimee Lucille, Dec. 16, 1972.

Steiner, Richard and Wanda (Gingerich), Dalton, Ohio, first child, Kristina Gail, Dec. 31, 1972.

Yoder, Atlee and Hazel (Geiser), Apple Creek, Ohio, second daughter, Shawna Renee, Dec. 7, 1972.

Yoder, Robert and Dorothy (Headings), Blountstown, Fla., third daughter, Miriam Carol, Dec. 25, 1972.

Zook, Byron and Zella (Peachey), Mill Creek, Pa., fifth child, Lorena Kay, Oct. 22, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bannon—Gingerich.—Gregary James Bannon, Bradenton, Fla., and Ilene Kay Gingerich, Sarasota, Fla., both from the Ashton cong., by David Kniss, Dec. 23, 1972.

Beechey—Nystrom.—David Beechey, Wooster, Ohio, Kidron cong., and Karen Nystrom, Wheaton, Ill., Wheaton College Church, by Bill Detweiler, Dec. 23, 1972.

Burkholder—Hood.—Roger Lee Burkholder, Kalona, Iowa, Wellman cong., and Theresa Louise Hood, Sioux City, Iowa, by Elsie Yutzy, Sept. 23, 1972.

Campbell—Watkins.—Dennis Campbell, Eureka, Ill., and Bonnie Watkins, Eureka, Ill., Roanoke cong., by Percy Gerig, Dec. 10, 1972.

Coronado—Aguilar.—Adan Coronado, Mathis, Tex., Catholic Church, and Emma Aguilar, Mathis, Tex., Calvary cong., by Paul Conrad, Dec. 24, 1972.

Ebersole—Charles.—Samuel K. Ebersole, Manheim, Pa., Landisville cong., and Elva E. Charles, Belleville, Pa., Locust Grove cong., by H. Raymond Charles, Jan. 1, 1973.

Fast—Oswald.—Sherwin Fast, Church of God in Christ Mennonite, and Roberta Oswald, Beemer, Neb., by Samuel Oswald, Dec. 16, 1972.

Friesen—Burkholder.—Ruben Friesen, Glimi, Man., Evangelical Mennonite Church, and Luanna Burkholder, Bluesky, Alta., Bluesky cong., by Paul Burkholder, July 8, 1972.

Gerig—Scherz.—Richard Gerig, Goshen, Ind., Salem-Zion cong., and Marcia Schertz, Eureka, Ill., Roanoke cong., by Virgil Gerig and Percy Gerig, Dec. 27, 1972.

Greenwalt—Gangwer.—Frederick A. Greenwalt, Topeka, Ind., Emma cong., and DeLores Lee Gangwer, Goshen, Ind., East Goshen cong., by Roy S. Koch, Dec. 29, 1972.

Horst—Greaser.—Jay Horst, Hartzler and Sheryl Greaser both from Eureka, Ill., Roanoke cong., by Percy Gerig, Dec. 23, 1972.

Holsopple—Yoder.—Elroy Holsopple, Archbold, Ohio, West Clinton cong., and Mary Paulette Yoder, Kalona, Iowa, Lower Deer Creek cong., by Robert K. Yoder, Dec. 23, 1972.

Horst—Graham.—Graham Devron Horst, Kalamazoo, Mich., and Marilyn Graham, East Jordan, Mich., by Paul H. Horst, father of the groom, Aug. 19, 1972.

Kennell—Constantin.—Jerry Kennell, Roanoke, Ill., Roanoke cong., and Leonon Constantin, New York, N.Y., Glad Tidings cong., by Eugene Shelly and Percy Gerig, Dec. 22, 1972.

King—Lapp.—Linford D. King, Cochran-

vile, Pa., and M. Etta Lapp, Parkesburg, Pa., both of the Maple Grove cong., Atglen, Pa., by Herman Glick, Dec. 30, 1972.

Mast—Martin.—David L. Mast, Elverson, Pa., Rock cong., and Janet L. Martin, Goodview, N. Holland cong., by Frank E. Shirk, Nov. 25, 1972.

Mast—Miller.—John J. Mast, Holmesville, Ohio, and Anna Miller, Dundee, Ohio, both from Longenecker cong., by Albert C. Slabach, Nov. 23, 1972.

Miller—Eberly.—Elroy Miller, Jackson, Mo., Pigeon cong., Goshen, Ind., and Linda Eberly, Jackson, Miss., Pigeon River cong., Pigeon, Mich., by Luke Yoder, Jan. 1, 1973.

Mummau—Rohrer.—Lawrence N. Mummau, Mt. Joy, Pa., Brethren-in-Christ Church, and Sheryl J. Rohrer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Dec. 30, 1972.

Nafziger—Hershey.—James Nafziger, Gap, Pa., Maple Grove cong., and Sara Sue Hershey, Parkesburg cong., by Melville Nafziger, Nov. 23, 1972.

Noe—Streid.—Michael James Noe, Champaign, Ill., First Christian Church, and Kathleen Streid, Urbana, Ill., Calvary cong., by James L. Dunn, Dec. 23, 1972.

Semke—Mast.—Richard Semke, Gap, Pa., Lutheran Church, and Linda Mast, Maple Grove cong., Atglen, Pa., by Melville Nafziger, Aug. 26, 1972.

Showalter Yutzy.—D. Conrad Showalter, Plain City, Ohio, Little Bethel cong., and Lynette Yutzy, Plain City, Ohio, Maranatha cong., by David E. Showalter, Dec. 23, 1972.

Sommer—Lehman.—Ron Sommer, Lakeland, Fla., Orrville cong., and Diane Lehman, Kidron, Ohio, Kidron cong., by Reuben Hostetter and Bill Detweiler, Dec. 21, 1972.

Stutzman—Martin.—Bruce Stutzman, Elizabethtown, Pa., Good cong., and Norma J. Martin, New Holland Pa., New Holland cong., by Frank E. Shirk, Dec. 30, 1972.

Stutzman—Schrader.—Glade Stutzman, Roanoke, Ill., and Patricia Schrader, Eureka, Ill., both of Roanoke cong., by Percy Gerig, Dec. 30, 1972.

Troyer.—Joseph Troyer, Hartsville, Ohio, Mennonite Brethren Church, and Violeta Troyer, Hartsville, Ohio, Hartville cong., by Richard F. Ross, Jan. 6, 1973.

Wikert—Sauder.—Robert E. Wikert, Lancaster, Pa., Presbyterian Church, and Carol Suzanne Sauder, New Holland, Pa., New Holland cong., by Richard Martin, Dec. 30, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beck, Wilma E., daughter of Daniel S. and Emma (Gautsche) Wyse, was born at Archbold, Ohio, Sept. 29, 1905; died at her home in Wauseon, Ohio, Dec. 28, 1972; aged 67 y. 2 m. 29 d. On Oct. 28, 1926, she was married to Henry J. Beck, who survives. Also surviving are 3 sons (Glen, Roland and Randolph), one daughter (Valetta)—Mrs. Bill Stuckey), 3 sisters (Mrs. Fannie Frey, Mrs. Mary Short, and Alice)—Mrs. Walter Richer), and 2 brothers (Ira and Walter Wyse). She was a member of the Central Mennonite Church, where funeral services were held on Dec. 31, in charge of Charles H. Gautsche, interment at Fettesville, Ohio.

Bell, James E., son of Josiah and Margaret (McKee) Bell, was born at New Castle, Pa., May 5, 1886; died in Jameson Memorial Hospital, New Castle, Pa., Dec. 27, 1972; aged 86 y. 7 m. 22 d. On Apr. 26, 1917, he was married to Leah Lapp Spiker, who preceded him in death in 1959. Surviving are 2 daughters (Mrs. Mabel Shank and Mrs. Sadie Blosser),

one son (John), one sister (Mrs. Annie McConaghy), 13 grandchildren, 43 great-grandchildren, and 3 great-great-grandchildren. He was a member of the North Lima Mennonite Church. Funeral services were held at the Seederly-Mong Funeral Home, Dec. 29, in charge of David Steiner and Richard Bartholomew; interment in the North Lima Mennonite Cemetery.

Crider, Crystal Dawn, daughter of Rodney and Carol (Combs) Crider, was born at Harrisburg, Pa., July 18, 1972; died of pneumonia at Charlottesville, Va., Dec. 6, 1972; aged 4 m. 18 d. Surviving are her parents, one sister (Karen), and one brother (Matthew). Funeral services were held at the Salem Mennonite Church on Dec. 8, in charge of Arland E. Schrock and Linden M. Wenger; interment in the Salem Mennonite Cemetery.

Hershberger, Ray M., son of Menno E. and Minnie (Vernie) Hershberger, was born at Grantsville, Md., Feb. 6, 1917; died of cancer at Sacred Heart Hospital, Cumberland, Md., Jan. 4, 1973; aged 55 y. 10 m. 29 d. In 1943 he was married to Grace Miller, who survives. Also surviving are one son (Winston), one daughter (Maretta), one brother (Edna), and 7 sisters (Mrs. Joel Beechey, Mrs. Clemon Yommer, Mrs. Henry L. Yoder, Mrs. Simon Tice, Mrs. Philip Bender, Mrs. Grace Roberts, and Mrs. Melvin Yoder). He was a member of the Springs Mennonite Church, where memorial services were held on Jan. 6, in charge of John H. Kraybill and Walter C. Otto; interment in Springs Cemetery.

Lehman, Bertha, daughter of Edward J. and Mary (Heckman) Rhoads, was born in Cone-maugh Twp., Pa., Mar. 17, 1887; died at Memorial Hospital, Oct. 11, 1972; aged 85 y. 6 m. 24 d. She was married to John J. Lehman, who preceded her in death, June 14, 1961. She is survived by 3 sons (Kenneth, John, and James), one daughter (Beula)—Mrs. Robert Shaffer), 9 grandchildren, 23 great-grandchildren, and one sister (Salome Rhoads). She was preceded in death by one infant daughter, 10 sisters, 2 half sisters, and one half brother. She was a member of the Thomas Mennonite Church, where funeral services were conducted on Oct. 14, in charge of Donald Speigle and Harry Shetler; interment in the church cemetery.

Martin, Alice G., daughter of Noah M. and Hettie (Gehman) Weber, was born in Breck-nock Twp., Pa., Jan. 21, 1894; died at her home Dec. 12, 1972; aged 78 y. 10 m. 21 d. On Nov. 14, 1915, she was married to Aaron H. Martin, who survives. Also surviving are 3 daughters (Lucy W., Esther W.—Mrs. Lester W. Gehman, and Viola W.—Mrs. William M. Weaver), 4 sons (Harry G., Abel G., and Edwin G.), and 3 brothers (Charles G., Ben S. Zeist, and Sallie G.). Mrs. Ivan Gehman, and Ella G.—Mrs. Paul Z. Martin). Two infant daughters preceded her in death. She was a member of the Gehman Mennonite Church. Funeral services were held at the Bowmanville Mennonite Church on Dec. 15, in charge of H. Z. Good, Luke Hest, and Ben S. Zeist; interment in the adjoining cemetery.

Miller, Jonas O., son of Oba J. and Maryann (Miller) Miller, was born in Elkhart Co., Ind., July 13, 1906; died of a heart attack at Middlebury, Ind., Dec. 30, 1972; aged 66 y. 5 m. 17 d. He was married to Amanda Bontrager, who survives. Also surviving are 2 sons (Larry and Richard) and three daughters and four sisters (Ora O., Laura, Jesse, Viola)—Mrs. Paul Gingerich, Diana)—Mrs. Jay Miller, Mrs. Anna Mae Beachy, and Ira O.). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held on Jan. 2, in charge of Samuel J. Troyer and Harold Yoder; interment in the Grace Lawn Cemetery, Middlebury, Ind.

Nisly, Inez Faye, daughter of Alvin and Catherine (Kurtz) Nisly, was born at Canton, Ohio, July 24, 1899; died when struck by a car while walking in Hartsville, Ohio, Dec. 30, 1972; aged 73 y. 5 m. 6 d. Surviving are 2 brothers (Kenneth and Randall), one sister (Wanda), and her maternal grandparents (Mose and Anna Kurtz). She was a member of the Hartsville Mennonite Church, where funeral services were held on Jan. 2, in charge of Richard F. Ross; interment in the Hartsville Mennonite Church Cemetery.

Rohrer, Emma, daughter of Jacob and Anna (Neff) Rohrer, was born in Lancaster Co., Pa., Mar. 25, 1877; died at the Rittman Home for the Aged, Rittman, Ohio, Dec. 25, 1972; aged 95 y. 9 m. She was a member of the Bethel Mennonite Church, Wadsworth, Ohio, where funeral services were held on Dec. 28, in charge of Aden J. Yoder; interment in Maple Hill Cemetery.

Schweitzer, Ezra, son of Jacob and Phoebe (Erh) Schweitzer, was born at O'Neil, Neb., Aug. 23, 1891; died at Seward, Neb., Dec. 29, 1972; aged 81 y. 4 m. 6 d. On Dec. 2, 1914, he was married to Gertrude Bender, who preceded him in death in March 1938. Surviving are 2 sons (John and Ezra, Jr.), 2 daughters (Ruth—Mrs. Robert Allen and Esmeralda—Mrs. Earl Ross-miller), and 4 brothers (Emery, Homer, Bill, and Dan). Twin sons preceded him in death. He was a member of the Beth-El Mennonite Church, where funeral services were held on Dec. 31, in charge of John Willemis; interment in the Milford Mennonite Cemetery.

Seibel, Leonard S., son of Michael and Sally (Scott) Seibel, was born at Earl Twp., Pa., Sept. 2, 1877; died at Fairmount Rest Home, Ephrata, Pa., Dec. 27, 1972; aged 95 y. 3 m. 25 d. In 1898 he was married to Mary Weaver, who preceded him in death in 1939. In 1945 he was married to Anne Wise, who died in 1938. Surviving are 2 daughters (Mary Hufford and Kathryn Wajda), one son (Eugene), and one daughter (Auker), preceded him in death. He was a member of the Ephrata Mennonite Church, where funeral services were held on Dec. 30, in charge of Wilbert Lind and J. Elvin Martin; interment in the Pike Mennonite Cemetery.

Smith, Susanna A., daughter of Joseph and Catherine (Muser) Brennenman, was born at Elda, Ohio, Oct. 2, 1883; died at Kay's Rest Haven, Delphos, Ohio, Nov. 30, 1972; aged 89 y. 1 m. 28 d. On Nov. 23, 1905, she was married to Perry Smith, who preceded her in death in March 1962. Surviving are 2 sons (Norman O. and Arthur C.) 3 daughters (Emma—Mrs. LeRoy Shirk, Mrs. Clara Dangler, and Ruth—Mrs. Norman Kraus), 21 grandchildren, and 22 great-grandchildren. One daughter (Esther—Mrs. James Burkholder) and one infant son preceded her in death. She was a member of the Salem Mennonite Church, where funeral services were held on Dec. 3, in charge of A. J. Metzler and Norman Kraus; interment in the Salem Cemetery.

Stauffer, Leo C., son of Joseph and Katie (Reil) Stauffer, was born in Milford, Neb., Mar. 12, 1907; died at Lincoln, Neb., Nov. 15, 1972; aged 65 y. 8 m. 3 d. On Aug. 21, 1929, he was married to Lena Springer, who survives. Also surviving are one son (Dwayne Lincoln), 3 daughters (Maxine—Mrs. Loy Sanders, Yvonne—Mrs. Dan Sutter, and Rosalie), 5 sisters (Mrs. Anna Herschberger, Ada—Mrs. Clarence Stutzman, Mrs. Lillie Springer, Taphena—Mrs. Dan Jantzi, and Ruby—Mrs. Delmar Mast), and 4 brothers (Ray, Phillip, Leonard, and Wilton). He was preceded in death by one brother (Harry).

Stauffer, Ray J., son of Joseph G. and Katherine (Reil) Stauffer, was born near Milford, Neb., Nov. 28, 1897; died at Seward Memorial Hospital, Dec. 31, 1972; aged 75 y. 1 m. 3 d. On Feb. 12, 1920, he was married

to Frieda Rediger, who survives. Also surviving are one son (Richard), 4 grandchildren, one great-grandchild, 3 brothers (Phillip, Leonard, and Wilton), and 5 sisters (Anna—Mrs. Dave Herschberger, Lily—Mrs. Jake Springer, Ada—Mrs. Clarence Stutzman, Taphena—Mrs. Dan Jantzi, and Ruby—Mrs. Delmar Mast). He was preceded in death by one daughter (Virginia), one great grandson, and 2 brothers (Harry and Leo). He was a member of the Bellwood Mennonite Church, where funeral services were held on Jan. 3, in charge of Herbert L. Yoder; interment in the Blue Mound Cemetery, Milford, Neb.

Swartzentruber, Sarah, daughter of Jacob M. and Marie (Ruby) Bender, was born in South Easthope, Ont., Jan. 15, 1890; died at Stratford, Ont., Dec. 22, 1972; aged 82 y. 11 m. 7 d. On Oct. 19, 1911, she was married to Joel Swartzentruber, who survives. Also surviving are 3 sons (Elroy, Vernon, and Willis) and 2 daughters (Nelda—Mrs. Laverne Licht and Katie—Mrs. Wilmer Wagler). One daughter (Selma—Mrs. Milt Litwiler) preceded her in death. She was a member of the Cassel Mennonite Church. Funeral services were held at the East Zorra Church on Dec. 24, in charge of Vernon Zehr, Henry Yantzi, and Newton Gintner; interment in the East Zorra Mennonite Cemetery.

Umble, Omar K., son of John G. and Ada (Kauffman) Umble, was born near Atglen, Pa., Jan. 9, 1913; died Nov. 21, 1972; aged 59 y. 10 m. 12 d. He was married to Anna Lois Kurtz, who survives. Also surviving are 2 sons (Fred and Wendell), one daughter (Mrs. Ruth Rockswold), 5 grandchildren, 5 brothers (Henry, Leon, John, Leroy, and Samuel), and 2 sisters (Mary—Mrs. Vernon Smoker and Ada Ruth—Mrs. Melvin Lapp). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Nov. 25, in charge of Henry Slick, Aaron F. Stoltzfus, and Charles Gernert; interment in the adjoining cemetery.

Wagner, Katie, daughter of Isaac C. and Mary (Kauffman) Plank, was born at Danvers, Ill., Aug. 12, 1879; died at the Westmoreland Manor, Greensburg, Pa., Jan. 2, 1973; aged 93 y. 4 m. 21 d. On Oct. 2, 1923, she was married to David Wagner, who preceded her in death. Surviving are 4 stepdaughters. She was a member of the Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottsdale, Pa., Jan. 4, in charge of Gerald C. Studer; interment in the Scottsdale Cemetery.

Wingard, Katie, daughter of Jacob J. and Catherine (Chough) Wingard, was born in Cambria Co., Pa., Jan. 28, 1883; died Nov. 22, 1972; aged 89 y. 9 m. 25 d. She was a member of a large family. A number of brothers and sisters preceded her in death. She was a member of the Weaver Mennonite Church, where funeral services were held on Nov. 25, in charge of Harry Y. Shetler and Harold E. Thomas; interment in Richland Cemetery.

Wingard, Salosh, daughter of Moses and Fanny (Foreman) Hallman, was born in Oxford Co., Ont., Nov. 4, 1884; died at the West Haldimand General Hospital, Hagersville, Ont., Dec. 15, 1972; aged 88 y. 1 m. 11 d. In 1915 she was married to Josiah Winger, who predeceased her Jan. 20, 1943. Surviving are one daughter (Lena—Mrs. Ross Nagel), 3 grandchildren, and one great-grandchild. She was a member of Rainham Mennonite Church, Selkirk, Ont. Funeral services were held at the Weidrick-Yeates Funeral Chapel, Fisherville, Ont., Dec. 18, in charge of Cyril K. Glingert; interment in the E.U.B. Cemetery, Fisherville, Ont.

Yoder, Rosella M., daughter of Andrew B. and Mary (Moser) Zehr, was born at Croghan, N.Y., Aug. 6, 1885; died of a heart attack at the Lewis Co., General Hospital, Louisville, N.Y., Nov. 6, 1972; aged 87 y. 3 m. On June 12, 1912, she was married to Edward E. Yancey,

who survives. Also surviving are 5 daughters (Edna—Mrs. Samuel R. Zehr, Mary—Mrs. Abner Swartzentruber, Iva—Mrs. Clayton Yousey, Bertha—Mrs. Edward Roes, and Rosella—Mrs. Maurice Roes), 2 sons (Edward C. and Gerald M.), 40 grandchildren, and 9 great-grandchildren. She was preceded in death by 3 sisters, 5 brothers, 2 grandchildren, and one great-grandchild. She was a member of the Lowville Conservative Mennonite Church. Funeral services were held at the Croghan Conservative Mennonite Church on Nov. 10, in charge of Vernon Zehr, Richard Zehr, and Joseph Nafziger; interment in the Croghan Mennonite Cemetery.

Yoder, Mahlon S., son of Samuel C. and Barbara (Miller) Yoder, was born in Iowa Co., Iowa, Dec. 1, 1894; died in Washington Care Center, Washington, Iowa, Dec. 24, 1972; aged 78 y. 23 d. On Aug. 30, 1924, he was married to Ida Kempf, who survives. Also surviving are one son (Clarence), and 2 sisters (Mary Staubaugh and Lydia Mamer). He was a member of the West Union Mennonite Church, where funeral services were held on Dec. 27, in charge of Emory Hochstetler; interment in the church cemetery.

Yoder, Phineas J., son of Jacob V. and Elizabeth (Beyer) Yoder, was born at Sugarland, Ohio, Sept. 21, 1891; died at Hartsville, Ohio, Dec. 23, 1972; aged 81 y. 3 m. 2 d. On July 11, 1917, he was married to Martha Miller who survives. Also surviving are one daughter (Mrs. Mildred Hinda), 3 sons (Jacob W., George E., and Ivan), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Mary Miller). He was a member of the Hartsville Mennonite Church. Graveside services were held on Dec. 24 at the Mt. Peace Cemetery, Hartsville, Ohio.

Yoder, Wesley, son of Noah and Lydia (Hostetler) Yoder, was born in Somerset Co., Pa., Oct. 5, 1884; died Oct. 20, 1972; aged 88 y. 15 d. On Dec. 9, 1906, he was married to Adda Latta, who survives. Also surviving are 3 sons (Kermit, Kenneth, and Merle), 10 grandchildren, 28 great-grandchildren, and one sister (Mrs. Barbara Thomas). He was preceded in death by one brother, one son, 2 grandchildren, and one great-grandchild. He was ordained deacon of the Blough Mennonite Church and served for over 60 years. He was a member of the Blough Mennonite Church, where funeral services were held on Oct. 23, in charge of Harry C. Blough and Elvin Holsopple; interment in the adjoining cemetery.

Zehr, John H., son of Christian and Phoebe (Zehr) Zehr, was born at Flanagan, Ill., May 8, 1896; died at Fort Dodge, Iowa, Jan. 2, 1973; aged 76 y. 1 m. 25 d. On Dec. 10, 1919, he was married to Marie Wendt, who preceded him in death on Jan. 15, 1961. Surviving are 2 sons (Marvin and Melvin), one daughter (Mildred), 9 grandchildren, and 2 brothers (Clarence and Elmer). He was a member of the Manson Mennonite Church, where funeral services were held on Jan. 3, in charge of N. H. Stoltzfus and Walter Smeltzer; interment in the Rose Hill Cemetery.

Cover photo by Paul Schrock

calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.
Milwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelvale Mennonite Church Cemetery, Mt. Pleasant, Pa., Feb. 27.
Assembly: "God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Oppose End Ban on Hutterites

Four communities in Drumheller, Alta., 85 miles northeast of Calgary are preparing protests over the provincial government's plans to repeal a law which restricts expansion of Hutterite communal farming settlements.

For 25 years, the Communal Property Act has curbed any expansion of the religious sect's colonies.

Now, in Drumheller, the Chamber of Commerce is preparing a submission to the Conservative provincial government. In Carbon, an official of the Conservative party has prepared a protest to be presented at the party's next executive meeting.

Another protest from Hussar is backed by 95 percent of the community, and in Morin, community representatives have told the provincial government of their alarm.

Osborne Sheddy, a member of the city council at Drumheller and publisher of *The Drumheller Mail*, said that up to a year ago, there wasn't an empty store in Drumheller.

"Today we have six vacancies," he said. "I'm not saying the Hutterites are entirely to blame, but having two new colonies established in the area in little over a year was certainly a contributing factor. You can't take 18 farm families out of an area without there being some effect on business."

He said that even when the Hutterites support local businesses, as the legislative committee claims, they do not generate the business individual farmers do. Because of their austere way of life, they don't buy clothing and cosmetics, and their religion forbids television and radio. They grow almost all they eat.

Barred from Sale of Securities

Evangelist Rex Humbard's Cathedral of Tomorrow enterprise has been ordered to stop offering or selling securities in four states.

Cease and desist orders have been issued against the corporation by the states of Indiana, Missouri, Oregon, and Wisconsin.

The orders were "technically" ordered because of the corporation's failure to register to sell the securities in the states. A spokesman for the Missouri Secretary of State pointed out, however, that the Cathedral of Tomorrow is operating at a substantial deficit.

It has mortgages of more than \$6 million that were incurred in building and acquiring various religious, educational, and broadcasting facilities.

One major creditor is the Teamsters Union Pension Fund, which holds a \$5.5 million note. A 1963 loan of \$1.2 million from the Teamsters reportedly saved the Humbard enterprises from bankruptcy.

As of April 1972, the total Humbard enterprises, including a girder company, an electronics firm, and an advertising agency were estimated to be worth \$45 million.

Redeeming U.S. Savings Bonds

The Lancaster, Pa., Chapter of Clergy and Laymen Concerned suggested that citizens concerned in promoting peace use Jan. 20, 1973 (Inauguration Day) as a time to redeem U.S. Savings Bonds. In a flier the Lancaster CALC announced that:

"... There is still no certainty that the next four years will bring peace to that 'Land of Burning Children.' It is certain, however, that the next four years will see 60 percent of our federal budget paying for wars, past, present, and future. We must act now and continue to act to restrain the American war machine.

"On Jan. 20, 1973, we will redeem our U.S. Savings Bonds as a protest against the war in Indochina and the militarization of American society. There are presently bonds worth \$55 billion in the hands of institutions and private individuals. These billions of dollars are our voluntary contribution to the continuation of the war in Indochina, to the escalation of the arms race, and to the stockpiling of weapons of mass murder. We must reclaim this money which we have allowed the United States government to use in our names.

"On Jan. 20, 1973, we invite you to redeem your U.S. Savings Bonds and to say 'NO' in a tangible way to the death which they have purchased in recent decades. Write to the president to tell him that you have done so."

1972 Cruellest Year

The *New York Times* in an article on Dec. 2, 1972, quotes Senator Edward Kennedy, Chairman of the Judiciary Subcommittee on Refugees, as saying that "in terms of civilian casualties and refugees, 1972 will prove to be the cruelest year of the war for South Vietnam."

As of Nov. 24 (only an 11-month period) the Subcommittee reported the 1972 total for newly registered refugees stood at 1,231,800. The highest previous annual

total for new refugees registered was 906,000 in 1966.

During the four weeks that followed Presidential Advisor Henry Kissinger's "peace at hand" announcement, some 72,300 new refugees were officially registered in South Vietnam, according to the Subcommittee.

In South Vietnam there are some 717,200 refugees currently living in camps. About one out of every four persons in South Vietnam is or has been a refugee.

This hardly sounds like peace.

Drugs and the Sacred

Aside from the profit motive, what else is responsible for drugs becoming a way of life for millions in America? A means of life support? The young in their immaturity and frankness provide the clue:

The use of LSD, marijuana, etc., on the campuses was associated with "mind expanding," "extension of the consciousness," and a "search for reality." Claims were made that the exotic visions could be creative — until it soon became apparent that any poetry, paintings, music, and other "works of art" made under the influence of drugs had no meaning to any other eye and mind, thus were totally without value as art. After this, it was claimed that drugs helped one to learn "more about the inner self." But as diseased bodies and shattered minds and nerves became the undeniable fruit of the experiments, all such justification vanished. Taken all together, the sad truth is that —

A search for mystical or religious experience or spiritual reality will be the way experimental drug use, leading to drug abuse, will be remembered — a dark futile search, but search it was. Although some of this degrading intemperance of the 1960s still lingers among the young, a new generation of youth, benefiting by the tragedies overtaking others, moves on to richer, greater discoveries. (Bear in mind that a generation on a campus or in a high school is only four years, also that marijuana is slowly and surely being classified as on a par with alcohol in addictiveness and harmfulness).

It is being discovered afresh that the wonders under a microscope or telescope, snow in a forest, sunset on a mountain ridge, or a baby's laughter are just as "mind expanding" as LSD; that great art and great truths can only be drawn from the infinite recesses of the human mind — as it views life around it, art that speaks to all and retains its quality.

06157 51
ESTHER WEBER
403 E BROADWAY
SOUTH BEND IN 46618

Pastors, Partners, and Prayer

A leading Christian thinker, in a recent speech, shared that in the churches he moves, only about 10 percent of ministers and wives pray together. He said he was in the ministry fifteen years before he and his wife learned to pray together. But he said, when he and his wife learned to pray together every aspect of their life together took on new meaning. And since then they have never agreed together on anything that the Lord has not answered.

This leader pointed out that for prayer to be vital and to be answered there must be complete honesty. This is why it's difficult for husbands and wives to pray together. Without openness and honesty prayer is purposeless and meaningless. But Jesus brings His promise of answered prayer to the two or three who agree on anything and ask in His name. That includes so small a group as husband and wife.

A Mennonite minister, who over a number of years, made it a point to talk with pastors about their prayer life, says that he believes that probably no more than 10 percent of Mennonite ministers and wives pray together.

That sounds devastating. Perhaps the figures are wrong. Let us hope so. But suppose the figure is 50 percent or 75 percent. Could this still be a primary reason why spiritual awakening is waiting?

So it occurs to me that one of the most important questions any congregation might ask a pastor in calling him to the pastorate is, "Do you experience a vital prayer life with your wife?" This question, in the final analysis, is probably more important than a lot of the technical and theological questions usually asked.

Our primary relationships are so important to our whole ministry and witness that it seems impossible to believe

that anything of eternal or truly spiritual worth is accomplished in the ministry of a pastor who does not experience meaningful prayer with his wife. There have been and no doubt are exceptions, but the chances are slim. Sooner or later this lack shows up.

But what about those who are not ministers or ministers' wives? What is the percentage of husbands and wives who pray together?

Sometime ago this writer suggested to a group of ministers and their wives that a minister can preach himself blue in the face and it will probably avail very little as long as the pews are packed with people, husbands and wives, who do not have meaningful prayer life together. How can we encourage such to pray on behalf of the needs of the church, the community, and the world? How can such respond in openness to God and others if they are closed to each other?

So the requests that members pray on behalf of the work of the church or on behalf of revival or on behalf of specific needs remains an empty request if husbands and wives, fathers and mothers do not experience meaningful prayer together.

One of the most important things a congregation can do for its members is to help members, by one way or another, to arrive at that honesty, openness, and commitment when husbands and wives, parents and children experience meaningful prayer life together. Until this happens the prospects for spiritual growth within and witness outside are dim.

However, when prayer is vital and God is answering prayer, spiritual growth within and witness without is almost automatic. Sometimes the most elementary things must come first. — D.



GOSPEL HERALD

January 30, 1973



The Mennonite Image and Key 73

by J. Allen Brubaker

Recently I had the opportunity to dialogue with a number of congregational leaders on the Mennonite image. The general idea expressed by several was that for outsiders (and perhaps for many insiders) the Mennonite image is fractured.

The discussion ran something like this: "Outsiders today are confused about the Mennonites. In the past a Mennonite was a Mennonite. He didn't vote. He didn't protest. He paid his taxes. He refused to go to war. Etc., etc."

"To some outsiders today, Mennonites aren't Mennonites. Many vote. Some protest. Others refuse to pay certain taxes. And a few go to Vietnam to minister to the needs of the helpless and dying on both sides of the conflict."

"Consequently, some are confused about the Mennonite image."

During our conversation I got the feeling that too often outsiders have known the Mennonites more for what they didn't do than for what they did.

Jesus had few comfortable words for the scribes and Pharisees who had arrived at a negative kind of religion—don't heal on Sunday, don't carry your bed on Sunday, etc., etc.

Perhaps by divine plan the Mennonite "image" needs to fracture. Jesus, in fleshing out the authentic life, defied stereotypes. His creative (godly) spontaneous approach to human need got Him into trouble with the great stereotypers of His day—organized, orthodox religion.

Jesus lived on the cutting edge of life. He lived vulnerably. And it cost Him a price. The temptation to live the "safe life," to maintain the "secluded image," may be more of

contents

The Mennonite Image and Key 73 89

J. Allen Brubaker

Seventy-Three Cereals and Mission 92

David W. Shenk

The Poor Woman and the Rich Volunteer . . 93

Rodney Peters



More Vulnerable Living

doubt than of faith.

Greater Focus on Christ

The greater our focus on Christ, the clearer will be our vision of His mission for us as a people. And maybe one of the things God would say to us today through Christ is that we need to value our traditions less while appreciating them more.

I would like to share the testimony of several "outsiders" whose words may have a message for us, especially as we contemplate our mission for Key 73. Each week here at Mennonite Broadcasts we receive several hundred letters from Christians of many faiths and from non-Christians.

A Bible correspondence course student writes, "I sense a change in the attitudes of the Mennonite people in my area. At one time Mennonites kept to themselves with a don't-touch-me-I'm-a-Christian-and-you-aren't kind of attitude.

"But praise God I don't think this is true anymore. I've been to a couple of women's retreats which were predominantly Mennonite and I've seen a great spirit of Christian love there.

"The good Mennonite people are making it a point to invite outsiders into their meetings and activities. They are really putting into practice what they have been preaching for many years."

Another student says, "Although we are of different denominations, I have enjoyed this course. It has been a blessing. Even though I found that we differ in some areas, our belief in Christ is the same. And I think that is important. This course has helped me to understand the Mennonites better and to accept them as brothers and sisters in Christ instead of a threat to Christianity. Thank you so much for making this possible."

A prisoner says, "Before I came to jail, I attended a Mennonite Church for the first time. I really felt the presence of God in this church. I can hardly wait to get out of here so I can go back. I've tried every church and this one was most satisfactory."

These are representative of many other letters that listeners send to Mennonite Broadcasts. And I'm sure they are representative of responses to other ministries of our church, many of which we never hear of.

Living vulnerably does not turn everyone on. Jesus had critics enough. Just as He was misunderstood by some, so are we. Some may accuse us of turning communist. Others that we have lost the message. And still others that we have even turned pagan. Jesus was accused of receiving power from the prince of the devils. And that stirred a great controversy: Why would Beelzebul give Jesus power to cast out his subordinates?

One of the most distinguishing characteristics of the Christian church is the unity of the body amid a diversity of gifts. A people that mature in Christ learn to celebrate unity of spirit amid a diversity of gifts. A house divided falls apart. And the witness is negative.

For unity to abound amid diversity, love must run deep. The unity of Father and Son was bound up in their love for each other. For us as a people to maintain our witness in the world, our love for each other must flow deep.

As we enter Key 73, let us remember what Jesus said: "He that is for us is not against us. . . . He who operates in My name is not against Me."

It is a humbling experience to realize that God is working through a diversity of gifts (or viewpoints). There is much that He still wants to do through our brotherhood. And Key 73 offers a unique opportunity for us as a brotherhood to be a part in getting the Word around. But it's going to take more vulnerable living.

A World Full of Hurts

The world is still full of hurts, misgivings, and heartaches, full of individuals searching for release, for restored relationships, for hope—both within our churches and outside.

One Bible student says, "There are several persons in our small congregation who seem to have a need to "smash" me. I need much help and prayer to forget myself, to forgive, and to love them in spite of this. So often I find myself waiting for a chance to retaliate. It is hard to cope with this."

Another says, "I was saved about four years ago. But I'm not doing very well now. I lost the assurance I once

GOSPEL HERALD

Volume 66 Number 5

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

had through doubt and confusion caused by all the different churches' teachings. I need to be restored and get it all settled once and for all by the Word of God. Please remember me in prayer."

A *Heart to Heart* listener says, "I listen to your program as often as I can. I am not a Christian. Please pray for my husband and two sons and me that we will be convicted and saved from our sins."

I could go on and on, Listing hundreds of requests, needs, and testimonies of broadcast listeners and Bible students. And what is true of Mennonite Broadcasts is undoubtedly true of other program areas of the church.


Not Image, But Jesus Relationships

In closing I would like to suggest that the Mennonite image per se is not what's important. How we relate to others is.

Jesus had some image problems. Certain men accused Him of eating and drinking with sinners—harlots, drunkards, gamblers, and the like.

But He didn't let this throw Him. Rather, He continued His healing, sin-forgiving ministry. And many were healed and made whole.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." — Jesus

Through personal renewal, prayer, person-to-person encounters, literature distribution, the performing arts, the media, etc., let us as a people unite and bring to Key 73 a clear focus on Christ, coupled with vulnerable living to build Jesus relationships—and a Jesus image. 

Prayer

by Elaine Rosenberger

Dear God

Today I made a large discovery. I'm even ashamed to admit it to You. But here goes. Today, God I learned that You have other favored children with persuasions that are, well, different from mine.

Call me slow, Lord. Call me a late bloomer. Call me just plain blind. Oh, I've always believed that You have other children. Any dummy knows that. Heaven doesn't have a "Mennonite Only" sign over the pearly gates. I knew that in my head but somehow in my heart of hearts there was always a big question mark.

Perhaps You *could* be gracious enough to overlook certain things. You have the advantage of being able to see the potential of the person even if the life falls short of perfection. I've always hoped so, for my own sake. I've always been glad that You are the Final Judge, not me.

But today, Lord, You used a foreigner to meet my spirit's need. She used all the "wrong" words, her clothes were "wrong," and her hair! Well, You saw her! But You know, Lord, as we talked and she shared her Lord with me the only things I saw were her eyes. And You were there shining through. I saw and recognized You. And somehow I feel more whole since that meeting.

But now, and here's where I need Your help, I feel anger at whatever it was in my own religious experience that lied to me; that claimed a special anointing for me and mine. This anger threatens me, Lord. It threatens to rob me of my new joy.

In the delight of discovery, help me not to discard my own heritage in anger. Mennonite theology and discipline may not be the only form of righteousness but I believe it is an important arm of Your kingdom and I'm grateful to be a part of my denomination.

Rather, Lord, let my discovery enhance my own awareness of the true nature of Your kingdom.

Well, that's it, Lord. My confession and my commitment. I can almost hear You heave a sigh and say, "Big deal. It sure took you a long time to catch on!" It sure did. Amen.

"Open the Gates of Heaven"

"J. Edgar Hoover loved the law of his God. He loved the law of his country, and he richly earned peace through all eternity." So said President Nixon in his eulogy of the distinguished head of the FBI.

Several years earlier President Lyndon Johnson, in extolling generous businessmen for hiring minority people, said to them, "Peter will open wide the gate of heaven to let you in because you have had compassion on your less privileged American fellowmen."

Did Peter really say that heaven becomes ours by merit? If he did then he parted company with Paul. If he claimed that good works turn the key in heaven's door for us to enter then he is on a different wave length than Jesus.

What wonderful neighbors it would make if they could merit heaven by good deeds and really worked on their religion! What a comfortable religion that would be, merely tabulating our good deeds in preparation for the eulogy at our memorial service and for presentation at the pearly gates.

Peter's point is quite different. "So, dear brothers, work hard to prove that you really are among those God has called and chosen" (2 Pet. 1:10, *The Living Bible*). The *calling* and *choosing* are all of grace without merit.

Thank you, Peter. Now we all have an equal chance again. And out of our deep appreciation for God's grace we will work hard to please God *because He has saved us already*. — Roy S. Koch

Seventy-Three Cereals and Mission

by David W. Shenk

We strolled sedately through the electric door of the A&P supermarket; that is, our family: Karen and Doris, Jonathan and Timothy, and of course Grace and I. With a bit of effort we were able to maintain a degree of civility during this, our first trek through an American supermarket in several years. But alas, when we hit the cereals' section, pandemonium broke out. The literate junior members of the family started squealing wildly as they chanted back and forth to each other the exotic names on the cereal boxes: Sugar Crunch, Apple Puffs, Super K. Puffed Rice, Puffa Puffa Rice, Honey Smacks, and on and on—seventy-three in all! The two illiterate squealers just jumped up and down in glee.

We finally settled on two delicacies: Wheaties and Cheerios. The children were delighted, but we parents were a bit disturbed at the serious breakdown in family discipline which the sight of those cereals had evoked, and so at home that evening we had a short discussion on occidental civility and supermarket propriety. The youngsters resolved never to squeal in a supermarket again, but the next time to the A&P they forgot their pledge when they discovered the ice-cream bin.

Now we are back in the Horn of Africa again enjoying the Mogadiscio life-style, which includes a weekly haggle with the Arab grocer on the corner over the price of canned Cantonese peas or Kenya coffee. But sometimes I still catch an imaginative glimpse of those seventy-three cereals lining the shelves of the A&P, and the sixteen ice creams in the cold bin. I presume the reason I remember that stuff is because I enjoy eating, and I rather like the idea of being able to decide exactly what I shall eat. In A&P land if I got the slightest bit weary of Puffed Rice, I could select Puffa Puffa Rice instead. Potentially every whim of my taste and hunger drive could be satisfied in that Lancaster County supermarket.

That fact has a lot to do with contemporary mission-ology. The message behind those seventy-three cereals was obvious: You should eat exactly what you want to eat. That's the message that comes through, not only at the cereal shelf of the supermarket, but in most realms of American life. The commercials say it explicitly: You owe it to yourself to use Bird of Paradise. You deserve a Pontiac Grand Prix. And that message has subtly invaded our theologizing and life-style.

Instead of a theology of obedience, we have opted for the theme of the commercial, that of self-satisfaction. The

gospel is subtly reinterpreted to be a justification of the deification of my own personhood and therefore a justification of selfish living. The suffering of discipleship is avoided in the interests of so-called self-fulfillment. We accent the easiness of Christ's yoke and forget the hardness of the command: "Take my yoke." We are busily developing a theology of affluence which is a serious affront to the Master who had nowhere to lay His head.

A theology of self-fulfillment seriously undercuts mission, partly because people who are striving to achieve self-fulfillment seem to be unhappy people. Although they may preach self-fulfillment from the housetops, their restlessness, not to mention saddened expressions, are not convincing demonstrations of fulfillment achieved.

But there is more to it than this. Most of the world's millions will never find self-fulfillment. For them life will always be a drudgery of ignorance, poverty, and monotony. If I then from my affluent perch proclaim self-fulfillment, it only serves to accent their plight, and it is certainly not a message which the downtrodden can embrace. The Christian gospel is comfort to the poor, a word of joy amidst the drudgery and hopelessness, the good news that God through Christ is participating with the downtrodden in the tragedy of their circumstances. But the message only begins to make sense when the one who proclaims it deliberately chooses the path of suffering self-denial. There is no other way.

Furthermore, if self-fulfillment is the goal, then when the road gets boring or tough the "disciple" will quit. Admittedly God does sometimes call disciples into situations which are highly self-fulfilling, but for the Christian this must always be by divine command, not because of personal whim. This is crucial for mission because whenever Christians begin to decide their personal life involvements selfishly, mission falters. The suffering servant in mission becomes a dirty word for those committed to a life-style of self-fulfillment.

Those seventy-three cereals on the A&P shelf can be demonic. They are demonic when Christians begin to smile wanly saying that it must be so, that self-satisfaction is the gospel, that discipleship is the call to self-fulfillment. Discipleship is the path of joy, that it most certainly is, but joy is not the all in all of discipleship. The alpha and omega of discipleship is: "Lord, what wilt Thou have me to do?" For the Christian that is the only question.



The Poor Woman and the Rich Volunteer

by Rodney Peters, MCC Brazil

It was a strange day indeed. The atmosphere was hard to describe. It was like I was walking on a cloud and the rest of the people were looking up at me, some talking and some just staring, some pretending nothing was new. But I knew they could sense it.

The strange and uncomfortable feeling began when I entered the Recife, Brazil, bus station to return home to Amaraji, a village where I serve as a Mennonite Central Committee (MCC) volunteer. The procedure, the location of the booth, everything was familiar to me because I had bought bus tickets there before. But as I walked up to the booth a man approached me and asked if he could assist me in finding the correct booth to buy my ticket. I told him I knew where it was and thanked him.

As I approached the ticket booth I saw a woman waiting to beg for money from the people who bought tickets. I could tell she was a beggar by the way she was dressed. She wore an old, torn, green dress and held a bundled baby. I looked at her baby and I quickly looked away. Why? I don't know why. I guess I was shocked and I almost felt sick. The baby was skin and bones and his face was so small. His eyes were big and glassy and I noticed he never once blinked but just stared into nothingness.

I thought of how this child would be overfed in my home in Kansas. What a shame this child couldn't receive the same care and upbringing that I had received. I could tell that the baby was not newly born. And it would not have surprised me if he were one or more years old.

I was so deep in thought that I did not notice the woman touching my arm. Then she spoke, "Give me some money for my baby's health." I acted scared and I don't know why. Maybe because I did not know what to do. I replied, "Not now." I was then paying the cost of the ticket. I had to break a large bill which meant I would be getting some change back. All this time she was watching. I became uneasy and still did not know what to do.

She then said in a raised voice, "So you don't have money. Look at that money. Everybody I ask says that he has no money." While she was half talking and half yelling I was trying to interrupt by saying, "I never said I didn't have money. I never said I didn't have money." The second time she heard me. She felt sorry about her sudden outburst, but I was more hurt than she was because I didn't know what to do in this situation.

I gave her a coin. She then started to sob. In the midst

of her sobbing she was saying that I had a kind heart but most people had hardly given her anything. I then felt worse than ever. I gave her another coin and glanced at the dying child. I couldn't take it. I made a quick step backward and walked in the other direction before I could see the mother wipe the tears from her eyes.

There are many Brazilian mothers begging, hoping that at the end of the day they can buy a piece of bread for themselves and for their malnourished children.

Oh, God, what should I as a Christian do? What would you do? 🙏

People of the Road

by Neva White

In the heart of a snowy Kansas on the day after Thanksgiving, I lost control of my car on the slick highway as it swerved and finally skidded over a barrier and down an embankment into a nearby field. Devastated, as I was a woman alone, I went up to the road to try for help. The first car was help! It was a pickup truck driven by a Mennonite farmer and his son. They got past only far enough to maneuver a turn, and then proceeded to help. They didn't ask, "What can we do to help you?" They told me what they could do.


First they tried for a wrecker service, but it was closed, so they took me to their neighbors, where I witnessed three men proceed with some quiet Mennonite disaster service on their own. (I assumed these had to be Mennonites or the original good Samaritan).

A mighty green tractor was called into service and within the hour, my car was driven to their door by the college-age son. I offered to pay the tractor provider, who wouldn't hear of it and remarked that he had nothing else to do at the moment as though it were nothing.

I was too shattered to drive on in the storm and the driver of the pickup and his family took me into their home and invited me to stay the night. Their sturdy brick home was built by the father himself and housed his wife and seven children. The fireplace crackled invitingly, and I was offered the choice rocker before it. The daughter of the family took my muddied shoes and cleaned them and then went back to her sewing.

Small boys were building a toothpick fence and the eldest son balanced the family checkbook. Freshly baked pumpkin pies sat on the kitchen counter. The littlest boy, a child of eight, joined his parents and me over a cup of tea. The mother told me her children love the snow and like to have "people of the road" as their guests.

This was a family I will not soon forget. They did more than pray together—they worked together and helped together. I have been three times around the world, elbowed out of position at airports waiting for luggage, when people scarcely recognize that others are people, much less neighbors. What a wonderful lesson in charity this family has taught their children as well as the "people of the road" by example.

I remarked to the mother when I heard they were Mennonites, I knew I was in good hands. She said, "Oh, there are good and bad people in every church." She is right, of course, but the Mennonites still have an edge over most in that they know how to use their hands to assist their hearts. May their bread come back upon the waters. 

God's Clods

One of my students once wrote, "I am more and more amazed at the . . . clods God usually picks to do His will in the Old Testament." He made this statement in connection with the reading by old Jacob of the pedigrees of his sons in Genesis 49. But I think he also had in mind Abraham's fibs in Egypt, Jacob's vaulting ambition and shoddy treatment of Esau, and Jacob's favoritism toward Joseph and Benjamin.

God's clods. I think the student had something there. God used a lot of clods in the Old Testament. Or at least He used a lot of men who were indeed earthen vessels. Barak with his hesitation, Samson with his women, Jephthah with his rash and terrible vow — and the time would fail us to speak of good old Eli, who failed to take decisive action against his immoral priestly sons; of the great David, who still fell into a web of adultery, murder, and hypocritical chitchat; and of heroic Jeremiah, who nevertheless bawled out God again and again.

And even the New Testament had its share of godly, dynamic servants with feet of clay. There was vacillating Peter. And Barnabas who engaged in unbrotherly conduct (Galatians 2:13). And Paul who apparently wanted to write off John Mark (Acts 15:36-39).

And what shall we more say of all God's servants in the last 1900 years—men who have served well—and sometimes mightily—and who yet at best have been earthen vessels?

Let's face it. Only once in history has God had a perfect instrument—a Servant who was both human and divine but of whom it could never be said that He was cloddish. And His period of public service lasted only three years. As for the rest of God's workers—Old Testa-

ment, New Testament, and post-Apostolic—we may as well say that they and we share at least one thing in common: a great deal of earth. Maybe we should say we're God's clods and be done with it. Except for the marvelous Person of Jesus the Christ, God throughout history has simply chosen and used the best He could get. Sometimes there were men who were more brilliant or charismatic but who couldn't be bothered with the kingdom, and who wanted villas and mistresses and kingdoms instead. And so God has entrusted His treasure of truth to the servants He could get. To earthen vessels. To clods.

— Stanley C. Shenk

Wit and Wisdom

One sure way to get more for your money than you expect is to stand on a penny scale.

Most people who want to give you a piece of their mind can't really spare it.

Why can't life's big problems come when we are twenty and know everything?

Don't judge a man by his failures. Many a man fails because he is too honest or too sensitive to succeed.

Psychologists say it is bad to be an orphan, terrible to be an only child, damaging to be the youngest, crushing to be in the middle, taxing to be the eldest.

Obviously, the only way out of all this misery is to be born an adult.

The head of a corporation, who happened to be tough, bullheaded, and obstinate called his executives to his office one day. "Now look here," he stormed, "you fellows better get on the ball—I mean it. If we have any bottlenecks in this organization, I want to know where they are. Do I make myself understood?"

After the meeting one executive dropped a note on the desk of the big boss which read, "I've had some experience with bottles, and I speak from experience that all the necks I saw on bottles were at the top."

Controlled by Love

Since you are God's dear children, you must try to be like him. Your life must be controlled by love, just as Christ loved us and gave his life for us, as a sweet-smelling offering and sacrifice that pleases God. — Eph. 5:1, 2, TEV.

LET'S KEEP HIM



This mission worker (lower left) serves to bring Christ's hope to others through Bible study. You make his mission possible. Your missions offerings, prayers and encouragement will help to keep him and more than 2,000 others out there serving in 1973.

Thank you.

God grant you joy and peace throughout the year.

Jesus
Makes the Difference.

A Face Worth Saving

*The noble art of losing face
May one day save the human race
And turn into eternal merit
What weaker minds might call disgrace.*
— Piet Hein, Danish poet

Nations often behave like humans. They have egos, search for identity, use defenses, behave in their own self-interests. They act on their own perceptions, often compensate, distort, block off uncomfortable information, rationalize their actions, and try to legitimize their evil. They exploit, they threaten, they react to threat. They throw their weight around, make deals, squeeze and pressure, sometimes becoming arrogant and domineering. They talk about national honor, face-saving, peace, freedom, negotiation from strength, arms control, balance of power, and war on poverty. Their actions often contradict their rhetoric. They frequently change their public faces. Yes, nations often act like humans.

Twenty-five years ago, in anguish, bloodshed, and hope, modern India and Pakistan were born. The years since have been difficult. It is no secret that relations between the governments of the United States and India are at their lowest ebb in history. I did not read a single editorial or press report which spoke kindly of United States government policy toward India and South Asia during the 3 1/2 months I spent in India and Bangladesh in the summer of 1972. Early this year, 130 American missionaries in India registered their concern about United States policy in South Asia through an open letter. Indian public opinion polls reflect very little esteem and respect for the United States.

It is disturbing to remember that relationships haven't always been this way. In 1959 President Eisenhower was given an enthusiastic welcome by the Indian people. My family and I spent the next year, 1960-61, in India. That was the year of Kennedy's election. There was hope that a new day in United States-India relations was dawning, emphasizing our historical similarities, our mutual commitments to democratic ideals, and our hopes for the common man. The prospects for improved relationships, which then looked so promising, by now have turned sour.

India has many faces and voices. A life-

time would not be enough to begin to unravel the mystery, the glory, the paradoxes, and the pain of this great people. Most of us in the West have not had the interest or the opportunity to learn to know India's problems and aspirations. No one can speak for all the voices of India, but I should like to summarize a few observations.

India, the largest democracy in the world, has survived 25 years without a major upheaval. There has been turmoil but basic democratic ideals and practices have not been seriously challenged. This is a major achievement. There has been substantial industrial development, an increase in consumer goods, and improved transportation. India now ranks among the first ten industrial nations of the world. The green revolution has significantly increased the supply of available food. Life expectancy has reached 50 years for the first time. Per capita annual income has increased. Literacy is increasing. Calcutta, though groaning with pain, is safer to walk in than New York City.

There is also greater political stability today than in any period since independence. India responded to the international Pakistan-Bangladesh crisis in a restrained and responsible way and in the recent significant Simla meetings took the lead in moving toward accommodation with Pakistan, with both nations renouncing war and violence as acceptable ways to settle their differences. India has declared its intention to run its own affairs and has openly resisted United States efforts to influence her. Cautious hope and a new sense of national identity and self-confidence characterize the current mood in India. Indira Gandhi, popular and able leader, said in a 25th Anniversary Independence Day speech, "It has been a quarter century packed with trial and challenge. By overcoming, the nation has emerged stronger, more cohesive, and more determined to reach its goals."

But this is only one face of India; there is another, less optimistic face of massive poverty. Per capita annual income remains well below \$100. An imposing sign in downtown Delhi says, "The only war fought is the war against poverty." Population continues to explode, reaching 550 million and growing at the rate of

14 million each year. Corruption is a major national problem. An unrealistic educational system continues to pour thousands in the educated unemployed pool. Impossible expectations are placed on the government. Drought and flood problems repeat themselves periodically. Life remains barren, hard, and subminimal for millions in the villages. (Eighty percent of the population lives in over half a million villages.) The large cities are facing impossible urbanization problems. One million people sleep nightly on the sidewalks of Calcutta. Real land reform remains at the earliest stages. Caste and communal conflicts continue to appear. The developed nations have a responsibility to aid India as she struggles to solve her problems. This, says Gunnar Myrdal, the developed nations have not been willing to do in any full way.

To see ourselves as others see us—whether personally or as a nation—is not easy; it is often painful and humbling. How do we appear to our Indian friends? The image is not flattering. My contacts with a variety of individuals, including government officials, and my reading of Indian publications suggest most Indians do not believe that United States government leaders fully understand and appreciate the culture, hopes, and problems of India. They doubt if the United States has ever accepted India's policy of non-alignment or that government leaders have ever understood India's attempts to give responsible leadership to the Third World.

The majority of Indians think the United States has tried to manipulate India into the pro-Western camp through its AID program and other policies. The cut off of aid to India and the visit of the battleship *Enterprise* to Indian waters during the 1971 crisis symbolized United States pressure politics. They believe the United States, through support of Pakistan, tried to exploit Russian and Chinese differences in order to maintain a favorable balance of power (i.e., favorable to the United States; unfavorable to India). They feel that United States military aid to Pakistan, used so brutally to crush a legitimate and democratically elected political force, was unforgivable and contradicted the central core of United States' own historic tradition. Between one and three million Bengalis were killed by the Pakistan army, primarily equipped by United States military aid. This seemed to be a great betrayal to Indians and Bengalis.

Indians also believe that the United States has been far too defensive about India's criticism of United States Indochina policy, even though much of Asia sees that tragedy in the same way. India's criticism has been sharp. Indira Gandhi said recently, "Washington's Vietnam

policy was not only against the interests of Vietnam but against the interests of every single country in Asia, every country in the world."

The United States face is neither liked nor respected in India. It is increasingly despised. Can that image be changed? The hour is late but new United States initiatives would be welcomed by Indian leaders and by the Indian people. "We have," my Indian professor friend said, "far too much in common to let short-sighted policies divide us," the hopes of

the 1960s still wait for fulfillment.

The creation of a new United States image in the subcontinent, where over a fifth of the world's population lives, calls for a change in public attitudes and policy direction and for courageous leadership. What further loss of face might occur would be limited and temporary. This new direction would make possible the recovery of a national face of moral strength and integrity—"a face worth saving."
—Atlee Beechy, former interim MCC India director

Convocation for Peace, Washington



About 45 Mennonites and Brethren in Christ gathered for lunch and report on visits to Congressmen near the MCC Peace Section Washington Office, Jan. 4.

About 45 Mennonites and Brethren in Christ spontaneously gathered with approximately 2,300 peace advocates in Washington, D.C., Jan. 3 and 4, to petition Congressmen to terminate funds for military operations in Vietnam unless a negotiated peace settlement is reached by the end of January.

Motivated by the failure of peace negotiations and the sudden heavy bombing of Hanoi in December, the Mennonites responded to an invitation from Clergy and Laity Concerned and the American Friends Service Committee to attend a "Religious Convocation and Congressional Visitation for Peace" in Washington for people who felt they could no longer be silent about the Vietnam war.

A pastoral letter to the religious communities of America, signed by 58 religious leaders from many denominations including John H. Yoder, president of Goshen Biblical Seminary, and Bishop John E. Lapp, pastor of the Lansdale (Pa.) Mennonite Church, explained the basis for the Washington gathering: "As Americans who earnestly desire the re-

newal of the land we love, we must reluctantly accuse our government of aborting the possibility and betraying the duty of peace. . . . The war must be ended. As the historic peace groups have tirelessly proclaimed, 'There is no way to peace. Peace is the way.'"

The convocation participants, overflowing the pews and packed into the balconies of the New York Avenue Presbyterian Church, were an unusual group. Forty-five percent of the registrants had never before participated in peace actions. Sixty percent of the participants were over 30 years old. Gray-haired and long-haired people stood side by side. In addition to Mennonite pastors, church members, several former MCC volunteers who had served in Vietnam and students active in college peace groups, the Mennonite sector included J. Lawrence Burkholder and Albert Meyer from Goshen, Ind., Joseph Hertzler and Gordon Dyck from Elkhart, Ind., Gordon and Dorothy Kaufman and Merlin Schwartz from Boston, Mass., Stan Pankratz from Mountain Lake, Minn., Alvin Beachy and

Harold Regier from Newton, Kan., James Longacre from Bally, Pa., and Walton Hackman, Ted and Gayle Koonz, and Robert Miller from Akron, Pa.

An enormous "Stop the War" banner was hung from the front of the lecterns for the initial Wednesday evening religious convocation in the New York Avenue Presbyterian Church. A reader opened the service with a strong statement from Jeremiah 4:

My anguish, my anguish, I writhe in pain!

The chambers of my heart!
My heart moaneth within me!
I cannot hold my peace!

Because thou has heard, O my soul, the sound of the horn, the alarm of war.

The group joined in a litany of readings from Old Testament prophets, the Beatitudes, Dietrich Bonhoeffer, and Abraham Heschel, and sang "There Is a Balm in Gilead" with Joan Baez.

The firmest applause of the evening was given to Ramsey Clark, former United States Attorney General, who emphasized that any peace based on violence and segregation will fail. "Peace with honor is redundant," he said. "Peace is honor." Philip Berrigan, William Sloane Coffin, Representative Paul McCloskey, Jr., and Michael-Allen of Yale Divinity School also participated in the service.

The convocation was briefly interrupted when Carl McIntire, speaker on the Twentieth-Century Reformation Hour, took over the podium. William Coffin placed his arm over McIntire's shoulders and allowed him to speak for several minutes. McIntire believes that the United States should continue to fight in Vietnam. He asked the group to join him in singing "God Bless America." The audience spontaneously responded by singing "We Shall Overcome." Later a small group tried to drown one reader's voice by shouting "Victory Now!" but the audience chanted "Peace Now" until the disturbance stopped.

In spite of rain, the service concluded with a candlelight march to the White House.

Jan. 4 was set aside for Congressional visitation. Mennonite participants met with Delton Franz from the Washington office of MCC Peace Section, who helped to set up appointments and coordinate visits especially with Congressmen who are wavering on the war issue. Some Mennonites joined with other people from their home states for group appointments. Mennonites saw Congressmen or aides from Pennsylvania, Massachusetts, Ohio, Kansas, California, South Dakota, Nebraska, Indiana, Illinois, Virginia, Colorado, and Oregon.

Thursday noon the ad hoc Mennonite group ate lunch in the Methodist Building on Capitol Hill where the MCC Peace

Section Washington Office is located. Although the group was not overly optimistic that its action would be influential, there was feeling that the recent increased bombing of North Vietnam will move more Congressmen to press for an end to the war.

Christians for Peace Laud Heck

"Capt. Michael Heck, a much decorated B-52 pilot, is setting an example which more Americans will need to consider," said David Bailey, cochairman of Christians for Peace and pastor of the Bridgewater Baptist Church in Bridgewater, Va.

On Dec. 26 Capt. Heck, a veteran of 175 B-52 missions, decided he could no longer fly any more missions and is seeking noncombatant status as a conscientious objector. Heck said his seven-year Air Force career is at an end.

Said Heck, "I came to the decision that any war creates an evil far greater than anything it is trying to prevent, whatever the reasons, even for the self-determination of South Vietnam. The goals do not justify the mass destruction and killing. It's torn our own country apart."

Commented Bailey, "The courage of Heck must be applauded. He is the first American pilot known to have refused to go into combat since air operations began in Southeast Asia 8 1/2 years ago."

"Is it not time," asked Bailey, "for Christians across America to look at their own support of the massive mission of destruction we are accomplices in throughout Southeast Asia? May not those who earn their livelihood in building instruments of death now need to build instruments of life and peace in order to be obedient to Jesus Christ who commands His followers to love their enemies?"

"How can Christians justify investing in companies that are known suppliers of the automated weapons which keep this horrible warfare going with limited manpower?"

"When over 60 percent of our income-tax dollar goes for defense and wars (past, present, and future), do we not need to ask whether the time has not come for questioning this kind of investment in death rather than life, even though our government declares this is an investment in peace," continued Bailey.

"Each family in America is investing an average of over \$1,000 per year for defense and war. What would happen if all this effort for killing and destruction were put into a massive program for helping people both in this country and abroad?" asked Bailey.

"Christians for Peace is a four-year-old group made up of Christians from

various church backgrounds who believe peace must be lived in everyday life. They believe Jesus Christ came not only to bring forgiveness of sins but also to bring reconciliation among peoples. The mission of Jesus is our mission today," concluded Bailey.

Other officers serving with the organization are Willard Dulabaum, cochairman; Bill Hinkle, secretary; Lowell Heisey, treasurer; and Eugene Souder, director.

Though a peace settlement may have been reached in Vietnam by the time this appears in print, the need for peace-making will continue. News Ed.

Families Host Internationals

Sixty-one persons from nineteen countries were able to share in the customs and lives of Mennonite families during the Christmas holidays in 1972. They were guests in Lancaster County homes as a result of the Christmas International Homes project sponsored by the Home Ministries Department of the Eastern Mennonite Board of Missions, Salunga, Pa. This local project is part of a nationwide program called Christmas International House.

The students, including families with children, began to arrive for a two-week visit in the Lancaster area on Dec. 16. Each was met by his or her assigned host who then tried to involve his guest or guests in the natural rhythms of family life as much as possible.

The students traveled by bus to visit landmarks for two days in the Pennsylvania Dutch country. On their first trip, they toured Weaver's Poultry of New Holland, the Wax Museum of Lancaster, the Ephrata Cloisters, and the Candle Barn. The day was concluded at Salunga where the students shared a meal together. Later in the evening the host families arrived to participate in a program designed to explain Mennonite beliefs and way of life to their international guests. Several church leaders spoke and the film, *The Mennonite Story*, was shown.

On the second tour the students saw how bologna was made at Baum's Bologna in Elizabethtown, toured the William Penn Museum in Harrisburg, were impressed by the largest chocolate factory in the world at Hershey, and visited the Founder's Hall in Hershey. At the end of this day, after enjoying a meal provided by the Mount Joy Mennonite Church in the basement of the church building, the students shared parts of their lives and customs with their audience of host families. Some explained the traditions of Christmas in their own homelands, others sang, and others shared.

"Everybody came through positively," said Arlene Mellinger at the conclusion of the project. Arlene, secretary for the Home Ministries Department, was deeply involved in Christmas International Homes. "It was one of the most exciting things I've been involved in for a long time," she added.

The students and their families reacted enthusiastically also. For the John Kreiders of the Mellinger congregation, it was "a fantastic experience." Their guest, a 36-year-old minister from India, fit himself graciously into their family life. In church he taught Sunday school, led prayer meeting, went caroling with the youth group, and had a special meeting with the Sunday school teachers. The Kreider children enjoyed him so much that a daughter invited him to go along on a date!

Elsmarie Schwab, twenty-year-old German girl in school in Ohio, was delighted to find more than merely lodging and food in the home of the Charles Kreider family. According to Laverne, a twenty-year-old Kreider daughter, "Elsmarie thought she'd just find a roof over her head. She couldn't believe all the kindness people showed her."

Others enjoyed the peaceful surroundings, away from the bustle of their busy city lives. Maria, a seventeen-year-old from Mexico, found being with the Lloyd Keller family gave her an entirely different impression of American people. She liked the farm: "It was so peaceful." One fellow said that during his stay here he even forgot how countries are fighting. He "felt at peace."

Christmas 1972 was the first try at hosting international guests, and nearly all involved were happy with the success of it. Chester Wenger, home ministries secretary, commented, "The response of volunteer host families was most encouraging. We asked for homes for 62 internationals but soon found places for over 90. Our experience this year was a trial run. Next year we hope to do much better."

532 Serve Overseas with MC Agencies

Seven mission agencies in the Mennonite Church currently have 532 workers under appointment in 52 countries, reports Wilbert R. Shenk, Elkhardt, Ind., following the fourth annual meeting of these agencies Dec. 18 and 19. Shenk is secretary of overseas missions for Mennonite Board of Missions.

Held at the Rosedale Bible Institute, a Conservative Conference school, at Rosedale, Ohio, the meeting was attended by 26 persons with board members participating for the first time. Purpose of

the annual get-together is for fellowship and sharing of common concerns in overseas administration.

The seven agencies which have workers assigned outside continental U.S.A. and Canada include Amish Mennonite Aid, Conservative Mennonite Board of Missions and Charities (CMBMC), Eastern MBMC, Franconia Mission Commission, Mennonite Board of Missions, Pacific Mission Board, and Virginia MBMC. A Pacific Board representative was unable to attend this year. Paul Kraybill, general secretary of the Mennonite Church General Board, also attended the last half of the sessions.

The first three sessions were devoted to program review and getting acquainted with each board's program. While the original meeting in January 1970 had dealt with administrative policies, the recent meeting reflected a broadened consideration of mission philosophy.

Programs in Mexico, Central America, and the Caribbean, focus of the fourth session, "highlighted the wide range of differences among these countries, their peoples, and the Christian churches—linguistically, economically, and culturally," Shenk reported.

In the final session Paul Kraybill spoke on "The Work of Mennonite Churches Overseas," calling attention to the periods of recent development in missionary outreach. In the ensuing discussion interest centered in how "we can develop more adequate fraternal relations with sister churches overseas as we now move into a new era of multilateral relations, but also at a time in which there is new interest in a clearer and stronger Mennonite identity around the world," Shenk noted.

Mennonite Church membership in North America in 1971 totaled 98,473—U.S. (88,947) and Canada (9,526)—according to the *Mennonite Yearbook 1972*.

Twenty-Six VSers Assigned

Twenty-six persons participated in a Mennonite Voluntary Service orientation held from Jan. 8-13 at Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Events of the week were discussions, role-playing, films, Bible study, interaction with church leaders, self-discovery, recreation, and celebration.

The orientation ended with a commissioning service held at the Goffdale Mennonite Church on the evening of Jan. 13. VSers shared their testimonies, participated in a candlelighting ceremony, and were commissioned by Raymond Charles, president of Eastern Mennonite Board.



The volunteers and their assignments are as follows:

First Row (left to right): Dave and Janet Mast, Elverson, Pa., construction and child care workers at Koinonia Partners, Americus, Ga.; Ruth Good, East Earl, Pa., nurse aide in Lakeland, Fla.; Deborah Smith, Manheim, Pa., hospital worker in New York City; Shirley Basinger, Columbiana, Ohio, child care worker in Anderson, S.C.; Rebecca Walters, Bethlehem, Pa., child care worker in Washington, D.C.; Ken Fellman, Millersville, Pa., legal assistant in Washington, D.C.; Dale Ulrich, Manheim, Pa., hospital worker in Atlanta, Ga.

Second row (left to right): Mark Kraybill, Elverson, Pa., community development worker in Rochester, N.Y.; Marlene Wyble, New Holland, Pa., nurse aide in Atlanta, Ga.; Christine Benner, Hatfield, Pa., youth worker in New York City;

Barbara Hochstetler, Wolford, N.D., child care worker in New Haven, Conn.; Ben and Mary Herr, Ephrata, Pa., maintenance couple at Lakewood Retreat, Fla.; Ray and Irene Yost, Quarryville, Pa., to serve in Washington, D.C.

Third row (left to right): Wendell Martin, Dalton, Ohio, club assistant in New York City; Eric Unger, Chilliwack, B.C., teacher aide in Washington, D.C.; Harold Kauffman, Mifflintown, Pa., hospital worker in New Haven, Conn.; Joy Yoder, Kalona, Iowa, licensed practical nurse in Washington, D.C.; Philip Zimmerman, Ephrata, Pa., hospital worker in Lakeland, Fla.; Warren Heller, New Holland, Pa., youth worker in New York City; Gary and Elaine Ruhl, Belleville, Ohio, assignment uncertain; Richard Hess, New Holland, maintenance man in Homestead, Fla.; Walter Cooke, Hemet, Calif., community development worker in Rochester, N.Y.

GC to Host Health Care Workshop

"Christian Perspectives in Health Care," the first workshop of its kind for professionals in medicine and related fields, will be held at Goshen College, Feb. 1-3.

Under the sponsorship of the Center for Discipleship, GC Division of Nursing, and Mennonite Medical Association, the objective of the meeting is to be a "working" conference, exploring how to carry out Christian commitment for the improvement of health services.

Resource persons will be Anne Somers, professor in the department of community medicine at the College of Medicine and Dentistry of New Jersey and nationally recognized for her views on directions of health care for the future; Harry Kraus, general practitioner and president of the Riverside Hospital medical staff, Newport News, Va.; and William Fletcher, internist, hematologist specialist and partner at the Elkhart (Ind.) Clinic.

Other speakers and group leaders will be Lehman Beardsley, member of the Board and vice-president, public affairs, of Miles Laboratories, Inc., Elkhart, Ind.; J. Lawrence Burkholder, president of Goshen College; Myron Ebersole, chaplain of Lancaster (Pa.) General Hospital and supervisor with the Association for

Clinical Pastoral Education; Vida Huber, chairman of Eastern Mennonite College's department of nursing; Charles Severs, executive director of Aux Chandelles, Elkhart, Ind., and vice-chairman of the National Association of Retarded Children; Grace Shenk, director-elect of Goshen College's division of nursing; and William Zuercher, Harlan, Ky., administrator of Appalachian Regional Hospitals and a member of the Mennonite Church's health and welfare committee.

Brasilia Congregation Seeks Meeting Facility

"Our small congregation has faced huge problems this year," write Otis and Betty Hochstetler from Brasilia, Brazil, in a Christmas letter received by Mennonite Board of Missions, Elkhart, Ind. Although financial hardships, a deceiving ex-member, and other problems faced the congregation, the 22-member congregation is maturing in strength for its task.

The congregation has been searching God's will in the matter of a meeting place and is taking a theological course being taught by Otis. They hope to have purchased a lot by Jan. 1, 1973. To date they have met in the house of one of the church members.

The congregation held a Christmas Eve service which lasted till midnight. The children sang the usual Christmas reper-

toire, the youth dramatized the Christmas story, and everyone gave his testimony. Following a message by Otis the congregation greeted Christmas in prayer.

Otis manages the Brasilia and Taguatinga Christian Bookstores of the four operated by the Brazil Mennonite Conference. "Sales in the Taguatinga bookstore have shot up this year, primarily because of increased school book sales. The Brasilia store continues on par,"

mennoscope

Richard Landis, Chambersburg, Pa., was installed as pastor of the Marlboro Mennonite Church near Hartville, Ohio. Landis will replace Jerry S. Miller, who will continue to serve as bishop with Elmer S. Yoder as minister. Landis' new address is 5939 Swamp St., Hartville, Ohio 44632.

Sixteenth Annual Christian Life Meeting at Columbia Mennonite Church, Columbia, Pa., Feb. 18. Instructors are Paul S. Landis and H. Howard Witmer.



Mudline on the Herr Street Mennonite Church after the Agnes flood waters receded.

A rededication service was held at Herr Street Mennonite Church, Harrisburg, Pa., on Jan. 21. The service took place almost exactly six months after the floods of Hurricane Agnes devastated the building. The June '72 floodwaters rose to a height of 5 1/2 feet in the building during the storm, and the church remained under water from June 22 to June 25. When the waters finally receded, the congregation faced the giant task of rebuilding the broken and warped interior of their church. The floor was ruined, the pews had been irreparably damaged, windows were broken, books and tables were lost, and mud and debris were everywhere. Damages came to \$5,000.

One hundred and fifty-three medium-size trees were saved by the staff of Eastern Mennonite Board of Missions,

they wrote. During Dave Wilkerson's visit to Brasilia in October the store and Bethany Fellowship Press sold nearly \$600 worth of his books in Portuguese.

The Hochstetlers noted the advance in adult education, economic progress, and thrust into the Amazon jungle with the building of the Trans-Amazon highway as signal events for Brazil during the past year in which the country celebrated 150 years of independence.

Salunga, Pa., during the year 1972 as a result of their fight against pollution. Instead of burning wastepaper, the staff collected the paper and took it to a paper mill to be recycled. Nine tons of paper, equivalent to the paper obtained from 153 trees, were saved.

Velma Eshleman, nurse in Somalia, returned to the United States on Jan. 10. Her address is 1560 College Avenue, Harrisonburg, Va. 22801.

Kenneth Brunk, community development worker, returned to the United States on Dec. 21 after completing a three-year term of service at Tarani, Tanzania. His address is 99 Miller Road, Newport News, Va. 23505.

Donald and Judy Stoltzfus, community development workers, returned to the United States on Dec. 13 following the completion of a three-year term in Tanzania. Their address is 408 University Ave., Ithaca, N.Y. 14850.

Harold Stauffer, overseas missions secretary, recently reported that the mission team in Guatemala is recommending that the present radio programs which they are sponsoring be discontinued in favor of short one-minute gospel program spots to be broadcast on a random repetitive basis. One program in the Kechi language and two in Spanish — "Luz y Verdad" and "Corazon a Corazon" — had been sponsored. When these programs were started, there was no other evangelical program on the local station. Since then programs were begun by the Assemblies of God, Nazarenes, and Baptists.

The official report of the First Asia Mennonite Conference, Oct. 12-19, 1971, in Dhamtari, India, has been published recently in Calcutta, India. Included are the texts of morning devotions, Bible studies, major presentations, evening messages, and fraternal greetings. Throughout the booklet are photographs of delegates and conference activities. In North America copies are available for a small fee from the Council of Mission Board Secretaries, 10600 W. Higgins Road, Room 104, Rosemont, Ill. 60018.

Annual All-Unit Mennonite Disaster service meetings to be held at Morton Mennonite Church, Morton, Ill., Feb. 9, 10.

Stanley and Doris Shenk, Goshen, Ind., visited Doris' sister, Blanche E. Sell, in India, Dec. 15 to Jan. 5. During the three-week period, visits were made to Bihar, Dhamtari, Shantipur, Balodganah, Kurud, Mangal-tari, and Yeotmal. Shenk is a professor in the Division of Bible, Religion and Philosophy at Goshen College.

The Ninth Mennonite World Conference, a 38-minute, full-color movie on the world conference last summer in Curitiba, Brazil, is now available from Audiovisual Library, Box 347, Newton, Kan. 67114. The film was produced by Frank Ward, Carlyle Groves, and Gary Franz of Visual Communications, Newton, Kan. There is a rental fee. All profits will go to the 1977 Mennonite World Conference.

Lee M. Yoder, principal of Christopher Dock Mennonite High School, announces a recent gift of \$5,000 to the school. The grant was received from an anonymous donor through the offices of the Mennonite Foundation, Inc., Goshen, Ind. This contribution is being placed in the general fund.



After remodeling, this building will serve as Mennonite Disaster Service headquarters and Voluntary Service Center

Eastern Board of Missions has purchased a house at 269 W. Pultney St., Corning, N.Y., to serve as the Corning-Elmira Mennonite Disaster service headquarters and a Voluntary Service center.

Eastern Mennonite High School students and faculty raised about \$55,000 in a fund drive during their Christmas holidays. The funds will be divided between debt reduction of the fine arts addition and the school's annual operating budget. Students and faculty through work, solicitation, and personal donations contributed \$35,000. Interested businessmen and friends of the school matched students' funds up to \$20,000.

Cassette tapes of the proceedings of the "Symposium on Conscience and Society" held on Dec. 8 at Eastern Mennonite College are now available from Radio Station EMC, Eastern Mennonite

College, Harrisonburg, Va. 22801.

The Earl Schwartztruber family, Bragado, Argentina, arrived home on furlough on Jan. 10. Address: 1125 South Main Street, Goshen, Ind. 46526.

Mr. and Mrs. Edwin I. Weaver arrived back from four months in India on Sunday, Jan. 7. Address: Schwalter Villa, Hesston, Kan. 67062.

Special meetings: Harold G. Stoltz, Louisville, Ohio, at Millersburg, Ohio, Jan. 28 to Feb. 4.

New members by baptism: nine at Valparaiso, Ind.; four by baptism and one by confession of faith at Washington, Iowa.

Change of address: Paul R. Metzler from Springville, Ala., to R. 1, Box 117C, Flomaton, Ala. 36441. Mr. and Mrs. Kenneth Schwartztruber, Box 485, Tavistock, Ont. NOB 2R0. Tel.: 519 655-2186. Mrs. Kathryn Troyer, 18 Lafayette St., Bradenton, Fla. 33505 (until April).

The new telephone number for Leonard Schmucker, Imlay City, Mich., is 313 724-8908.

readers say

Submissions to Readers Say column should comment on printed articles.

After reading Phyllis Goss's article "Woman's Place" (Jan. 9 issue), I am rather surprised and a bit dismayed by her questioning why she should have been "expected and programmed to be fulfilled in a handful of 'feminine' trades (nurse, teacher, mother)" rather than allowing her "to find the deepest fulfillment for my particular gifts" even though it be "truck driver or farmer or plumber." I'm wondering if she has come to her conclusions through a study of the Bible since my study of the Word has led me to some conclusions quite opposite from hers.

Peter refers to women as the "weaker sex." 1 Peter 3:7 (TEV). And Paul tells us in 1 Timothy 2:12 (ASV). "But I do not allow a woman to teach or to exercise authority over a man, but to remain quiet." As the weaker sex, are women really suited to become "carpenters, attorneys, farmers, scheming businessmen?" And if women are not to teach or to exercise authority over a man, how can they be "managers, pilots, manufacturers, administrators" and how can they speak at Mennonite conventions and serve on influential committees?

In 1 Timothy 5:14 we read, "I will hereby cause that the younger women marry, bear children, guide the house. . . . Again in Titus 2:4, 5 (ASV) we read, "that they [older women] may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored."

I believe that when God created woman, He gave her gifts and talents and emotions which differ somewhat from those given to man, and God planned that a woman should use these special gifts in performing well the feminine role. Therefore, I am thankful that my mother taught me to learn and to enjoy this feminine role. — Lois D. Clymer, Manheim, Pa.

May I recommend *The Christian Family* by

Larry Christenson for my sister Phyllis Pellman Goss? — Leota Wesselhoft, Logan, Ohio

I saw a poem in a recent *Herald*, titled, "In the Beginning, Santa." After reading it carefully, I have come to the conclusion that the author was attacking Santa Claus or Saint Nicholas. But why attack good old Saint Nick? He had no idea of all the stupid things that would be done in his name. Of course it is safe to attack him — he is dead these many years.

What about the living idols we, who call ourselves Christians, are worshipping (or maybe just revering)? Why not attack them?

No, we can't attack a certain leading evangelist, who praises our President and then keeps silent when said President unleashes tons of bombs on North Vietnam. No, we can't attack him; he is alive and we think he is going to save a lot of souls. And we can't attack the President, he might become a dictator later interfere with our Sunday morning ceremonies.

Jesus told us the kingdom was within us. And when he attacked church leaders, he attacked the ones that were then present, not the ones that had been dead for centuries. When we attack, let's do it His way. — Bailey Frank, Barton, Vt.

It is generally agreed that compliments and eulogies are only for the departed. For some time I have been wanting to express appreciation for your work well done as editor of the *Gospel Herald*.

I sincerely regret your decision to leave this work, since I feel you have been able to maintain a certain balance in these changing years — a feat, I may add, fitting an acrobat. Not only have your editorials been sound doctrinally, they have also been restrained, while at the same time keeping pace with the age. I hope you will change your mind about leaving.

Then, too, I have been asked to convey appreciation from our church body here at Kidron. In action taken on Monday evening, Jan. 8, 1973, our church council asks that I express thanks and regrets. This in view especially because of our Every-Home-Plan for the *Gospel Herald* in our congregation. — Clayton Hofstetter, Dalton, Ohio

births

"Children are an heritage of the Lord" (Psalm 127:3)

Breneman, Eugene and Marie (Smoker), Manheim, Pa., second child, first daughter, Kendra Joy, Jan. 10, 1973.

Buschert, Ciel and Joyce (Fretz), Didsbury, Alta., third child, second daughter, Darla Marie, Dec. 30, 1972.

Diller, James and Janet (Yousey), Hesston, Kan., first child, Julie Kate, Dec. 5, 1972.

Freed, Arlin and Sandra (Halteman), Elroy, Pa., second daughter, Angela Dawn, Jan. 3, 1973.

Gahman, Harold and Lucille (Clemmer) Telford, Pa., fourth child, second daughter, Rachelle Dawn, Dec. 25, 1972.

Gingrich, Ellis and Margaret (Miller), Roanoke, Ill., first child, Nicole Ann, Nov. 30, 1972.

Hostetter, Bruce and Cheryl (Stutzman), Friend, Neb., first child, Lezlie Lynn, Jan. 5, 1973.

Hostetter, Philip and Jessie (Gingrich), Portland, Ore., second and third sons, Thaddeus Allen and Trevor Philip, Jan. 4, 1973.

Miller, Eldon and Audrey (Miller), Greenwood, Del., first child, Randall Scott, Oct. 27, 1972.

Miller, James and Pauline (Miller), Uniontown, Ohio, third child, second son, Chadwick Brent, Jan. 8, 1973.

Miller, Vernon and Erna (Bontrager), Wolcott-

ville, Ind., first child, Daryl Dean, Dec. 1, 1972.

Miller, Wayne and Miriam (Miller), Hartville, Ohio, first child, Tonya Renee, Jan. 5, 1973.

Onitver, Ellen and Christa (Schwalter), Waynesboro, Va., first child, Karla Cristina, Nov. 28, 1972.

Rodman, Terry and Carolyn (Hooley), Angola, Ind., first child, Jeremy Hughes, Dec. 15, 1972.

Schultz, Herbert and Shirley (Schultz), Hesper, Ont., fourth child (third living), third daughter, Beth Noel, Dec. 22, 1972.

Stutzman, Stanley and Phyllis (Wilson), Kinross, Iowa, first child, Anthony Terrill, Dec. 21, 1972.

Yoder, Lester and Lucy (Weirich), Goshen, Ind., first child, first son, Neal Fredric, Jan. 5, 1973.

Yothers, Paul M. and Pamela Kaye (Miller), Telford, Pa., first child, Christopher Scott, Jan. 1, 1973.

Zendt, J. Allen and Ruth (Peters), Milfintown, Pa., third daughter, Anita Carol, Dec. 26, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brown — Myers. — Thomas H. Brown, Swink, Colo., Methodist Church, and Carol Ann Myers, La Junta, Colo., Emanuel cong., by Carl Newsinger and Neil Warner, Dec. 30, 1972.

Dick — Mast. — Delbert D. Dick, Ephrata, Pa., Zaire, East Africa cong. and Susan L. Mast, Elverson, Pa., Conestoga cong., by Ira A. Kurtz, Jan. 6, 1973.

Forry — Hess. — Charles H. Forry, York, Pa., Winterstown cong. and Alma Grace Hess, Holtwood, Pa., Rawlinsville cong., by Amos M. Hess, Jan. 6, 1973.

King — Harner. — Arnold Ray King, Waynesboro, Va., Springdale cong. and Gloria Ann Harner, Waynesboro, Va., Hilderbrand cong., by Roy Kiser and Fred Augsburg, Aug. 26, 1972.

Martin — Brenneman. — Daniel H. Martin, Harrisonburg, Va., Weavers cong., and Ruth Ann Brenneman, Hayville, Ont., Steinman cong., by Orland Gingerich and Alvin Kanagy, Sept. 23, 1972.

Martin — Zeisel. — Murray S. Martin, Ephrata, Pa., Martindale cong., and Mary C. Zeisel, Ephrata, Pa., Erismen cong., by H. Howard Witmer, Dec. 16, 1972.

Miller — Christner. — Randall Miller, Walnut Creek, Ohio, Church of Christ, and Darlene Christner, Millersburg, Ohio, Martin's Creek cong., Nov. 24, 1972.

Moore — Twilley. — Peter Moore, Greenwood, Del., Tressler cong., and Gail Twilley, Bridgeville, Del., by Millard A. Benner, Nov. 11, 1972.

Reed — Plank. — Herbert Reed, Fredericksburg, Pa., Meckville cong., and Vera Plank, Bremen, Ohio, Turkey Run cong., by Clayton Shenk and Carl J. Wesselhoft, Aug. 12, 1972.

Reitz — Lefever. — Raymond Reitz, Washington Boro, Pa., and Nancy Lefever, Lancaster, Pa., both from First Mennonite Church of the Dead, by Elvin Stoltz, Nov. 23, 1972.

Schmidt — Roth. — John Jacob Schmidt, Kitchener, Ont., Stirling Avenue cong., and Renee Pauline Roth, New Hamburg, Ont., Steinman cong., by Orland Gingerich, Oct. 6, 1972.

Snively — Nauman. — Jerry L. Snively, Manheim, Pa., Gantz cong., and Janice E. Nauman, Manheim, Pa., Herley cong., by H. Howard Witmer, Dec. 16, 1972.

Steinman — Tanner. — Orval Daniel Steinman, Baden, Ont., and Patricia Ann Tanner, both from Steinman cong., by Orland Ginge-
rich, Oct. 1972.

White — Weaver. — James S. White, Ephrata, Pa., and Evelyn G. Weaver, Charlottesville, Va., both from Indiantown cong., by Norman W. Moyer, Dec. 24, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bechtel, Elizabeth, daughter of Peter and Magdelene (Bauman) Ziegler, was born in Woolwich Twp., Ont., June 20, 1889; died at South Waterloo Memorial Hospital, Galt, Ont., Dec. 21, 1972; aged 83 y. 6 m. 1 d. On Mar. 26, 1919, she was married to Milton A. Bechtel, who survives. Also surviving are 4 sons (Eltan, Orville, Roy, and Lester), 12 grandchildren, and one brother (Noah). A daughter (Hilda) and 2 brothers (Sylvester and Cyrenus) preceded her in death. She was a member of the Wanner Mennonite Church, where funeral services were held on Dec. 24, in charge of Herbert Schultz and Robert Johnson; interment in the Wanner Cemetery.

Birkey, Alvin R., son of Valentine and Phoebe (Good) Birkey, was born at Abilene, Kan., Nov. 13, 1891; died at the Burnham City Hospital, Champaign, Ill., Jan. 3, 1973; aged 81 y. 1 m. 21 d. On Jan. 29, 1913, he was married to Amelia Zehr, who preceded him in death on Sept. 19, 1965. Surviving are 6 sons (Ellis, Marvin, Floyd, Carroll, Ivan, and Melmar), 2 daughters (Viola — Mrs. Harold Schoy and Margaret — Mrs. Verle —), 24 grandchildren, 12 great-grandchildren, 3 sisters (Katie — Mrs. Dan Zehr, Ada — Mrs. Glenn Foley, and Edna — Mrs. Harold Schertz), and 3 brothers (Joe, Joel, and Silas). He was preceded in death by one son (Roy), one grandchild, and 2 sisters. He was a member of the East Bend Mennonite Church, where funeral services were held, Jan. 6, in charge of Irvin Nussbaum; interment in the East Bend Cemetery.

Gahman, Samuel S., was born at Bedminster Twp., Pa., Oct. 19, 1900; died of a heart attack, at the Grand View Hospital, Sellersville, Pa., Oct. 9, 1972; aged 71 y. 10 m. 20 d. On Sept. 25, 1926, he was married to Bertha Swope, who survives. Also surviving are 3 children (Edna — Mrs. Kenneth Beck, A. Frances Gahman, and Ralph Gahman) and 5 brothers (Abram S., Pierson, Harvey, William, and Norman). He was a member of the Deep Run Mennonite East Church, where funeral services were held on Oct. 13, in charge of Cleon Nyce; interment in the church cemetery.

Gahman, William, was born in Bedminster Twp., Pa., Dec. 17, 1908; died of a coronary at the Doylestown, Pa., hospital, Dec. 10, 1972; aged 63 y. 11 m. 23 d. On Jan. 19, 1928, he was married to Naomi Derstine who survives. Also surviving are 8 children (Anna Mary — Mrs. Robert Detweiler, Emerson, Edward, Willard, Clifford, Clyde, Betty, and Ronald), and 4 brothers (Harvey, Pierson, Abram, and Norman). One brother, Samuel, preceded him in death, Oct. 9, 1972. He was a member of the Deep Run Mennonite East Church, where funeral services were held on Dec. 13, in charge of Cleon Nyce; interment in the church cemetery.

Hershberger, Edna Marie, daughter of Jacob C. and Elizabeth (Brenneman) Marner, was born in Johnson Co., Iowa, Aug. 21, 1902; died of heart failure at Kalona, Iowa, Jan. 7, 1973; aged 70 y. 4 m. 17 d. On Dec. 12, 1923, she was married to Edward Hershberger, who survives. Also surviving are 3 sons (Kenneth, Ev-

erett J., and James), 11 grandchildren, one sister (Katie — Mrs. Muriel Miller), and 4 brothers (Roy, Chris, Omar, and Walter). He was a member of the East Union Mennonite Church, where funeral services were held on Jan. 10, in charge of Lonnie Yoder and J. John J. Miller; interment in Lower Deer Creek Cemetery.

Hartman, Oscar Ervin, was born at Franklin, W.Va., Dec. 14, 1895; died as a result of injury from a tractor accident, at his home at Broadway, Va., Nov. 29, 1972; aged 76 y. 11 m. 15 d. He was married to Lenora Cridler, who survives. Also surviving are 3 sons (Howard, George, and Charles). He was a member of the Bethel Mennonite Church. Funeral services were held at Trissels Mennonite Church, in charge of J. Ward Shank and Earl R. Delp; interment in the Trissels Cemetery.

Horning, Elizabeth W., daughter of Aaron S. and Maria (Martin) Wenger, was born Mar. 17, 1895; died at the Ephrata Community Hospital, Ephrata, Pa., as a result of a car accident, Dec. 26, 1972; aged 77 y. 9 m. 9 d. She was married to Barton G. Horning, who preceded her in death in 1963. Surviving are 7 children, 2 sisters (Mrs. Fannie Huber and Alice Wenger), and 2 brothers (Eli D. and Addison Wenger). She was a member of the Red Run Mennonite Church. Funeral services were held at the Bowmanville Mennonite Church, Dec. 29, in charge of Luke L. Horst and H. Arthur Good; interment in the adjoining cemetery.

King, Alta, daughter of Albin and Sophia (Youtzy) French, was born at McVeytown, Pa., Nov. 18, 1891; died of a stroke at Mattawana, Pa., Dec. 22, 1972; aged 81 y. 1 m. 4 d. In 1917 she was married to David D. King, who survives. Also surviving are 3 daughters (Anna Mary — Mrs. Richard Smith, Esther — Mrs. Clyde Miller, and Eva King), 7 grandchildren, one foster grandchild, 5 great-grandchildren, 3 foster great-grandchildren, one sister (Carrie — Mrs. Harry Yoder), and one brother (John French). She was a member of the Mattawana Mennonite Church, where funeral services were held on Dec. 26, in charge of Newton Yodanis and Kayman W. Wyse; interment in the Pleasant View Cemetery.

Lichty, Lovina, daughter of Joseph and Sarah (Lichty) Bauman, was born in Elmira, Ont., May 23, 1892; died at Preston-Cambridge, Ont., Dec. 18, 1972; aged 80 y. 6 m. 25 d. On Dec. 11, 1917, she was married to Sidney Lichty, who preceded her in death on July 7, 1972. Surviving are 5 children (Gordon, Willard, Kenneth, Erma — Mrs. Clifford Swartz, Ada — Mrs. Omar Schwartzentruber), 8 grandchildren, one brother (Noah Bauman), and one sister (Adeline — Mrs. Levi Horst). She was a member of the Erb Street Mennonite Church, where funeral services were held on Dec. 21, in charge of Gales John and B. J. Martin; interment in Erb Street Cemetery.

Miller, Arie, daughter of Levi and Lydia (Miller) Miller, was born in Rolette, N.D., Dec. 19, 1923; died at her home of a heart attack, Dec. 2, 1972; aged 58 y. 11 m. 13 d. On June 12, 1966 she was married to David S. Miller, who preceded her in death on May 29, 1968. Surviving are 5 stepchildren (Denton, Thomas, and Max Miller; Naomi — Mrs. Dan Hostetler, and Dale Miller), 14 stepgrandchildren, 2 sisters (Irma and Esther Miller), and one brother (Gideon Miller). She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Dec. 2, in charge of Vernon E. Bontrager; interment in Miller Cemetery.

Roth, Philip Dean, son of Vernon E. and Lois Roth, was born at Washington, Iowa, Feb. 18, 1951; died as the result of an automobile accident, Nov. 11, 1972; aged 21 y. 8 m. 23 d. He was preceded by his parents by his maternal grandmother (Mrs. Mabel Kauffman), 3 brothers (James, Lowell, and Stanley), and 3

sisters (Joanne — Mrs. Roger Roth, Rebecca, and Marcia). He was preceded in death by one sister, Brenda.

Shantz, John, son and daughter of Joseph and Magdelene (Zimmerman) Steckly, was born at Beaver Crossing, Neb., May 11, 1899; died at Schowalter Villa, Hesston, Kan., Jan. 4, 1973; aged 73 y. 7 m. 24 d. On Dec. 14, 1916, he was married to Sam Shantz, who survives. Also surviving are one daughter (Mrs. Edna Yoder), one son (Willard), 3 grandchildren, 3 great-grandchildren, 4 brothers (Joseph, Harry, Alvin, and Floyd), and 2 sisters (Mrs. Lydia Eicher and Viola Steckly). Three daughters (Veretta, Verda, and Alberta) preceded her in death in infancy. She was a member of the Hesston Mennonite Church, where funeral services were held on Jan. 6, in charge of Richard Yordy and James Hershberger; interment in Eastlawn Cemetery.

Stoltzfus, Lloyd Daniel, son of Daniel and Rosalie (Garber) Stoltzfus, was born at New Carlisle, Ind., Mar. 5, 1959; died as a result of a tractor-truck accident at Valparaiso Hospital, Valparaiso, Ind., Jan. 13, 1973; aged 13 y. 9 m. 28 d. Surviving are his parents and 6 sisters (Priscilla — Mrs. John Brown, Jean, Jane, Danile, Miriam, and Lois). He was a member of the Community Mennonite Church, where funeral services were held on Jan. 6, in charge of Elnor W. Steiner and Earl J. Leimbach; interment in Highland Cemetery.

Yoder, Edwin J., son of Daniel J. and Emma C. Yoder, was born at Topeka, Ind., Dec. 2, 1889; died of cancer at Goshen, Ind., Dec. 17, 1972; aged 83 y. 15 d. On Jan. 22, 1913, he was married to Mollie Mae Stoltzfus, who preceded him in death on Aug. 25, 1932. On Mar. 13, 1934, he was married to Mary E. Shumaker, who survives. Surviving are 3 daughters (Genevieve — Mrs. John Friesen, Gladys — Mrs. Dewayne Johns, and Olive Grace — Mrs. Edward Miller), 2 sons (Gerald J. and Galen L.), 19 grandchildren, and 20 great-grandchildren. He was ordained to the ministry on Nov. 1, 1925, and to the office of bishop Nov. 3, 1935. He was a member of the Cottage Mennonite Church, where funeral services were held on Dec. 20, in charge of Levi C. Hartzler, Robert Detweiler, and John H. Mosemann; interment in Maple Grove Cemetery, Topeka, Ind.

Yoder, Mabel, daughter of Eli and Lydia Ann Hostetler, was born at Kalona, Iowa, Oct. 19, 1890; died at Lockport, N.Y., Jan. 8, 1973; aged 82 y. 2 m. 20 d. On May 21, 1919, she was married to Joni Yoder, who survives. Also surviving are 4 daughters (Beulah — Mrs. Charles Hennrich, Marjorie — Mrs. Leon Wideman, Rose — Mrs. Forest Brown, and Mrs. Ida Steckley), one son (Fred Yoder), 11 grandchildren, and 11 great-grandchildren. She was a member of the Aarens Center Mennonite Church, where funeral services were held on Jan. 11, in charge of Howard S. Bauman and Edward Diener; interment in the Good Cemetery.

Cover photo by Robert Maust

calendar

Millwood Winter Bible School, Cap. Pa., Feb. 5-16. Annual All-Union Mennonite Disaster Service Meetings, Morton Mennonite Church, Morton, Ill., Feb. 8, 10. Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27. Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6. Assembly 73 — God's People in Mission, Harrisonburg, Va., July 7-12. Churchwide Youth Conference, Calvin College, Grand Rapids, Mich., Aug. 19-24.

War Objectors in Vietnam

Word comes from the Unified Buddhist Church of Vietnam delegation in Paris that the Saigon government has vastly increased its efforts to conscript Vietnamese men into the military forces. Recently, the draft age was lowered from 18 to 17 in order to further enlarge the number of men eligible for the draft. Also being conscripted at this time are monks and novices of the Buddhist community in Vietnam.

Those who resist conscription, due to pacifism or their inability to support Thieu's government, are ruthlessly sought by the police. Similarly, those who support and assist these conscientious objectors are subject to arrest and imprisonment.

In a recent decree of the Saigon government, Thieu authorized the drafting of monks, novices, priests, and seminarians between the ages of 18 and 43. *The New York Times* in a recent article estimated that 10,000 to 15,000 persons have been arrested by the government in the last several months. Many have been arrested on draft-related charges. Reports from the Unified Buddhist Church tell of raids by armed police, implementing Thieu's decree, surrounding various pagodas in the night, and at gunpoint taking away monks and novices within the age category indicated, with the intention of forcing them into the military. Thich Nhat Hanh, Chief of the Paris delegation of the Unified Buddhist Church urges Americans to write letters of protest to both the American and South Vietnamese presidents.

Clergyman Describes 'Civil Religion'

There is a civil religion abroad in America today, according to Paul Treat II of Amherst Unitarian Universalist Church in Buffalo, N.Y.

"One encounters civil religion — a grid of holiness and apartness as if questions are not to be asked of the presidency or the policies of a president," the cleric told William Folger, *Courier-Express* religion editor.

"The head of this religious movement in America is the President of the United States," Treat added. "He has more religious power than the pope, more secular and military power than any other person in the world."

The proper name for this civil religion, Treat said, is "Americanity." He said the symbols of Americanity are similar to those which serve the Judeo-Christian world, with these parallels:

—"The Jews celebrated their Exodus from the land of Pharaoh. We celebrate in the American Revolution our exodus from the European pharaoh who held us captive.

—"The Jews were the chosen people of old. We ordained ourselves the chosen people of our time. As our power increased, so did our sense of self-righteousness.

—"The Jew and the Christian have their sacraments of temple and table. We, too, have our liturgies of inauguration, Thanksgiving, July 4th, and Memorial Day.

—"The Torah and the Old and New Testaments of the Bible have their counterpart in our adoration of the Constitution.

—"We, too, have those who have died for us. We have our heroes such as Lincoln of another time and Kennedy of our own. From death comes rebirth."

Among the commandments of "Americanity," he suggested, are: 1. Thou shalt not see, hear, feel, or touch any evil, especially if it is observed to be in the temple called the White House. 2. Thou shalt not raise any questions, especially through the news media, that might prove of embarrassment to those in holy authority. 3. Thou shalt not seek after the truth, for it is already . . . enshrined in our nation's capital.

He urged Americans to "seek after the truth, even if we encounter the passion of civil religion in America."

Two Major Blunders

The October 1972 issues of *Christianity and Crisis* carries an article by William Stringfellow. He says, "There have been, for a decade or more now, two major tactical blunders repeatedly practiced by citizens, including many who are Christians, who have sought to resist official violence. One is the presumption that the nation's leaders are rational. Indeed, that presumption is often joined with the superstition that incumbency in high office, especially in the White House, somehow enhances the faculties of sanity and conscience. The evidence is, however, that occupancy of the presidency, or similar heights, is a *pathetically dehumanizing ordeal*, harmful to both sanity and conscience. This has become acutely so in the Johnson and Nixon presidencies, during which the idolatry of death as the nation's purpose has been so grotesquely magnified in the Indo-China War.

It is more accurate to portray the president as a *captive and victim* of the principalities and powers. (*The Pentagon Papers* are significant documentation here.) This points to the second tactical error: *imputing malice to the nation's leaders including the president*. If Mr. Nixon or General Westmoreland or John Mitchell can be said to be wicked men, that is of much less political relevance than the enthrallment of such men with the power of death and their entrapment and enslavement by the principalities in which they nominally have office. The critical question is *not whether they bear malice but whether they are captivated and possessed by the violence of babel*.

But what then? If this nation and its reputed leaders be sorely beset by demonic powers, what can a citizen do? What can a Christian do? What can a human being do? In the midst of babel, speak the truth. In the face of death, live humanly. In the middle of chaos, celebrate the Word. Confront the noise and verbiage and falsehood of death with the truth and power and efficacy of the Word of God. Know the Word, teach the Word, preach the Word, nurture the Word, defend the Word, incarnate the Word, do the Word, live the Word. And more than that, in the Word of God expose death and all death's works and wiles, rebuke liars, cast out demons, exorcise, cleanse the possessed, raise those who are dead in mind and conscience.

Report on Bombing in the North

Four Americans, including an associate divinity dean at Yale University, who were in Hanoi during part of the massive U.S. bombing in December described the destruction in the North Vietnamese capital as "overwhelming."

The four went to deliver Christmas mail to U.S. servicemen held captive by North Vietnam. They said they were detained an additional week by the bombing.

"The most horrible scene I've ever seen in my life was when we visited the residential area of Khan Thien and as far as I could see, everything was destroyed," said the Rev. Michael Allen, an associate dean at Yale Divinity School and head of the Berkeley Divinity School, an Episcopal institution affiliated with Yale.

He said: "Smoke was coming up from the rubble, and then I saw an old woman digging with her hands, and she was chanting out loud, 'My son, my son, where are you?'"

90200 51C
WENN HIST LIBRARY
GOSHEN COLLEGE
GOSHEN IN 46526

Eroding of Conscience

Most of us grew up with the teaching instilled that when our sense of sin becomes less, when we are more and more inclined to accept the impure, dishonest, and vulgar something serious is taking place. I believe this teaching was and is true. The closer we live to Christ and the more we understand the real meaning of the cross the more sensitive we become to sin and the more serious it becomes.

Years ago the emperor had the great Christian Chrysostom on trial. He asked his advisers what could be done to make him suffer. Should he be imprisoned? Should he be tortured? Should he be killed? "No," said the emperor's advisers, "Make him commit some sin. There is nothing that hurts Chrysostom as much as sin."

We need that sense of sin afresh today. We can so easily become accustomed to sin. We explain it and excuse it and even engage in known wrong with little tinge of conscience, not because it is less sin but because there is an eroding of conscience.

Eroding of conscience begins when truth concerning sin (specific sin) is no longer proclaimed with clarity and love. There is a tremendous plea today for acceptance of such sins as premarital sex, homosexuality, accumulation of wealth, filthy and evil speech, larger houses, and all other kinds of luxury. On such sins the Scripture could hardly be clearer.

Part of the problem is that many sins are rationalized away or explained away as psychological difficulties. And, of course, if everything we do can be explained by or blamed on forces with which we have no power over, we are left to go free. If my sin can be blamed on my parents' actions before I reached the age of three then I'm relieved of responsibility. Or am I?

There is not a person who could not look to his past and place blame for his failures elsewhere. A person is on the way to becoming a responsible adult when he no longer blames others for his actions, when he realizes he has the privilege and responsibility of choice. A sign of maturity is that we rise above casting blame outside ourselves and assume the guilt of our sins for ourselves. A sign that the gospel is real is that it is the good news of forgiveness for the past and the power of God unto salvation out of sin in the present.

Conscience is sharpened as the Scripture is allowed (and the frank way it does) to speak to these kinds of sins and

others. Part of the reason for the easy acceptance of many sins such as the above, which are taking many by storm, is that persons are ignorant of what God has to say about such sins. And the church is charged with bringing the light of God's Word to people so that sin is seen and forgiveness is found. Then also victory is possible through the power of God and changed persons who recognize the exceeding sinfulness of sin.

To say this does not in any sense mean that we lack love for the sinner. Did Jesus or Paul lack love because they were clear in pointing out sin and its end result? To plead for a sharper conscience regarding sins of the spirit and body is to do what the Scripture does continually. As the conscience is sharpened by the Scripture, the Holy Spirit convicts and converts. Then also the Christian turns from sin and is conformed to the image of Christ as God's children.

Notice how specific the Scripture is in Ephesians 5:3-8. "Since you are God's people, it is not right that any questions of immorality, or indecency, or greed should even be mentioned among you. Nor is it fitting for you to use obscene, foolish, or dirty words. Rather you should give thanks to God. You may be sure of this: no man who is immoral, indecent, or greedy (for greediness is a form of idol worship) will ever receive a share in the kingdom of Christ and of God.

"Do not let anyone deceive you with foolish words; it is because of these very things that God's wrath will come upon those who do not obey Him. So have nothing at all to do with such people. You yourselves used to be in the darkness, but since you have become the Lord's people you are in the light. So you must live like people who belong to the light."

Notice also how specific the Scripture is in speaking about those who serve the creation more than the Creator. "For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. (Rom. 1:26, 27, RSV). — D.

*From *Good News for Modern Man* (TEV). Copyright © by American Bible Society, 1966, 1971. Used by permission.

GOSPEL HERALD

February 6, 1973



Communion

by David N. Thomas

"We believe in observing the communion of the Lord's supper as an ordinance instituted by Jesus Christ to symbolize the New Covenant. We recognize the bread and the cup as symbols commemorating Christ's broken body and shed blood, of our spiritual life in Him, and of the spiritual unity and fellowship of the body of Christ." (Mennonite Confession of Faith, 1963.)

In the above Confession of Faith our attention is called to the threefold symbolism that should be recognized and experienced by every member in every communion service.

The broken bread and cup symbolize:

1. Christ's broken body and shed blood.
2. Our spiritual life in Him.
3. The spiritual unity and fellowship of the body of Christ.

Communion: A Symbol Commemorating Christ's Broken

Body and Shed Blood

The communion service blesses us when it makes us remember Him. The importance and significance of the events that brought us our salvation make it imperative that they should be held in perpetual remembrance by meaningful symbols.

The evening before his death Jesus "took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you" (Luke 22:

contents

Communion	105
David N. Thomas	
How Come You Don't Trust Me Anymore?	107
Simon Schrock	
How Many Mennonite Aged?	112
Tilman R. Smith	
Needed: A Capacity for Outrage	115
Katie Funk Wiebe	

19, 20). Paul declares, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

The rivers of blood in the Old Testament, the observance of the Passover, the prophecy of Isaiah seven centuries before the cross, all reached forward to the greatest event in history. On this side of Calvary we reach for the bread and the cup, looking back with deep thanksgiving for all that Calvary means and at the same time looking forward in hope to His coming again.

Communion: A Symbol of our Spiritual Life in Christ

A backward look, however sweet and precious, is not enough. We move beyond the cross to the empty tomb and know that the Christ who died is the Christ who lives. Christianity is much more than an historical Christ of the past. It is the reality of the living Christ of the present. Every communion service should enrich our present fellowship with our risen, living Lord. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Paul speaks to this relationship in 1 Corinthians 10:16: "Is not the cup which we consecrate a sign of our sharing in the blood of Christ? Is not the loaf which we break a sign of our sharing in the body of Christ?" (Williams). Communion, therefore, expresses the union of Christ and the believer. Participation in the sacred emblems becomes a symbol of our spiritual life in Him. In the communion service we share in the testimony of Paul in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Every communion service should also be a time of commemorating the covenant which we have entered into with God. In a meaningful Old Testament worship experience, recorded in Exodus 24:3-8 and in Hebrews 9:18-20, Moses "took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats . . . and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." The Hebrews entered into covenant with God when the blood was sprinkled on them; they bound themselves to obedience, and God bound Himself to bestow the promised blessing.

We do not stand with bowed head at the foot of Sinai responding to a law written on tablets of stone. We do not leave the communion service with blood stains on our garments. As we receive the communion cup our thoughts are turned to the perfect sacrifice and with bowed heads we respond in a renewed commitment to willing obedience to all the new covenant enjoins upon us.

If the blood of animals sprinkled on both the book and the people brought Israel into covenant with God, can we

comprehend the depth of covenant relationship involved as we take the cup of which Jesus said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20).

Communion: A Symbol of the Spiritual Unity and Fellowship of the Body of Christ

The Lord's Supper is not only a communion with Christ, but a communion of Christians with one another. Christians commune with one another because they commune with Christ. In being thus united with Christ believers become one body, and communion becomes a bond of union of believers.

This holy ordinance which was established as a means of uniting believers about the Lord's table has too often become a divisive factor in the history and life of the church. How tragic it is when that which was intended to symbolize spiritual unity and Christian fellowship is marred by disunity and broken fellowship!

On this aspect of communion Menno Simons wrote, "We have to observe that by the Lord's Supper Christian unity, love, and peace are signified and enjoined, after which all true Christians should seek and strive. For we being many, says Paul, are one bread and one body; for we are all partakers of that one bread."

"Just as natural bread is made of many grains, pulverized by the mill, kneaded with water, and baked by the heat of the fire, so is the church of Christ made up of true believers, broken in their hearts with the mill of the divine Word, baptized with the water of the Holy Ghost, and with the fire of pure, unfeigned love made into one body. Just as there is harmony and peace in the body and all its members, and just as each member naturally performs its function to promote the benefit of the whole body, so it also becomes the true and the living members of the body of Christ to be one: one heart, one mind, and one soul."

Andrew Murray contends that at the Lord's table we stand in the closest relationship to the whole body, with all its members. How true his words: "Many a blessing has been missed and lost at the Supper because the unity of the body was never considered."

GOSPEL HERALD

Volume 66 Number 6

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

History shows us that outward symbols often have a tendency to replace that to which they point. Revival in Israel's history was accompanied by a renewed meaningful observance of the Passover. Revival for the church today

may mean a renewal of the fellowship and unity Christ intended us to experience in every communion service. "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:17).



How Come You Don't Trust Me Anymore?

by Simon Schrock

He used to be a man you could trust. His words were surer than life itself. You could bank on what he said. He was so honest, swearing wasn't needed. But now trust is being withheld from him. His words are not so sure anymore. People are not banking on his words. Is that you? Have you been noticing your listeners gasping for breath in disbelief at your words? Your once trusted, better than gold words, are now like feathers in the breeze, and no one attempts to catch them. Why?

Followers of Jesus are to be honest and trustworthy. Their words should never need an oath. Your friends shouldn't have to ask if you are telling the truth this time. Your words should be facts that can be believed and trusted. Shame on me, and not you, if you have to question my statements. I know Christians who are wonderful, gifted, and sincere people. But you can't bank on their tall tales. They stretch the truth so far and so often it is difficult to believe much of what they say. So people withhold trust. They have proven to be unworthy of trust.

Why did the ministry of a well-talented and appreciated minister come to the point where people refuse to go hear him? He betrayed his trust. He misled his listeners. He "prophesied." His dates of calamity have come and long gone, but it didn't happen. Why should I trust him? Why should anyone trust him? Who can believe the preachers that "revealed" that part of California was going to slide into the ocean by a certain date, when nothing of the sort happened? Who can trust the Christians who named the Antichrist, but their Antichrist died?

Why must your listener ask a dozen questions about your statements? Maybe because you got carried away and called yourself the final word. Your words didn't hold out to be true. Your listener knows it. Now trust is withheld from you.

I attended a special revival service. There was a prophet of God to be there who was to do wonders by his faith. He pronounced a lady healed of cancer never to be bothered with it again. There were groans of "praise the Lord." And who wouldn't, to think that Mrs. M. would never be bothered with cancer again. What happened? Some folks may have been fooled long enough till the preacher got out of town with full honors. But she wasn't

healed. She died soon after. This is not a healing argument. It is a plea to Christians to give facts. If she wasn't healed, why does a man of God say she was? Can you imagine what that has done to my trust in that "prophet"? Such incidents have not helped men to trust God. Why should they, if God's servant betrayed them?

A Christian publicly boasted that he expects to have a healthy body till he is ninety. It was to be guaranteed in the word. How can that be when the Bible clearly states, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). Don't make statements that aren't true. Don't give words to backfire on you. "For my mouth shall speak truth" (Prov. 8:7). How do I swallow the words of a friend who says she has been healed, but the next week she is sick again? Blowing your whistle about your faith usually causes others to get out of your way taking their trust with them.

Why do your words fail to persuade your friends that you are a happy man of God? The fact you have to use words to get him to believe you is a sign for doubt. You've stretched your happiness point too far. He knows better about you. So why should he trust you for another word you say?

Why do men not take us serious when we proclaim, "Christ is the answer"? Many have received Christ into their lives, only to discover their problems increased. Friends turned against them. Bills didn't get paid. The wife is still sick. The unsaved relative didn't bow to their testimony. Then we wonder why he distrusts our next breath of words. Sure, Christ is the answer. But we must be realistic if we expect people to trust our testimony.

Several years ago a group got the urge that Jesus was coming right about then. A dream verified their belief. They stopped along the highway to talk about it, looking heavenward as a reminder. That has been many moons ago. They are over the feeling and back to living. Sure Jesus is coming. Could be today. But Christians must not break down trust by going overboard on a gospel fact. Now who can trust their words? They have given cause for withholding trust from them, but it is trust in God others are really robbed of.

Do people stop giving because they have been given a guarantee that God gives back in a physical way? A

minister preached how to get a new car—give—God gives back. Some poor guy discovers that giving the preacher a new car didn't make his run better. Those words don't hold true. Many Christians have given all they had, including their life, and death was their reward instead of a Cadillac. Who should trust his words?

Why do you have to tell your friend the third time you'll meet him at 7:30? Why does a question flash to my mind when my Christian friend gives me a check? Especially with the unpleasant experience of being warned by the bank against accepting it. How is your credit? Can you be trusted? If not, experience must have proven otherwise.

How do we establish trust? Take your little son, toss him in the air once, twice, and three times. Each time a catch. But the fourth time let him hit the ground. You'll quickly see what has happened to your established trust. It is a crude illustration, but to be trustworthy demands full loyalty and honesty. The Christian's words should be solid facts in honor of the Christ he serves. Instead some are like rubber bands that stretch, snap back, and hurt. It's

not easy to find an honest trustworthy person in our modern world. Unfortunately, Christians are not as honest and trustworthy as they should be.

Men learn to trust Christ through followers of Jesus. It is important that we are trustworthy. The type of trust they can give you, just may be the type of trust they give God. We may have betrayed men's trust in Christ. We must help them to learn to trust.

God doesn't demand honesty to protect our reputation. It is His reputation that is at stake by our being dishonest. The most serious loss of trust is not because people have stopped trusting us. Since we have stretched prophecies, healings, Christ's return, and honesty, men have lost faith. Not only in you, but in the returning Christ. They see your God as a person something like you. Christians have betrayed their trust, thus causing others to refuse to trust God. The follower of Jesus should be a person you can trust. His life, his words, his actions must give the facts. To be trusted we must be trustworthy. To be trustworthy we must give the facts and be the facts.

Why aren't people trusting you? It's hardly their fault.



"Pursue What Makes for Peace"

by Walton Hackman

It is commonly assumed by most American people that the United States is a "Christian nation." This is often interpreted not only to mean that those holding office embrace Christian faith, but that the objectives and strategies of the nation are the same as those of the church. It is clear that the men in the Constitutional Congress who drafted the Constitution and Bill of Rights were men of rare vision.

It is also true that their ideas in no way represented a consensus of the people in the colonies. The fact that organized religion was a potent force in the American experience cannot be overlooked. However, what many fail to realize is that the "old-time religion" had little influence in the development of the nation. It was not until the 1950s that organized religion became a powerful force and also closely aligned with the state.

The first United States census taken indicates that less than 5 percent of the people were members of religious bodies. The census records also show that the great religious thrust did not come until more than a century and a half later. In fact in 1812, only 20 percent of the population was affiliated with a religious group. By 1900, this had risen to 35 percent and by 1940 to about 50 percent.

It was the post-World War II anticommunist United States that was beginning to develop new religious roots. President Eisenhower, noted for being one of the most religious presidents—although ironically not a member of a church

until he came to the White House—attracted many in the nation to his religiosity.

This new religious thrust in the White House produced what William Miller called an era of "Potomac Piety." The anticommunism mania of this decade also produced a phenomenon which led to the idea of a battle between the forces of righteousness against the forces of evil—free enterprise against communism. The combination of these forces helped to accelerate the development of a strong civil religion.

The national piety of the '50s was replaced in the '60s according to Martin Marty by ethics; self-justification was replaced by prophecy and criticism and concord by conflict.

Now the vice-president of the '50s is back presiding as priest of the national religion. Along with him have come some of the religious supporters who rose to popularity in the Eisenhower years. In fact, some critics of the growing civil religion charge that the executive branch of the federal government had established an unofficial office of religious affairs on the Cabinet.

The phenomenon of a powerful organized religion did not develop until the twentieth century. The close of the nineteenth century brought with it the concept of a manifest destiny which led to a kind of messianic complex. This complex in the decade which followed gave the Americans a sense of "divine election." The notion of a divine

election has led to a close alliance of the church with the causes of the nation, hence the development of a civil religion.

There are numerous examples of the development of civil religion in the post-World War II era. The increased religious presence in patriotic celebration such as an evangelist leading the Honor America Parade is systematic. The revision of the pledge of allegiance to the flag to include "one nation under God" occurred as recently as 1956. It was in 1954 that the prayer room for Congress was established and the next year, 1955, there was congressional action requiring the inscription of "in God we trust" on the money minted or printed by the U.S. Treasury.

However, the growing civil religion in the U.S. does not only follow the lines of partisan politics. It was Lyndon Johnson who proposed the building of a monument to God. He reasoned that we have monuments to Jefferson, Lincoln, and other great men, certainly it would be appropriate in this religious nation to have a monument honoring God! To those who recall the Apostle Paul's visit to Mars Hill, the proposal of Lyndon Johnson has a familiar ring. Fortunately, Congress did not approve the president's request.

No doubt one of the greatest threats to the *corpus Christi* (the body of Christ) in the United States is that of national or civil religion which supports uncritically and blesses the actions and politics of the national leaders. In this new situation, even the role of the religious prophet has changed drastically. They are no longer stoned, they are now invited to dinner, to preach in the East Room, or to prayer breakfast.

Prophets in the Jewish and Christian traditions almost always spoke "truth to power" which resulted in their imprisonment or death. In contrast to the treatment of the prophets in the Bible, one of the most popular sermonizers in the nation's most prestigious house church (White House Church) tells how cheered he was when "folksy troops and generals saluted him." Another popular Protestant evangelist worried lest "the boys in the military may soon ask if it is worth dying" for soulless America.

Evidence of a growing civil religion is also noted in the vocabulary used in presidential speeches. Constant use of such terms as faith, trust, hope, belief, spirit are made in reference to the nation, not to a transcendent God.

One of the greatest dangers of the growing civil or national religion is its threat to any legitimate dissent on the part of the religious community. Criticism in the context of civil religion becomes tantamount to treason. The check and balance system which criticism provides is eliminated. This results in a blind support for national policies and hence a kind of *corpus Christianum* (church and state inseparable). It was this *corpus Christianum* which allowed other Christian nations earlier in history to persecute and kill Jews. Perhaps the new *corpus Christianum* is now allowing American Christians to persecute and kill Vietnamese?

This article intends to speak only to the situation in the

United States. Undoubtedly there are similar phenomenon taking place in Canada. ☞

"The Great and Terrible Wilderness"

At sunset on a summer evening (August 1972), eight of us met for worship on the beach at Dahab in south Sinai. We were part of a group from Hebrew University who were on a twelve-day field trip to the Sinai peninsula.

As we sat in a circle, darkness was falling over the desert and over the Gulf of Elath to the east. But to the west, beyond the jagged skyline of the Sinai mountains, the sky was still bright. We read from the Bible and prayed.

A teacher from England read Psalm 121. "I will lift up mine eyes unto the hills, from whence cometh my help. . . . The Lord is thy keeper: the Lord is thy shade upon thy right hand." And an American student read from Deuteronomy 8. ". . . the Lord your God, who brought you out of the land of Egypt, out of the house of bondage, who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna which your fathers did not know, that he might humble you and test you, to do you good in the end."

How marvelous those two passages seemed to us in the Sinai twilight. We were looking "unto the hills," and they were mighty and solid. We had endured the Sinai heat of August, and again and again had found partial relief in the shade of great cliffs. I thought of the hymn "Beneath the Cross of Jesus."

"Beneath the cross of Jesus,
I fain would take my stand,
The shadow of a mighty rock
Within a weary land."

We had seen with our own eyes the vast, rugged, forbidding desert of Sinai. We could understand why Deuteronomy tells of "the great and terrible wilderness" and of its "thirsty ground where there was no water." We also had a new insight into the preceding paragraph with its promise of Palestine: "For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills. . . ." We thought too of Jesus and the "living water" of John 4 and John 7. We read and we shared. God was good, His Word was real.

— Stanley C. Shenk



Richard A. Showalter

The Christian Ministry

by Richard A. Showalter

Mennonite congregations have experienced exceptionally rapid social transition in the past few decades. Not only have we been forced to cope with the "future shock" characteristic of Western society, but we have also simultaneously undergone the transition from German cultural patterns to American middle-class life. I, for example, am fond of both fried mush (Amish Mennonite) and beef fondue (American middle class), though they would hardly appear on the same menu.

Such rapid transition deserves close attention, and our theological and biblical "menus" will naturally deserve even more careful scrutiny than those of the restaurant. How is our biblical and historical heritage faring?

One of the most influential social changes, a change which has marked theological implications, is the changing role of the minister in our congregations. Traditionally, our ministry has been plural, each congregation having two or more ministers. These ministers have not been professionals; no academic degree or specialized training has been required. In addition, they have been chosen, either by lot or by consensus, directly from the congregation which is in need of leadership.

From the perspective of much of American Protestantism and some contemporary Mennonite thought, several changes need to be made in order to adapt to changing times. First, for efficiency in ministerial support, it is thought that the average congregation will need only one minister who can (hopefully) be supported full time. Second, this person should obviously be a professional, for example, he will need seminary training to prepare him for the task of preaching sermons, pastoring the people, and administering the affairs of the congregation. (Everyone knows this is a full-time job, so the argument runs.) And third, since special skills are required, we should naturally turn to those institutions which can create such skills, rather than expecting some farmer, businessman, or teacher within the congregation to assume leadership. (You've heard snide references to Mennonite "farmer-preachers.")

I believe these new patterns of leadership are creating more problems than they are solving. Permit me to sketch, without adequate defense, an approach which (I think) is inherent in our tradition, is true to the New Testament,

and is a better answer to the special needs of the twentieth-century church.

First, there is a theological reason for the tradition of "farmer-preachers." It has to do with the nature of the church and the nature of brotherhood. Our mistake comes with the assumption that "farmer-preacher" equals "uneducated-preacher." It does not! Rather, "farmer-preacher" is equivalent to "lay preacher." Our tradition is not essentially anti-intellectual, as some have thought; rather, it is pro-brotherhood. And in a congregation composed largely of farmers, nothing makes more sense than that the ministers of that congregation should also be farmers, just as a congregation composed largely of middle-class teachers, businessmen, etc., should have similarly-trained leaders.

Thus, a nonprofessional ministry does not mean an uneducated ministry. We need more sociologist-preachers, businessman-preachers, and carpenter-preachers, just as we once had farmer-preachers. We also need ministers with seminary training, and perhaps, eventually, the majority of our ministers will want a certain amount of training in a seminary or Bible institute setting, but we should never equate this training with the kind of professional training a lawyer receives to be accredited as a lawyer. The church is not primarily an organization to be run, it is an organism which needs to live.

Second, this nonprofessional ministry should continue to be a plural ministry; among other things, this helps solve the problem of ministerial support. If several members of the congregation emerge as leaders, no one person will, in most cases, need to be supported full time, and each congregational leader can pursue his profession, at least to a limited degree, whether it be farming, carpentering, teaching, or a business involvement. (Of course, there are better reasons than these for the plural ministry, for example, the distribution of gifts in the brotherhood and the curbing of the temptation to identify the church with its leadership.)

Third, there is immense brotherhood value in the practice of choosing leadership from within the congregation itself. Every congregation should be producing a surplus of leadership persons, making possible the development of missionary congregations, rather than looking to the educational and mission institutions within the church for such persons. This is the "natural" leadership pattern.

If these observations are near the truth, our ministerial tradition may be much more creative than is our current preoccupation with typical Protestant ministerial roles. What do you think?



Try the Every Home Plan for **GOSPEL HERALD**

*It costs less.
It fits every congregation.
It is simple.*

What is the Every Home Plan? — It is a carefully worked out method of getting *Gospel Herald* into every home in your congregation at a reduced rate. An almost 100 percent renewal on the part of congregations which adopt the plan says it is most satisfactory.

Who is included? — Every local household in which there are one or more active adult members.
— Churches are also encouraged to enroll nonresident members, participating non-members, other persons in the community interested in the program of the church, community libraries, hospitals, medical offices, etc.

How does it work? — The congregation sends the *Gospel Herald* office a list of names and addresses of every family in the congregation. A special form for this is provided.
— These names are checked to see who is already receiving *Gospel Herald* and when subscriptions expire.
— EHP subscriptions are entered for all names sent in with proper credit given for the unexpired time on any subscription.
— *Gospel Herald* is sent through the mail directly to each enrolled home each week.
— *Gospel Herald* is paid for from the church budget or by special offerings.

What are the advantages? — An informed and involved membership. A study in another denomination showed that everything went up when congregations adopted the EHP: membership gain, higher participation, and greater giving was experienced in congregations on the EHP.
— Members develop an awareness of the work of the church, Mennonite and beyond.
— A savings of \$1.45 per subscription.

Also available—80 percent plan — For congregations unable to secure 100 percent of families on the Every Home Plan, another plan, called the “80 percent plan,” is offered. It means that the congregation has at least 80 percent of its families on the plan.
— A special savings of 90 cents per subscription is offered to those on the 80 percent plan.

As a trial offer — Free *Gospel Herald*s, to be distributed to each family of the congregation for four weeks, if requested by the pastor. Simply tell us the number desired.

Start Now! — Write *Gospel Herald*, Scottdale, Pa. 15683, immediately for Every Home Plan or the 80 percent plan information which will include clear, simple instructions on how to enroll and the special EHP price.

How Many Mennonite Aged?

by Tilman R. Smith

On November 6, 1972, an NBC television news broadcast stated that the United States government computers had determined that on November 7, 1972, the total population in the United States would reach 210 million persons. The percentage of those reaching their 65th birthday increases each year as longevity is slightly extended, and both the death rate and the birthrate continue to drop. Today 21 million persons in the United States are 65 and over. Of these, 42% (8,820,000) are males and 58% (12,180,000) are females. Approximately 4,000 persons reach the age of 65 each day and 3,000 of those over 65 die. This leaves a net increase of the aged of 1,000 persons a day or 365,000 a year. This third world population, sometimes facetiously called "senior power," is the most rapidly growing minority in the United States. Therefore, one of the real planning issues for the future is not only the number of aged, but particularly the preponderance of females over 65. Today the average man can expect to reach 67.1 years and the average woman 74.6 years.¹

Old Age Is Not the Real Problem

Old age in itself is not a problem; it is a stage in life, a natural and expected period to which most people actually aspire. Old age is no more a problem than youth or middle age. All age-groups have needs and the basic needs of the aged are not too much different from the needs of youth and middle age but they intensify. The problem is society, of which the church is a significant facet. The problem comes into focus when we realize that we have paid little attention to meeting the needs and using the resources of the aged, that they have been relegated to a passive role in society and that they want to have a greater part in the planning of their destiny.

Older People Not Retired from Life

Older people have not retired from life and have no immediate plans to do so. They want to enjoy first-class

citizenship. If a seasonal analogy were used it might be the autumn of life, but reaching age 65 and connotations concerning the "grim reaper" are hardly synonymous. Generally, the aged are not backward or reactionary. Their seeming passivity may be due to the diminution of prestige and influence coupled with the losses of material productivity and physical energy, qualities to which America gives such high priority. The aged may be somewhat inarticulate but they should not be counted out. The following "Words of Wisdom" are appropriate:

Resiliency is an important factor in living.

The winds of life may bend us, but if we have resilience of spirit, they cannot break us.

To courageously straighten again after our heads have been bowed to defeat, disappointment and suffering is the supreme test of character.

To know how to grow old is the master work of wisdom, and one of the most difficult chapters in the great art of living.²

This Scripture is also a proper analysis:

We are often troubled but not crushed; sometimes in doubt but never in despair. There are many enemies but we are never without a friend; and although badly hurt at times we are not destroyed.³

Mennonite Statistics

How do the Mennonites fit into national aging categories? I have not been able to find complete studies which indicate the total population of Mennonite households. I have not found Mennonite statistics which indicate how many persons are 65 and over. Leland Harder, professor of Practical Theology at Mennonite Biblical Seminary, has gathered this information for the General Conference Mennonite Church. In a monumental work entitled *Fact Book of Congregational Membership*, he gathered and used

Tilman R. Smith, Goshen, Ind., former president, Hesston College, heads studies and programs for the aging under the Mennonite Board of Missions

information in an extremely good way. I would commend other conferences to study his techniques and results. I have checked some of my extrapolations against his data and find the predictions reasonably reliable. The *Mennonite Yearbook* gives church membership statistics. "Mennonite Family Census of 1963," edited by Melvin Gingerich, gives certain statistics which may be extrapolated to give sound projections. To quote: "It was learned for instance, that the average Mennonite household has 2.64 church members in the Mennonite Church."⁴ Also the average number of persons per house was given as 3.84 (two parents and 1.84 children).⁵ Accordingly, the total Mennonite population may be estimated by using the ratio of the average number of persons per household and the average number of church members per household. Thus, the number of persons is 1.44 times the number of church members (3.84 divided by 2.64).

Population 141,840 in Canada and United States

The Mennonite Church (Old) membership in Canada and United States is listed in the 1972 *Mennonite Yearbook* as approximately 98,500. Multiplying 98,500 by the 1.44 ratio gives a total population of 141,840 in the Mennonite Church in Canada and the United States.

14,185 Aged Persons in Our Church

Ten percent of the total population in the United States is 65 years of age and older. May this figure be applied with reasonable accuracy to the Mennonites? Many assume that the Mennonite birthrate is higher than the national average and then think that none of the national averages would apply. In general, this does not seem to be the case although for some groups it is. "Mennonite Family Census of 1963" states: "From the above table it is evident that the Mennonite birthrate increased steadily until it reached a high point in 1952 but since that date has been declining. A study by Paul Bender indicates that the Mennonite birthrate was consistently above the national birthrate until 1954 when it fell below the national rate."⁶ If the earlier birthrate was higher than the national average until 1954 but lower since, then it might be reasonable to assume that the national average of 10% for those 65 and over in the Mennonite Church would be a reliable proportion for determining our aged population. Our Mennonite (Old) population of 141,840 would indicate that our church has 14,185 persons in the aged category.

Amish and Other Groups Have Higher Birthrates

In dealing with Mennonite groups which are more rural in their orientation and having much higher birthrates than the average, such as the Amish and the Hutterian Brethren, we will have to use a different proportion. John A. Hostetler in the book *Amish Society*, states: "In comparing Amish and non-Amish (rural farm) populations it will be observed that the Amish have only half the proportion of people over age 65 but for persons under 20 the

Amish proportion is double the rural farm populations. The age distribution of a society has important bearings on economic and social problems. The large number of Amish children are an asset to the Amish farm economy which needs more hand labor than the farm that is operated by tractors and other machines. As long as the Amish population over 65 remains relatively small, the Amish financial and social problems at retirement are less acute than in the general population."

It may be a truism but obvious that if there is a higher percentage of young people below the age of 20, probably there is a smaller percentage of older persons. However, the assumption should not be made that the longevity of the Amish is less but rather that the aged are simply fewer proportionately.

Hostetler states that the Amish have half the proportion of the aged of the population of rural Pennsylvania which is 9.4% for those 65 and over.⁷ Using Hostetler's suggestion we could then assume that the Amish have 4.7% of their total population 65 and over. To get a reasonable proportion for the Amish and other groups of rural extraction, starting with the figures used for the Mennonite conference, I have doubled the number of children per household ($2 \times 1.84 = 3.68$) which, adding parents, would give us a factor of 5.68 estimated persons per household instead of 3.84 used for some other Mennonite groups. We assume that the number of church members per household (2.64) would be somewhat the same as in the Mennonite Church, even if there are more children in the household, since the Amish do not become members of the church until a later age than do the Mennonites.

The ratio for these groups would be determined by dividing the persons per household (5.68 including the parents and 3.68 children) by 2.64 church members per household. There are accordingly an estimated 2.1 more persons than church members in the rural groups with high birthrates. For the Amish this would indicate a population of 49,000, without the Beachy Amish. This rate of growth would be in line with growth of the Amish during the decade of 1950. Hostetler estimated the Amish population at 43,825 in 1961, including the Beachy Amish. It would seem then that the formula used would be reasonably accurate in predicting the number of aged in the Amish and other rural groups which have high birthrates.

Table of Determining Number 65 and Over in Mennonite Group

In the table which follows I am arbitrarily dividing Mennonite and related groups into two categories:

- I. Those whose birthrate would be similar to the national birthrate.
- II. Other groups whose birthrate would be similar to the Amish birthrate.

Using the two formulas suggested above, I do not imply that the statistics in this chart are completely accurate. They are projections and subject to limitations of data or other factors which I may not have taken into account.

Some church groups may have such statistics of which I am unaware. I have made this chart only with the idea that all Mennonite groups might see approximately how many aged persons they may have in their conferences. Local congregations would not fit into the total category in many cases. For instance, some Mennonite congregations have 20 percent 65 and over and others 5% or less.

Statistics for Canada and United States Only

In this study I am taking into account only the Mennonites in Canada and the United States. While the Canadian population tends to be slightly younger than that of the United States, I am assuming that the statistical factors regarding Canadian Mennonites would not be significantly different excepting for situations already taken into account. While the aged everywhere should be of concern to us it would be difficult to go beyond Canada and the United States to get accurate information and suggest programs accordingly. However, we must assume that the aged everywhere have special needs and resources of which local churches should become aware.

STATISTICS FOR MENNONITE AND RELATED GROUPS

Memberships, populations, and number of aged 65 and over (Canada and United States only)

Formula I*	Estimated	Estimated	
Church Body			
***Members	Population	65 & Over	
Brethren in Christ	11,000	15,840	1,585
Church of Christ in Christ, Mennonite	8,650	12,455	1,245
Eastern Pennsylvania Mennonite Church	1,500	2,160	215
Evangelical Mennonite Church	3,000	4,320	430
Evangelical Mennonite Conference	4,000	5,760	575
Evangelical Mennonite Brethren	3,400	4,900	490
Evangelical Mennonite Mission Conf.	1,850	2,665	265
General Conference Mennonite	57,000	82,100	8,210
Mennonite Church (Old)	98,500	141,840	14,185
Mennonite Brethren	32,200	46,370	4,635
Northern Light Gospel Mission	225	325	35
Totals	221,325	318,710	31,870

Formula II**			
Beachy Amish Mennonite	4,000	8,400	395
Chortitz Mennonite (Canada)	1,800	3,780	180
Hutterian Brethren	19,500	40,950	1,925
Old Colony Mennonite (Canada)	3,200	6,720	315
Old Order Amish	23,000	48,300	2,270
Old Order and Wisler Mennonite	8,000	16,800	790
Reformed Mennonites	750	1,575	75
Reinland Mennonite (Canada)	800	1,680	80
Sommerfelder Mennonite (Canada)	4,000	8,400	395
Totals	65,050	136,605	6,420
Grand total			
— Formula I and Formula II	286,375	455,315	38,290

*Formula I — Divide persons per household (3.84) by church members per household (2.64) which gives a quotient of 1.44. Multiply church members by 1.44 to get population and take 10% which gives the total of those 65 and over.

**Formula II — Divide persons in household (5.68) by church members per household (2.64) which gives a quotient of 2.1. Multiply church members by 2.1 to get population and take 4.7% which gives the total of those 65 and over.

***Members — 1972 Mennonite Yearbook and Brethren in Christ 1972 Reports

Over 38,000 Aged in Mennonite and Related Churches

From the above statistics you can readily see that we have over 38,000 persons in "the Mennonite household of faith" who are 65 and over. Is the church aware of this

responsibility? Do we really understand the scope of the needs and the potential resources this group would have for the church and the community? Have we done any serious planning to help people get ready for retirement, which in many cases is a third of their adult years?

What About Heritage Day?

Nearly every week and many days in the United States, and likely in Canada also, are given some special designation: "Be Kind to Animals Week," "National Dairy Week," "National World Trade Week," are examples. There are national days such as "Groundhog Day," "Patriots' Day," "Arbor Day." The church has Children's Day, Youth Day, Mother's Day, Father's Day, and so on. Has there ever been a week or even a day set aside to look at the needs and resources of the aged and for focusing upon plans for retirement? Some individual congregations may have done this, but certainly nothing on a broad scale has been attempted for the total population of the Mennonite aged, only 5% of whom live in homes provided by the church. Thirty-eight thousand persons are quite an important segment in our brotherhood. Could we have a special day wherein we focus upon this group? Of course, we would get little support if we called it "Old Folks' Day." What about "Heritage Day" for a start?



FOOTNOTES

1 "General Population Characteristics," United States Department of Commerce, Bureau of Census, October 1971.

2 "More Life for Your Years," A Fact Sheet for Older Persons, American Medical Association, November 1972.

3 *Good News for Modern Man*, 2 Corinthians 4:8.

4 "Mennonite Family Census of 1963," Melvin Gingerich, editor, mimeographed report, Introduction, page 4.

5 *Ibid.*, p. 18.

6 *Ibid.*, p. 25.

7 *Amish Society*, John A. Hostetler, The Johns Hopkins Press, 1963, Baltimore, p. 82.

8 "General Population Characteristics — Pennsylvania," U.S. Bureau of Census, October 1971.

Surrender

by Elaine Rosenberger

Here, Dear God,
I lift my white flag of surrender.
No more fighting,
No more running,
Slay me!

What's that, Lord?
You don't want surrender?
You're not looking for slaves?
You say companionship is what You want?
Well that's what I want, too, Lord,
That's what I've been fighting for.

Oh, just a moment,
Let me dust off my knees
And clean up my hands with something
(This white flag will do),
Then I'm ready for that walk
You talked about.

Needed: A Capacity for Outrage

by Katie Funk Wiebe

For years I have listened to discussions of the incident in Acts 15:39 in which Paul and Barnabas have a “sharp contention” whether John Mark shall accompany them. Their opinions clash so harshly they part company.

Some contemporary friends of Paul attempt to explain the disagreement away as a mild argument which author Luke overstated. To others, it becomes a vague embarrassment, for surely a man of Paul’s stature wouldn’t stoop to controversy or to letting his feelings show; far better if these verses were struck from the Holy Writ.

Why are some Bible readers reluctant to accept that Paul was a human being with feelings, sometimes negative ones? Probably because they have been taught that the Christian is slow to anger, never gets upset by circumstances, and never causes trouble through disagreement. Praise is heaped upon those who are even tempered, passive, and calm, or who at least never show they are upset or disturbed.

As a result of this emphasis, some Christians believe that confrontation of any kind is bad, and that to let one’s feelings show is out of place. Who has not sensed in a church business meeting or small-group meeting the fear those present have of opening up to one another, or, if someone does, the reluctance to let him continue. The main goal seems to be to avoid a show of strong feeling, either negative or positive. As Bruce Larson suggests in his recent book discussing the church as a celebrating community, *Ask Me to Dance*, the insecurity of the members in the face of hostility forces them to quench any sign of confrontation rather than to deal with it.

Yet, here’s the problem. On the one hand the church seems to encourage meekness, subordination, and passivity, yet at the same I find the church perplexed by the widespread apathy of its members to the serious spiritual and social issues confronting church and society. Christians, like anyone else, have little capacity for outrage. Drug addiction, violence, rape, murder, racial prejudice, war, poverty, pornography, corruption at many levels of government, an over-abundance of X-rated movies, growing alcoholism, highway slaughter, epidemic proportions of venereal disease all get a shrug of the shoulder: let the authorities take care of it.

Consider a hypothetical case of a neighbor who is


being harassed by another neighbor. How much would it take for the average Christian to become involved in their squabble? How many of the following factors would have to be present in the situation of the oppressed before he would step in: physical violence? extreme poverty? sickness? being a member of a minority race? being a widow or elderly? having a mentally retarded or physically handicapped child? being unemployed? being a member of the same church?

Harvey Cox in *On Not Leaving It to the Snake* points out that apathy is the key form of sin in today’s world, and that it never was pride and rebellion as the church has been taught. He states that the church has come to believe that anger, insubordination, and protest are never expressions of the gospel. The key qualities of a saint are accepted as being deference, submission, and passivity, and pride and rebellion as belonging to the sinner.

But it is the other way around, he says. Man is not a Prometheus who rebels against God, but a person who, from the Fall, has let someone else make his decisions—the snake. Before Eve reached for the fruit, she had “already surrendered her position of power and responsibility over one of the animals, the serpent, and let it tell her what to do.” When apathy controls a person’s life, he refuses to accept the full measure of pain and the temptation that goes with the wielding of the power necessary to help care for and love one’s fellow man.

Has the church become so well conditioned to be nice that its capacity for outrage has been reduced to weak whimper, limited to griping about the loud music of the organist, the long hair of the minister’s son, or that a TV show was changed at the last minute?

When Paul contended with Barnabas, I believe he experienced the pain and also the temptation that accompanies positions of responsibility and decision of which Cox writes. He was disturbed about young John Mark and he said so. Perhaps his outrage was unfounded. I don’t know. But he took the risk of taking a stand as he had at other occasions such as his opposition to the immorality in the Corinthian church or his support of Christian liberty for the Galatians.

Can the church help people to break out of their apathy—to be angry and sin not? 

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Selections from E. Stanley Jones, compiled by James K. Mathews and Eunice Jones Mathews. Abingdon. 1972. 255 pp. \$4.95.

The compilers of this volume have selected over 500 citations from the best of E. Stanley Jones' 26 books and divided them into 28 categories or chapters, giving a number to each citation and identifying the book from which each citation is taken. The daughter of Dr. Jones and her husband have in this volume gathered the best of the thought of this great writer and missionary to India, and have made them accessible, with a good table of contents and index.

This volume is a mine of wealth of ideas, thought, experiences, and biblical interpretations from a great man of God, who in spite of his limitations in the judgment of some of his critics, has stimulated and challenged the Christian world far more than half a century. This book can be a real help to the preacher and teacher.

— Nelson E. Kauffman.

Holy Spirit Baptism, by Anthony A. Hoekema. Eerdmans. 1972. 101 pp. \$1.95, paper.

Anthony A. Hoekema is professor of Systematic Theology at Calvin Theological Seminary. He believes in the importance of the Holy Spirit in Christian experience. He also believes it is important to study and accept the teachings of Scripture on this important subject. His main purpose, in this brief study, is to bring the teachings of neo-Pentecostalism, so widely accepted today by people in many denominations, to the judgment bar of Scripture statement. He finds some of these teachings deficient in many points.

Hoekema shows that a central position of neo-Pentecostalism is that baptism in the Holy Spirit, frequently demonstrated by speaking in tongues, is experienced after conversion, and therefore has not been experienced by many Christian people. This position he shows to be unscriptural. Strangely, he accepts the expression "baptism in the Spirit" on the grounds that the Greek preposition *en* means *in*. It would be easy to demonstrate that it also means *by* and *with*.

On the second work of grace aspect of the subject, Hoekema holds to the scriptural position that only through baptism of the Spirit may one re-

ceive the new life in Christ. So receiving the Spirit and being baptized in the Spirit are the same thing.

He sees glossolalia and other miraculous signs as having evidential uses at the beginning of the Christian era but no longer necessary as a ground for faith. A study of the cases in Acts leads him to this conclusion. When neo-Pentecostals claim to receive great spiritual power through tongue-speaking, and when they say that tongue-speaking is the threshold to a life of walking in the Spirit, they are making statements that have no biblical basis.

Each Christian, says this writer, should manifest the full fruit of the Spirit. The gifts of the Spirit are never to be sought apart from the fruit of the Spirit. The gifts may be given at certain times to certain persons. But in every Christian the Spirit will, as we yield, produce the single fruit of Christian character. The fullness of the Spirit depends upon our opening our hearts to Him. It must be a continuous process. "Let us daily be filled with the Spirit, and let our lives reflect the radiance of that Spirit."

An important book for Mennonites experiencing spiritual renewal. Except for the paper cover, it would be excellent for church libraries. — Paul Erb.

Enjoy the Journey, by Lionel A. Whiston. Word Publishing Co. 1972. 141 pp. \$3.95.

Enjoy the Journey is a mixture of invitation and pep talk. It is first an invitation to discover God's great and amazing love for those who have never known it. The author also invites those sober and grim children of God who seem bogged down with the woes of this life to leap up with joy, accept life, and live it in the fullness of the Spirit. He urges the reader to try the guidelines to this more interesting, exciting, and productive way. The many witnesses who rise to speak out of their daily walk confirm the validity of the guidelines and give substance to the promises.

Whiston is human and he shares freely out of his own frustrations and joys. There is no pious halo around his experiences nor among the many he records from other pilgrims. — Altee Beechy.

God Help Me—I'm a Parent, by Gordon McLean. Creation House. 1972. 109 pp. \$3.95.

"Like any other successful project, character building needs goals. What character traits are needed in the life of a young person? If there is no target or only a vaguely defined one in mind, how will success or even failure be measured? On these pages are pointed out some of the more important basic character goals, and guidelines are given on how to obtain them."

The above quotation summarizes the purpose and content of Gordon McLean's latest book. His work with young people through Youth for Christ and Campus Life has given him a wide exposure to young people and their problems. Drawing examples from his experience, he sets forth important guidelines in childrearing with the aim of hopefully avoiding problems as the child becomes a teenager. His suggestions are quite helpful and his examples aid in keeping the goal in mind. McLean has included a chart in the end which is supposed to be a quick reference, but unfortunately it comes across as just so many words—unlike his book.

God Help Me—I'm a Parent is aimed at and beneficial to parents of grade school children and would be a good addition to the church library. — Becky Mast.

How Can I Grow as a Christian? by A. Stuart Arnold. Broadman. 1972. 125 pp. \$1.95.

I am not strongly convinced that books dealing with growing in the Christian life are generally helpful. This book, however, is an exception. A. Stuart Arnold has realistically approached the problems facing the believer by first challenging him to grow, then showing how it is possible. While admitting that the Christian life is difficult, he closes with a challenge. Christianity can be lived if the believer gives Christ the opportunity to live in him.

Particularly good is the section on witnessing. In presenting the good news to others, the believer must see the person as a person rather than as a prospect. He must seek to talk with, not to or against his friend. He should not attack the ideas advanced by the person but simply recommend Jesus. Good practical suggestions. This is a very helpful book. — La Vernae J. Dick.

Test Your Knowledge

In these *remarks* are hidden the names of 15 books of the Bible. It's a lulu. Kept me looking so hard for facts I missed the revelation. I was in a jam, especially since the names were not capitalized. The truth will come to numbers of our readers. To others it will be a real job. For all it will be a most fascinating search. Yes, there will be some easy to spot; others hard to judge. So we admit it usually results in loud lamentations when we can't find them. One lady says that she brews coffee while she puzzles over it. One book is in italics to help you start. Can you find the other 14?

Security

*Father— If I with stumbling steps should run
To play at make believe,
Then suddenly should notice day is done,
That, slowly, darkness has replaced the sun,
And fear breaks through my stubborn, foolish pride,
Oh, God — my God — then draw me to Your side,
Until love teaches me to understand,
Standing or running, I am in Your hand.*
— Phyllis Rogers

Wit and Wisdom

Love is the best beauty treatment in the world.

There is nothing that adds beauty and radiance to a human face like the presence of love in the heart.

In the book *Children's Letters to God* the story is told of a little boy who wrote God to ask, "When is the best time for me to talk to you? I know you are always listening, but when will you be listening hard in Troy, New York? Sincerely, Allan."

The auto manufacturer got a phone call. "Was it your company which announced that you recently put a car together in seven minutes?" the caller asked. "Yes, sir, it was," the executive answered proudly. "Well, then," the caller said, "I'd just like to let you know I've got that car."

Someone has given a definition of an optimist as a woman who, when the preacher says, "And in conclusion," starts putting on her shoes. But then someone topped that definition by saying that it's the deaf man across the aisle who, when seeing the woman put her shoes on turns his hearing aid up.

John Jones didn't know pollution was so bad until he saw a bluebird in his yard and found out that it was a redbird holding its breath.

Little girl: "Mommy, do you know Richard Stands?"

Mother: "No, why?"

Little girl: "Every day at school we say, 'I pledge allegiance to the flag of the United States of America and to the Republic for Richard Stands.'"

If you expect perfection from people, your whole life is a series of disappointments, grumblings, and complaints. If, on the contrary, you pitch your expectations, low, taking folks as the inefficient creatures which they are, you are frequently surprised by having them perform better than you had hoped. — Bruce Barton.

If you tell a man there are 300 billion stars in the universe, he'll believe you. But if you tell him a bench has just been painted, he has to touch it to be sure.

For God's Good Earth

*Father
the Bible tells us
You looked on all that You made
and saw that it was good.
But we have been too willing
to squander the richness of creation.
We have laid the ax to the mighty forests
despoiled the green hillsides
wasted earth's mineral wealth.
We have fouled the air
littered the countryside
and polluted the streams and oceans.
Voices are raised
to stop us from squandering our patrimony.
May we heed them in time so that one day
we can look on the planet
You have given us
and say with pride, once again
"Behold, it is good."*

Amen.

Christopher News Notes

Assembly 73 Delegate Travel Pool

Assembly 73 will be held in Harrisonburg, Va., in August. Conferences are now in the process of choosing the 300 delegates who are expected to officially represent the area of the church from which they come.

Some delegates will need to travel only a few miles from their home. Others will travel more than 3,000 miles to get there. This represents a big inequity in travel costs between the various delegates. In some cases it might mean that delegates couldn't attend because they and/or their conferences can't afford the travel cost.

In an effort to have every one of the 300 delegates present, a travel pool is being proposed. This proposal includes the following:

1. The average travel cost per delegate is figured at \$72.
2. Conferences whose average cost per delegate is below \$72 are invited to pay the balance into the travel pool.
3. Conferences whose average cost per delegate is above \$72 will receive a subsidy from the travel pool.

This proposal is not only an attempt to make it financially possible for every delegate to be present at Assembly 73, it is an opportunity for the Mennonite Church to share in an expression of love and concern for the brotherhood.

Interested persons may also contribute to the travel pool if they feel led to do so. Contributions can be sent to the Mennonite Church General Board, 10600 W. Higgins Rd., Rosemont, Ill. 60018. ●

counterpart to Schrock.

By the end of February, MDS plans to recruit four additional skilled carpenters for 60-day terms. Spanish-speaking people with experience in concrete working and electrical or plumbing work are needed.

Priorities for long-term construction projects have been set, but are subject to changing needs. The building team will concentrate on personal housing and family dwellings for the poor; schools, clinics, and other vital community buildings; MCC constituent mission board homes and facilities; and MCC constituent and other denominational churches.

Gingerich, who has building skills, has had experience in Nicaragua as director of the Goshen College Study-Service Trimester Abroad Program. It is hoped that the Goshen SST program will become involved at a later date.

Although major food needs in Nicaragua are being met at the present time, the Evangelical Committee is planning to open child feeding centers in 15 to 20 districts. The Committee hopes to receive milk contributions from the Canadian Government for this program since milk is not readily available from other aid sources.

Radio Sports for Key 73 Emphasis Available

A disc of radio spots has been prepared for use by pastors in their Key 73 emphasis. The record contains eight 60-second messages compiled from spots previously produced by MBL.

The eight spots present the good news as good news applied to true-to-life happenings. Subjects include "Hole-in-the-Heart," "Empty Lives," and "Restless, I Guess."

The disc is now available to pastors. The spots are also available on a limited number of tapes.

Another disc of four radio messages is being produced for release in May. These four new spots were adapted from the sound tracks of the new Family Life TV Spots.

The theme of these spots is love, forgiveness, and acceptance. Named *You're O.K.* and *You're Loved*, the spots will be released to pastors and stations along with the TV spots.

This is the first time a series of radio announcements has been produced from the sound track of the TV spots. While some adaptations had to be made to compensate for the loss of the visual effects, the radio messages will reinforce the message of the TV announcements.

A series of women's radio spots is also in the early planning stages on the theme, "It's Great to Be a Woman." No release date has been set.

The new TV and radio spots will be

available to pastors in the United States from Mennonite Media Services, Box 1018, Harrisonburg, Va. 22801. Pastors in Canada should write to Mennonite Radio and Television, 1483 Pembina Highway, Winnipeg, Man. R3P 0M5.

Gingerich to Head Nicaragua Program

As television and news coverage of Nicaragua dwindles, Mennonite Central Committee (MCC) involvement in the earthquake-damaged country is growing. In late January, Roman Gingerich, professor of physical education at Goshen College, Goshen, Ind., replaced Arthur Driedger, who has been representing MCC in Nicaragua since the quake.

Gingerich will continue Driedger's work with the local interdenominational Evangelical Relief Committee, directed by Gus Parajon, a Baptist medical doctor. Driedger, in connection with the Evangelical Committee has determined that MCC can best respond to need in Nicaragua through a building reconstruction program. Jan. 15, the Evangelical Committee invited MCC to send a building supervisor and contractor to Nicaragua as soon as possible.

Stephen Schrock, a builder and planner from Middlebury, Ind., arrived in Nicaragua early this month as the leadman for an MCC building team recruited by Mennonite Disaster Service (MDS). The Evangelical Committee has appointed a Nicaraguan civil engineer to work as a

Ministers School Focuses on Evangelism

From Jan. 8 to 12 thirty-four ministers and their wives met regularly in concentrated sessions of Bible study, theological discernment, and sharing of concerns on the theme: "Toward an Anabaptist-Mennonite Theology of Evangelism." Professors Howard Charles, Millard Lind, Norman Kraus, and Erland Walther provided Bible study input. Roy Koch and Willis Breckbill, as area conference ministers in Indiana, Michigan, and Ohio led in the discussions of practical pastoral concerns. Palmer Becker, executive secretary of the General Conference Commission on Home Ministries, and Howard Zehr, secretary of evangelism of the Mennonite Church, led the group in searching for "a practical theology of evangelism." Myron Augsburg and George Brunk of Eastern Mennonite College and Seminary, conducted evening sessions focused on motivation for evangelism.

Speaking to the issue of Mennonite participation in Key 73, the basic consensus was that Mennonite congregations should participate with discrimination. Evangelism which ignores the New Testament concern for Christian community, which does not "care" about the whole person, or which may even become a vehicle of nationalism must be lifted to a higher level. Augsburg and Brunk both emphasized the particular challenge and

opportunity which Mennonite have in the area of evangelism if they will be faithful to the living elements of their own heritage.

The Inter-Mennonite School for Ministers is sponsored by the Associated Mennonite Biblical Seminaries and is planned jointly by seminary personnel and area conference ministers.

Man-to-Man or M-2 Programs



Richard J. Simmons, executive director of Job Therapy, Seattle, Wash., spoke to the Kansas Area seminar on the church and the offender.

Of the thirty men killed at the Attica prison in New York in 1971, five of the bodies were never claimed by anyone.

The loneliness of many people in prisons, said Richard Simmons, executive director of Job Therapy, Seattle, Washington, is one of the reasons for his program of visitation in prisons and follow-up after the prisoners' release.

Simmons was principal speaker, Jan. 12, 13, in Newton, Kan., at a regional seminar on the church and the offender, jointly sponsored by the Mennonite Church; General Conference Mennonite Church; Mennonite Brethren Church; and Church of God in Christ, Mennonite.

Partially as a result of the seminar, the committee which planned the seminar was asked by participants to look into starting a Job Therapy program at Kansas State Industrial Reformatory in Hutchinson.

Simmons told the seminar that, under the Job Therapy program, also called Man-to-Man or M-2, a layman is matched according to interest with an offender about one year before his release. The layman visits the prisoner regularly and remains a friend after his release, helping him find a job and readjust to the community.

"As much happens to the laymen as to the offenders," Simmons said. "When you get the people rotting behind stained-glass windows together with the guys rotting with loneliness behind bars, that's an explosive situation."

"I'm not a prison reformer. I'm a

church reformer," he continued. "If the church did what it is supposed to do, there would be no need for 80 percent of the prisons."

Simmons said that the penitentiary in his home state of Washington would hopefully be closed in two years as programs for corrections are instituted in local communities.

Job Therapy is now working out of about thirty U.S. cities and in British Columbia, with about 2,000 volunteers.

Ninety-five people from Kansas, Nebraska, and Oklahoma registered for the seminar, with about 250 at the public meeting Friday evening.

Several of the participants volunteered to spend Friday night in McPherson County and Sedgwick County jails. On Saturday one group visited Kansas State Industrial Reformatory in Hutchinson, and another visited correctional facilities in Wichita—a halfway house, a storefront probation office for juveniles, the juvenile court, the county jail, and a residential house for juveniles on probation.

A third group participated in a workshop on community-based corrections at Prairie View Mental Health Center, Newton. This group set up priorities of presentence evaluation, one-to-one visitation, educational programs for employers of ex-convicts and the newly employed ex-convicts, group counseling for former offenders, and the setting up of alternative to incarceration.

March Meeting for MHA

Examining the church's health and welfare involvements in light of the biblical basis for health care will be the major emphasis of the twenty-second annual meeting of the Mennonite Health Assembly, announced H. Ernest Bennett, executive secretary of MHA, recently. To be held Mar. 12-15 in Atlanta, Ga., the Mennonite Health Assembly will meet concurrently with other member organizations of the Protestant Health and Welfare Assembly.

The Mennonite Assembly in its first sessions will hear an address by Ralph F. Waddell, MD, of the Seventh Day Adventist Church, Washington, D.C., on "Our Commitment to Health Care." Other addresses include "Personnel Relations and Message Systems," by J. Daniel Hess, professor of communication at Goshen College, Goshen, Ind.; "The Healing Dimension of Our Christian Witness," by John R. Mumaw, Harrisonburg, Va.; "The Nursing Service Scandal," by Cathryn Welch, RN, director of Planning and Research, New York State Nursing Association; and "Better Paid

Trustees," by Vernon Showalter, executive director of Bethany Brethren Hospital, Chicago, Ill. A panel discussion on "Mental Retardation and the Churches" will be introduced and led by Aldred Neufeld, Psychiatric Research Unit, University Hospital, Saskatoon, Sask.

In sectional meetings participants will be able to choose among interest areas in hospitals, homes, child disabilities, child delinquency, nurses, trustees, and chaplains. Worship periods will be led by Ron Ropp, chaplain at Mennonite Hospital, Normal, Ill. The Mennonite nurses' sectional meeting is in charge of Vida S. Huber, president of the Mennonite Nurses Association, Harrisonburg, Va.

Morning sessions on Mar. 13 and 14 will be devoted to concurrent forum sessions of the Protestant Assembly.

The Mennonite Health Assembly attempts to provide a forum for sharing and education, and opportunities for worship and fellowship for individuals and institutions involved in Mennonite-related health and welfare services. According to Bennett, the MHA includes more than 150 health and welfare institutions in Canada, the United States, and Puerto Rico. The Mennonite Chaplains Association is sponsored by the Assembly.

The Protestant Health and Welfare Assembly is a cooperative concern in planning and sharing of more than a dozen Protestant health and welfare associations and agencies who have met at the same time and place for conventions. Marvin H. Ewert, administrator of Bethel Deaconess Hospital, Newton, Kan., is chairman of the Coordinating Council of PHWA and also immediate past president of the American Protestant Hospital Association. Executive secretary is John C. Eller, Chicago, Ill.

Of the more than 1,100 persons registered for the 1972 sessions held in Chicago, Ill., 125 persons represented Mennonite health and welfare interests, Bennett reports. Mennonites are among the four denominational groups with largest representation in the PHWA, he says.

Anyone interested in attending the 1973 MHA meeting can obtain further details on program, lodging, schedule, and arrangements from H. Ernest Bennett, Box 370, Elkhart, Ind. 46514.

Training by Extension Advances in Latin America

The training of church leaders by means of extension seminaries is now a well-established institution in Latin America. Although the history of the movement is brief—only ten years ago the Presbyterian Seminary of Guatemala

took its training program outside the walls of its resident program to numerous centers in the churches—it has spread to all parts of the continent and to other parts of the world as well.

Jan. 8-12 a historic meeting was held in Medellín, Colombia, of leaders active in the extension seminary movement. Representing the Spanish-speaking countries of Central and South America, with the exception of Nicaragua, the group officially organized a body which will attempt to coordinate theological training by extension from Mexico to Argentina. In all, 57 delegates and observers representing some 20 evangelical denominations, missions, and national churches attended from all parts of the continent, including also several from the United States and one from Portuguese-speaking Brazil.

Mennonites, numbering eight in all,



Front row (left to right): Gilbert Reimer, Juan Bautista Ferreras, Jared Burkholder. Back row (left to right): Mrs. Margaret Ediger, Vernon Reimer, Joe Walter, James Sauder, John Driver.

formed one of the best represented groups in attendance. They came from all parts of the continent. There was John Driver, dean of studies and acting director of the Mennonite Theological Seminary in Montevideo, Uruguay, to represent lower South America. His involvement in extension seminary work stems from the opening of an annex to the resident program in Buenos Aires in March 1972 as well as teaching extension courses in congregations in Argentina. Driver serves with Mennonite Board of Missions, Elkhart, Ind.

Colombia had three Mennonite representatives at the conference. Vernon Reimer and Joe Walter, both serving with Mennonite Brethren Missions/Services, Hillsboro, Kan., are active in extension work in Cali and Medellín. Vernon has been involved in the movement since its initiation in Colombia in 1967 and has served as committee member of the international organization of CATA (Advisory Committee for Self-Teaching Texts) which until now has coordinated the efforts to produce materials for extension work on a continental basis.

CATA sponsored the present international consultation. Margaret Ediger, serving as missionary of the General Conference Mennonite Church, Newton, Kan., has been involved in extension work since 1969 in the Cachipay-Anolaima-La Mesa communities of Colombia.

The remaining four Mennonites attending the conference work in different parts of Central America. Gil Reim-

er, member of the Evangelical Mennonite Church of Canada, is director of the extension program of the Gospel Missionary Union in Panama. James Sauder, serving under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., is director of studies by extension in Honduras, but also gives training courses in Haiti and other parts of Central America.

Second Holy Spirit Festival Is Planned



Among those on the Counsel and Reference Group for the 1973 Festival of the Holy Spirit to be on the Goshen College campus, May 11-13, are: (left to right, seated) Patty Ebersole, GC freshman, Archbold, Ohio; Kay Thut, GC junior, Orrville, Ohio; J. Lawrence Burkholder, GC president and festival chairman; Jacob Friesen, General Conference Mennonite Central Conference minister, Elkhart, Ind.; Floyd Quenzer, Pleasant Oaks minister, Middlebury, Ind.; Mrs. David (Doris) Lehman of Belmont congregation, Elkhart, Ind.; Darrel Miller, GC sophomore, Danvers, Ill.; Richard Lehman, GC freshman, Elkhart, Ind.; (standing) Harold Bauman, GC campus pastor; Luke and Marilyn Yoder of West Clinton congregation, Pettisville, Ohio; Robert Guth, Associated Mennonite Biblical Seminaries student; Tony Brown, Goshen College faculty; Mrs. Lowell (Mildred) Mumaw of Benton congregation, Goshen, Ind.; Larry Gautsche, GC junior, Archbold, Ohio; Elwood and Joyce Graber of Lockport congregation, Stryker, Ohio; and Roy Koch, Indiana-Michigan Mennonite conference minister, Goshen, Ind. A number of others, including representatives of sponsoring conferences and of the Associated Mennonite Biblical Seminaries faculty and Goshen College faculty and students, are also members of the group.

A second Festival of the Holy Spirit—continuing the work of last year's festival but exploring further the life of the congregation and the problems congregations are wrestling with—is set for May 11-13.

The weekend celebration and study will again be on the Goshen College campus. It will have the theme, "Led by the Spirit," and will comprise seven sessions like the May 1972 event. And it will seek a similar balance between singing and spontaneous, informal sharing on the one hand, and solid substance and content in the presentations on the other.

Planning began in November after a pastors' poll showed crucial needs in areas like: How does a congregation discern and cultivate the gifts of the Spirit, make ethical decisions, discern the spirit of the times?

Topic Areas Discussed

One topic area will likely be the dominion of the Spirit, a discussion of what God is doing in the world today, particularly the work of the Spirit in relation to the Father and the Son. A second topic is discernment of the spirit of the times, with focus on the

powers of darkness.

Other discussions will center in (1) the Spirit leading believers in ethical decision-making, (2) the Spirit leading congregations in discerning gifts, (3) the leading of the Spirit for one's life-style, and (4) the power of the Spirit in personal witness.

Committee Represents Sponsors

Thirty-one persons are on the festival counsel and reference committee, which met for the first time in December and is chaired by J. Lawrence Burkholder, president of Goshen College.

On the committee are representatives of the cooperating groups: Central District Conference of the General Conference Mennonites, and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites. The festival is a cooperative project with the Associated Mennonite Biblical Seminaries and Goshen College, with representatives of both faculty and students on the committee of the sponsoring bodies.

Earlier meetings included an evening with area ministers plus discussions with GC student groups, which pointed up the need for "presence, guidance, unity,

... of the Spirit for these times."

Special Workshops for Leaders

Changes from last year will be in two areas. 1. Special workshops for ministers and congregation lay leaders will be added this year. 2. In the workshops, celebration will receive less focus, with greater emphasis on the content and study of the topics.

Again in 1973 there will be no registration fee, with expenses to be met from offerings. An atmosphere in which persons will feel free to express themselves through art, music, testimony, preaching, prayer, and witness will also be a goal for the festival. Reprinting and updating of last year's *Song Book* is under consideration.

Golden Anniversary, Family and Service

On Jan. 1, Ira D. and Mabel E. Landis celebrated their fiftieth wedding anniversary with a drop-in of around 325 guests at the Mennonite Library and Archives, located below the Mennonite Information Center east of Lancaster. Visitors were childhood friends, high school friends, church acquaintances, and some met through historical meetings.

Ira D. is familiar to many *Gospel Herald* readers since he has written articles in the past for this and other church periodicals. Many of these were accounts of trips taken to churchwide conferences and meetings.

For fifty years he has been a minister at the Lands Valley Mennonite Church, and for the past twenty years has served part time in Millport, an extension in the nearby community. The fiftieth anniversary of his ordination was in August 1972.

Currently he is writing a history of Lancaster Conference, likely amounting to a two-volume work. He has been editing the quarterly *Mennonite Research Journal* for over ten years. He also serves as president of the Pennsylvania German Society. And during the week he spends his time at the Mennonite Historical Library and Archives.

Bro. Landis served as treasurer of the Historical Committee of the Mennonite Church for a number of years. He has written a book, *Faith of Our Fathers on Eschatology*, and other publications.

Due to his great interest in books, he'll tell you that he married one, which he did. His wife's maiden name was Mabel E. Book.

The Landis family consists of J. Dale, Lititz, Pa., who has a family of six children: Lois, Calico Rock, Ark.; Rachel (Mrs. Jacob A. Stahl), Lititz, Pa., with a family of five; and Faith, Scottsdale, Pa.

Good Serves, Washington, Iowa



Erie, Thomas, Dennis, Dorcas, and Mickie Good

In an impressive service of ordination, Dennis M. Good, 807 South Eighth Street, Washington, Iowa, was ordained into the ministry on Thanksgiving evening, Nov. 23, at the Washington Mennonite Church, 815 East Polk Street, Washington, Iowa.

Presiding at the service was Glen A. Richard, pastor of the Pleasant View Mennonite Church, Mt. Pleasant, Iowa. The ordination sermon, "Feed My Sheep," was delivered by Etril Leinbach, pastor of the Valparaiso Mennonite Church, Valparaiso, Ind.

Bishop J. John J. Miller, pastor of the East Union Mennonite Church, Kalona, Iowa, led the prayer of ordination.

Dennis M. Good is the son of Mr. and Mrs. Ross Good, Kouts, Ind. Dorcas J. Good is the daughter of Mr. and Mrs. Samuel Lady, Dallestown, Pa. The Goods have three adopted sons, Eric, 9; Mickie, 7; and Thomas, 4.

Students Wrestle with Issues of Life and Death

"Issues of Life and Death" were discussed by 30 participants from Canada and the United States at the Mennonite Graduate Fellowship held Dec. 28-30 in Lincoln, Neb.

Graduate students in the fields of medicine, biology, theology, sociology, and other disciplines lived the three days in the Southwest Community Center, preparing their own meals, sleeping on hard floors, listening to four major presentations, and debating the issues in discussion groups.

Ted and Gayle Koontz opened the conference by providing ethical tools with which to work on particular issues.

They clarified levels on which moral issues could be discussed, ranging from the gut emotional level to highly sophisticated theological levels. Various ethical theories were explained and key questions arising from Anabaptist-Mennonite ways of doing ethics were focused, such as implications from the role of the Bible, the pacifist logic on war, the relation of church and state, and the role of Christian community in ethical decisions.

Ted Koontz is a graduate of Harvard Divinity School and associate executive secretary of MCC Peace Section. Gayle Koontz attends Lancaster Theological Seminary and serves as news editor for MCC news service.

"Population Control" was examined by Calvin Redekop, professor of sociology at Goshen College, Goshen, Ind. Quoting Paul Ehrlich, "Whatever your cause, it is a lost cause without population control," Redekop tied many social problems to an increasing population size. A solution to overpopulation requires a global perspective and a global solution. Because individuals and nations are primarily guided by a principle of self-interest, a solution will come only when world conditions get so desperate that individuals and nations see it in their self-interest to change their level of consumption and their rate of population growth.

Vern Ratzlaff, in his presentation on "abortion," took exception to the increasing justification of abortion as an acceptable method of birth control. Examining the arguments frequently used to support the "abortion on demand position," Ratzlaff argued that they ignored many important points and facts. The abortion discussion was most lively with many participants arguing for greater acceptance of abortion. Ratzlaff teaches in the Bible department at Mennonite Brethren Bible College, Winnipeg, Man.

The final presentation, "Euthanasia and Prolonged Life" was given by Marilyn Strayer, a psychiatrist working part time at a free clinic, and teaching part time at Ohio State University. The positions, both of those advocating "the right to die" unmolested with middle-class therapy and costly medical bills and of those urging the use of every available resource to keep an individual alive at all costs, were summarized by Strayer: 87 percent of leading American physicians reportedly favor a negative euthanasia policy in which available therapies that could prolong life are omitted in certain circumstances and 15 percent favor a positive euthanasia policy that would permit procedures that would bring death sooner than without such procedures.

Mennonite Graduate Fellowship was

organized to enable Mennonite graduate students representing different disciplines to get together and discuss various issues. Because MGF is informally organized, the participants each year decide if another conference should be held and select a committee of several persons to organize for the following year. Participants at Lincoln selected a steering committee and next year's session tentatively will be held in Winnipeg, Man.

GC Program Told in Fall "Exchange"

The lead article in the fall issue of *International Educational and Cultural Exchange*, published by the U.S. Advisory Commission on International Educational and Cultural Affairs, describes Goshen College's Study-Service Trimester (SST) overseas.

Writing in "Everyone Overseas! Goshen College Pioneers," Allan O. Pfister commends the program, "Most of the students derive much value from the SST experience."

Pfister, professor of higher education at the University of Denver, was one of a commission of four to evaluate SST in 1969-70 and to make recommendations for future developments in overseas study experiences.

The commission's report was the first study made on the unique international education program and has won the attention of international education specialists at many colleges and universities. It is also the first known independent depth evaluation of any college- or university-level education program abroad.

Because further studies on SST are continuing the work of Pfister's team, he praises the college: "What is particularly noteworthy is that the college began SST with the intent of keeping it under constant scrutiny. While committed to SST, Goshen is still prepared to raise questions about specific aspects of the program, reassess procedures, and to change, if need be, in significant ways the approaches now being used."

Besides Pfister on the commission were Harold Epstein, vice-president of Institute of International Education, New York City; Henry Gleason, professor of linguistics, University of Toronto; and Lewis Hoskins, director of international education, Earlham College. Hoskins was chairman.

Although Pfister described SST as a success story, he called attention to a key issue: how can the "experiential" (the field work and the day-to-day contact between students and people of the host country) best be unified with the "academic" (the more traditional structure set up for teaching and learning in the

typical college setting)? He commented that without integration, SST could become an isolated element inserted into the "normal" activities of a four-year course of studies.

Two devices currently used to improve the relation between the academic and the experiential are: (1) each student keeps a daily journal for recording his insights and reflections and (2) each student writes a research paper after gathering and using primary data. Making direct observations is often a necessity because good libraries with books in English are often lacking in the developing countries.

Steps have already been taken by the college to help students develop needed skills to make sensitive observations before going on SST. Freshman colloquium requires students to "go to the field" to collect data, not unlike what they will do on SST later in college. And, a federal government grant spanning 1973 and 1974 is making it possible for selected teachers to study in SST countries and collect artifacts and other materials for student use in their courses.

Commends Caribbean Sites

Pfister also reported that the evaluation commission had commended Goshen College on its selection of Caribbean sites. The student finds cultural discontinuity when he tries to become instructed and inspired by what he sees, hears, and does in Latin America.

Pfister writes that the task of understanding places with such exotic names as San Jose (Costa Rica), Managua (Nicaragua), Kingston (Jamaica), or Port-au-Prince (Haiti) is vastly greater than that of understanding Paris, where he has a sense of familiarity through his study of European history and recognition of landmarks, historic sites, and museums from abundant books and maps.

At the same time, the rewards can be great when the student has to expend more effort to derive the greatest value from the experience, he writes.

Since publication of the article, the college has announced that the countries of Poland and Yugoslavia are under negotiation for their first SST unit during the spring trimester of 1974. Either one or both may be offered, and both hold in store for the student the experience of living in a culture and under an economic system and government with little resemblance to the modern West.

Schowalter Fund Boosts IPSA Prizes

Because of a donation from the Schowalter Foundation of Newton, Kan., the Intercollegiate Peace Speech Association

was able to double the monetary prizes given to national winners of the 65th annual speech contest in October.

The Mennonite Central Committee, Akron, Pa., and the General Brotherhood Board of the Church of the Brethren, Elgin, Ill., are the other donors for the national prizes.

The two divisions for the contest are oratory and extempore speaking. Only the tape-recorded speeches of the state winners are judged at the national contest.

Two GC students took part in the state contest, and one went to the national contest. Joanne E. Sprunger won second place in oratory at the state contest with her speech, "Eritrea."

Junior Steve K. Massanari won first place in the state contest with his oratory speech titled "Glorious War."

Goshen College helped found the IPSA in 1905, and the national office is located at GC. Alfred J. Albrecht, professor of communication, is executive secretary-treasurer of the national committee. Roy H. Umble, professor of communication and chairman of the communication department, is a member of the national committee.

Benner Resigns

The office of the president at Eastern Mennonite College has announced the resignation of Richard L. Benner as EMC's director of development.

Myron S. Augsburg said on Jan. 8 that Benner, who has several years of journalism experience, has purchased the *Bedford County Press*, a weekly newspaper based in Everett, Pa. He moved there with his family on Feb. 1, Augsburg said.

In accepting Mr. Benner's resignation, Augsburg and trustee executive committee members praised his "effective organization of the four-year-old development department and fund-raising operations during recent years of rapid growth and expanding financial needs."

"Richard Benner has made an indelible contribution to EMC in the development area," Augsburg said.

Harvey A. Driver of Fort Wayne, Ind., who has served as consultant to EMC's development staff for over two years, has accepted an interim position until a new chief development officer can be secured, the college reported. Although officially retired, Mr. Driver has been actively employed for many years as management and personnel consultant for secular businesses and church-related institutions.



Harvey A. Driver

Predicted Mission Board Deficit Reduced

A 12.9 percent increase in contributions (\$156,000) to Mennonite Board of Missions, Elkhart, Ind., over the corresponding period last year was reported by David C. Leatherman, treasurer, to Mission Board directors, meeting Jan. 9 and 10. The report covered the period Apr. 1 to Dec. 31 with contributions of \$1,369,970.

Leatherman projected a possible deficit of about \$80,000 in operational funds by the end of the fiscal period on Jan. 31, 1973 after applying \$69,000 of estate funds to operations for this period. He noted that a potential \$325,000 deficit had been projected several months ago before the increase in contributions.

Leatherman also reported estate balances of \$386,000. The Board approved allocation of \$156,000 of those balances. The Board also approved the precommitment of \$30,000 in estate funds above-budget to the 1973-74 year. A balance of approximately \$200,000 of undesignated funds is being carried forward, by action of the Board, into the 1973-74 year, Leatherman reports. The Board's intended policy is to use estate bequests for special projects and expansion of program.

Christmas Sharing Fund

Thus far \$10,535 has been received for Christmas Sharing Fund Evangelism Projects. Churchwide agencies (schools, mission boards, etc.), district conferences, and congregations in need of funds for specific evangelism projects may apply for these funds. Grants will be made on the basis of the nature of the project, its potential for church growth, and the need for financial subsidy. Applications are to be made by Mar. 1 to Mennonite Church General Board, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018.

A new 66-page paperback book of contemporary photography and verse is now available as a Key 73 witness piece. Titled *A Risk Worth Taking*, the new book blends free-verse essays by David Augsburger, Harrisonburg, Va., and photographs by Paul Schrock, Scottsdale, Pa. Subjects include failure and success, joy and despair, life and death—and the kind of problems and questions each person faces.

Ray E. Horst, secretary for relief and service with Mennonite Board of Missions, Elkhart, Ind., will be a featured speaker at the Midwest regional Social Action Seminar to be held Feb. 16 and 17 at the Hillside Methodist Church, Evanston, Ill. The theme of the gathering is: "When

the Church Becomes the Church!"

The event is being sponsored conjointly by the Free Methodist Church, the Wesleyan Methodist Church, and the National Association of Evangelicals.

Kevin Jordan, Voluntary Service worker in Buckeye, Ariz., has been named youth secretary for Southwest Mennonite Conference. Originally from Los Angeles, Calif., he has been active in youth leadership in the program of Buckeye Mennonite Church. Serving with Mennonite Board of Missions, Elkhart, Ind., Jordan began his two year term of service Jan. 31, 1972.

A revised hymnbook *Sibhat Leamlak*, will be available to Ethiopian Christians in February. It will have more than 350 songs, including many new ones written and set to music by Ethiopians. Twenty thousand copies are being printed without notes. The revision board is currently working on an edition with four-part music which should be published by early 1974.

A zero class has been opened by the Meserete Kristos Church (M.K.C.) at Wonji Gefersa. Only children who are not able to read and write are accepted. There are 70 students and a qualified teacher in the class. The church's aim in this project is to prepare more students for the next classes, and also to help community and members' children who are not able to go to school because of lack of space. The M.K.C. School at Wonji Gefersa has a total enrollment of 464 persons for the academic year 1972-1973. Grades one to six are taught. Five clubs, including sports, debating and drama, agriculture, home economics, and hiking are sponsored by the staff for the students.

The construction of a pigery in the Philippines will soon permit housing of breeding stock, according to James Metzler, missionary in the Philippines. The pigery is being developed in a small field of the Sacapanos, head of Missions Now. It is being funded by a loan from MEDA.

A new VS unit was started in Rochester, N.Y., with the arrival in Rochester of two VSers, Mark Kraybill and Walter Cooke, in mid-January. Mark will coordinate the Back Room, a club and recreation program held in the basement of the South Congregational United Church of Christ. Walter will be working in a community development project.



Kevin Jordan

Dale Miller, Voluntary Service worker in Corpus Christi, Tex., was hospitalized on Dec. 22 with a case of acute meningococcalitis—with two complications. About Christmas doctors said that if he lived, he would probably be paralyzed from the waist down. Dale was in intensive care for more than a week. Many friends and co-workers in the south Texas area and throughout the church joined with Dale's wife, June, in prayers for his recovery. Shortly after New Year's Day, Dale walked in the hospital hall; on Jan. 12 he returned to the VS unit. According to Dave Miller, regional director for VS, "The doctors are amazed with his phenomenal recovery." Dale and his wife (along with 20-month-old Jeremy) are serving with Mennonite Board of Missions, Elkhart, Ind., which is responsible for hospitalization costs. Dave Miller says that persons are invited to share in the expenses, which will run close to \$3,000, by sending contributions designated to the Dale Miller Fund, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Paul M. Roth, his wife, Beatrice, Lovina Troyer, and a quartet plan to participate in a worship service Feb. 18 at the Southampton (Va.) State Farm. Roth, counseling pastor for Mennonite Broadcasts, will bring a gospel message during the one-hour service. Troyer, Home Bible Studies assistant for MBI, is in charge of the quartet. Currently three inmates are taking Bible studies from MBI and two more have requested them. Mennonite Chaplain Dan Shenk arranged for the service.

"Jesus Christ is not only our way to life but our way of life," David Augsburger, *Mennonite Hour* speaker, told 120 Christian men of the Pentagon on Jan. 5. Following Christ daily means living a loving, caring, serving life-style which sees every human being as the highest unit of value in the universe," Augsburger said. He emphasized further that all persons are precious, regardless of appearance, gifts, skills, or nationalities. The luncheon fellowship was arranged through Simon Schrock. Bookrack Evangelism sales representative in the Washington, D.C., area. Ron Yoder, coordinator of Bookrack Evangelism for Mennonite Broadcasts, also attended the Jan. 5 luncheon.

Some 200 Christian communicators met Nov. 27 through Dec. 1 in St. Petersburg, Fla., for the annual conference of the North American Broadcast Section (NABS) of the World Association of Christian Communication. The program examined "persuasion in a pluralistic world." Four persons from Mennonite Broadcasts attended the meeting to gain new insights into using the church's resources in mass media. David Augsburger, *Mennonite*

Hour speaker, participated in a symposium on the theme and identified two forms of persuasion—coercive and coercive. "Coercive persuasion takes away the dignity and freedom of the individual," he said, "while coercive persuasion allows for individuals to move toward each other in persuasive acts." Augsburg was elected to the NABS steering committee for a three-year term. Also attending the meeting from MBI were: executive director Kenneth Weaver, who just retired from the NABS steering committee after serving for three years as vice-chairman; David Thompson, Mennonite Media Services director; and area director Ronald Yoder.

Kenneth Benner has accepted the call to the Pike Mennonite Church, Elida, Ohio, to become their pastor. For the past 8 1/2 years he had served the Bartonville, Vt., congregation. The Benners have five children. They moved to Elida the last week of January.

Ed Alderfer, chairman of the Allegheny Conference Ministerial Committee, has announced the date of the spring seminar on "The Work of the Pastor" for Mar. 3. The place of the meeting is Johnstown Christian School, formerly known as Johnstown Mennonite School. Wayne North, pastor of the Beech Mennonite Church, Louisville, Ohio, and Willis Breckbill, conference minister of the Ohio and Eastern Conference, are serving as resource persons.

Norman H. Teague, former pastor at Casselton, N.D., invites anyone passing through the Midwest to visit the Teague Home, a residence for handicapped young men. Mrs. Fannie Teague is matron at the Home. Norman serves as a chaplain-social worker at the New Life Center, a new rescue operation for hardcore alcoholics, and as a chaplain at St. Luke's Hospital in Fargo, N.D.

Fifty-six workers, many of them high school and college students, gave up their 1972 Christmas vacations to help reconstruct flood-damaged homes in the Corning-Elmira, N.Y., area. "It was one of the most exciting weeks we've had all year," Merle Herr, director of Mennonite Ministries in Corning-Elmira, said enthusiastically. "We'd be ready for another week like that any time." Mennonite Disaster Service (MDS) recruited most of the young people from church-related colleges including Goshen College, Goshen, Ind., Conrad Grebel College, Waterloo, Ont., Messiah College, Grantham, Pa., and Eastern Mennonite College, Harrisonburg, Va. The group also included two Mennonite Central Committee trainees, Isaac Sackey, an electrician from Ghana, Africa, and Reginald Peters, an electrical supervisor from Nadiyah Bradesh, India.

Arthur DeFehr, Mennonite Central Committee (MCC) Bangladesh director,

reported that some people fear food shortage in Bangladesh in six to nine months as international sympathy for the country diminishes. In future months food from the United States, Canada, and other countries will be cut from 700,000 to 200,000 tons per quarter year. DeFehr, who stopped at MCC headquarters in Akron, Pa., Jan. 16, following a trip to his home in Winnipeg, Man., noted that as international attention focuses on Indochina, needs in Bangladesh may be neglected. Some of the 50 voluntary agencies in Bangladesh are already making plans to move personnel from Bangladesh to Indochina.

The Goshen Ministerial Association and Goshen College's Center for Discipleship are cosponsoring an interdenominational workshop on congregational evangelism for teams of lay members from Goshen-Elkhart area churches, Mar. 30-Apr. 1. Local ministers led by Nevin Zuck, minister of the City Church of the Brethren, Goshen, and Andrew Hardie, minister of the First Presbyterian Church, Goshen, have pointed out that the cooperative effort is timely and coincides with Key 73 efforts in the local community. The spring workshop will be the fourth to be conducted at the college. One in November 1971 and another last fall were attended by lay teams from Mennonite congregations in Indiana, Ohio, Pennsylvania, Michigan, Iowa, and Illinois. A third is set for Feb. 23-25, also for lay teams from Mennonite congregations.

An administrator is needed at the Rockhill Mennonite Home for the Aged. A licensed administrator is preferred. An adjacent bungalow is provided as well as good salary and benefits. If interested call collect 215 257-4673 or write Rockhill Mennonite Home, Box 21, Route 152, Sellersville, Pa. 18960.

The Martinsburg (Pa.) Mennonite Church observed the nationwide "Key 73 Launch Sunday" in their morning service on Jan. 7. A panel composed of Miss Judy Honsaker, Glen Graybill, Irvin Honsaker, and Pastor Nelson R. Roth presented to the congregation a Key 73 Covenant which developed from recent midweek services where time had been given to both self-study and discovering a vision of God's will for their congregation. For the Wednesday evening services the book, *Communicating Good News*, is being taught by the pastor. Children's classes are also meeting to follow the mission study theme, "How the Word Gets Around." Copies of *The Way* will be distributed locally and cooperative plans with other community churches will include distribution of 800 Key 73 editions of *Good News for Modern Man*, Luke-Acts Scriptures.

Special meetings: William R. Miller, North Liberty, Ind., at Plato, Lagrange,

Ind., Jan. 28 to Feb. 4.

New members by baptism: seven at Columbia, Pa.; three at Grants Pass, Ore.; two by baptism and one by confession of faith at Lyside, Lyndhurst, Va.; and one by baptism and four by confession of faith at Hartsville, Ohio.

Change of address: Kenneth Benner from Chester, Vt., to 708 Sunnydale Ave., Elida, Ohio 45807. Mr. and Mrs. S. M. King to 3722 Chapel Dr., Sarasota, Fla. 33580 (for winter months). Paul R. Yoder, Sr., from New Carlisle, Ohio, to 3830 Sarasota Ave., Sarasota, Fla. 33580. Tel.: 813-355-5239. Ralph Stahly from Goshen, Ind., to R. 4, Box 197A, Kokomo, Ind. 46901. Tel.: 317 628-7085.

readers say

Submissions to Readers Say column should comment on printed articles.

We have had a subscription to the *Gospel Herald* for almost a year, and have counted every issue a blessing! We read with regret that you are contemplating other areas of work—and although we are not personally acquainted with you, we feel that through your editorials we have come to know and respect you. Our prayers are with you as you serve the Lord wherever He may lead, but please let us know your articles have stirred our hearts and brought encouragement to us.

We first became acquainted with *Gospel Herald* when my husband left industry and enrolled at Rosedale Bible Institute. (Last year—Nov. '71.) At present he is the pastor of the Lake Breeze Church of the Brethren here in Sheffield, Lake, Ohio. Our church has been considered a mission church here for twelve years as it has never been self-supporting, and is still dependent on district help for survival, but with the Lord's help and the Word being preached, we are looking ahead to lives becoming committed and the work stirring hearts to new dedication and commitment for Christ. The *Gospel Herald* has been of great help to us (we read it from cover to cover and often pass the articles on). Please keep up the good work, and know that the spiritual food is reaching out to many who are in need of it.

There has been mention in past *Herald's* of a family magazine with devotions, etc. (we have longed for an article passing *Herald's* around). Could you send us the name and subscription rates for the magazine—along with the address of where to write? We are not familiar with the Mennonite publications, but are desiring to acquaint ourselves with any literature that could aid in ministering to families. Thank you, May God continue to bless you, and the *Gospel Herald*—Donna I. Handley, Sheffield Lake, Ohio

In regard to Carol Ann Weaver's article, "A Light in the Darkness," did she mean to speak disparagingly of the evangelists who "forced" her to think of the horror of death and alienation from Christ if one's life wasn't dedicated to Him? Should this not be the burden of an evangelist's message to remind people of the seriousness of life and the fact of death? Were her personal convictions which she mentioned different from what is taught in the Word? Is this new way of preaching by some (not all) more effective in the lives of people than the old truthful, straightforward way of preaching? Did not this kind of preaching show people who they are

and where they are going? Why the uncertainty and doubts along this line now? "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). — Mrs. Reist Mummau, Mt. Joy, Pa.

The article in the Jan. 9 issue of *Gospel Herald*, "Woman's Place," really made me feel sorry for women who do not appreciate their God-given place in life. I am proud to be a woman. God had created male and female, and it is beautiful.

I was raised on a farm by wonderful Christian parents. I have a lovely mother who by example showed and taught me the virtues of a woman. I had the opportunity to do many things my brothers did on the farm. I married a fine Christian man, I enjoy the lovely compliments he gives me. I enjoy having my coat held and the car door opened.

I am so happy I could give birth to four children. Being at home and caring for them while my husband went off to work was a joy. I love cooking and baking—breads are a favorite of my family. I enjoy sewing. I have learned to sew my husband's trousers and he is so proud of me. I thank God for women who bore and trained great men of our day. Since our oldest daughter is married and our other children are in school, I have the opportunity to do volunteer work which I enjoy. I thank God I am a woman.—Lovina Baer, Greencastle, Pa.

This article is being written in response to the article on "Woman's Place" in the Jan. 9 issue. I found it very hard to lay the paper down and not write something in response to her as I am a woman in my 50's and reading of the young woman's feelings really made my heart go out to say something to young women, especially married, educated women who have degrees from college and maybe more.

Perhaps going to school so many years gave you a certain amount of satisfaction in hopes that you can do something in life that will give you a privilege to do above anything that your mother did or maybe something better.

I think God has ordained us this way: the man is masculine and the woman is feminine. Woman was made to be man's "help meet." And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). In other words to meet man's needs. And Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man" (Gen. 2:23). Young woman, have you tried all the gifts that God has given you already? Or are you saying you choose to speak at a convention or conference above motherhood? Or above supporting your husband's business or denying him the privilege of becoming a father? Are you saying you are a member of Women's Lib secretly?

I have found so much joy in motherhood that I would hate to see a young woman be unhappy without it.

Now concerning that statement about no one at your church or school caring or encouraging you to make the best of your life. How about your Sunday school teacher or your minister or even your parents? Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor. 14:12).

I didn't go to high school as very few did in my time, but I must say for a long time I regretted the fact that I didn't go to school longer. I exercised a certain amount of self-pity over it until I met some people who had less than I, and they expressed gratitude for what they had and also encouraged me in the fact that I can still be learning by doing and reading especially God's Word and accepting the fact

that God led me this way. I hope that by God's grace you will find your particular gift and really mean it.

As for finding a song leader in Sunday school, I have been to some churches where they had lady song leaders. But when I observed the congregation they were few in number, so they used what they had.

If the time should come that the church can no longer find male voices for song leaders there could be a possibility there wouldn't be any male preachers. And the Scriptures also speak against women usurping authority over the men. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12). For further encouragement of what women can do, read Proverbs 31.—Mrs. Mary E. Weaver, Lititz, Pa.

Thank you for the article of Dec. 12. "Christ Is the Answer." I read and reread it. I know Christ is the answer—Zelda Zook, Mill Creek, Pa.

I found the article, "Woman's Place" by Phyllis Pellman Good almost sickening. I am extremely disappointed that the Mennonite Church has not taught exactly what the Bible says about a woman's place. It would have eliminated the problem that Mrs. Good and others like her are in being a good Christian while she is denied certain positions in the church and the world. I believe that her problem may have come from a severe inferiority complex and ignorance of the value of a Christian woman in the home and the church. Women are to be honored and respected for what they are but not in a man's position. Read about "a virtuous woman" in Proverbs 31:10-31.

Mrs. Good seemed upset because there are some distinctly male occupations. Just as God didn't plan for women to be fathers or men to be mothers, neither did He plan for women to till the ground or men to be housewives. Although I do believe there are exceptions, I believe that the Bible should not be used by choice. Man is the head of woman and when a woman will not accept this she is contradicting God's Word. See 1 Corinthians 11:3, 8-12.

In the beginning God told Eve, "You shall bear children in intense pain and suffering; yet even so, you shall welcome your husband's affections, and he shall be your master." (Gen. 3:16, *The Living Bible*). And then in the New Testament God let it be known where the woman's place is in the church. See 1 Corinthians 14:34, 35 and 1 Timothy 2:11-15. We cannot say Paul was against women and so he wrote that, because God said, "All Scripture is the inspired Word of God." Who can dispute that?—Julie Hilty, Medway, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bennett, Elton and Carol (Hoylman), Newport News, Va., first child, Rodney Craig, Dec. 30, 1972.

Beyeler, Milton and Jeanette (Miller), Smithville, Ohio, fifth child, fourth daughter, Kelly Susanne, Nov. 27, 1972.

Beyeler, Robert and Julia (Rohrer), Orrville, Ohio, third child, first daughter, Suzanne Christina, born Nov. 20, 1972, received for adoption, Dec. 21, 1972.

Delagrang, Marvin and Linda (Tyson), Middlebury, Ind., first child, Gayla Drulayne, Jan. 10, 1973.

Gingerich, Ivan and Thelma (Harshberger), New Paris, Ind., second child, first son, Mark Lee, Jan. 16, 1973.

Graybill, Conrad and Edith (Musser), Narvon,

Pa., third child, first son, Kevin Joseph, Dec. 29, 1972.

Hostelter, Clair and Esther (Miller), Sterling, Ohio, fourth child, third daughter, Maree Ann, Oct. 24, 1972.

Kauffman, Wayne and Donna (King), Archbold, Ohio, second child, Lana Leigh, Dec. 15, 1972.

Kreener, Robert and Rhoda (Shenk), Brooklyn, N.Y., first child, Jean Elizabeth, Dec. 30, 1972.

Klopfenstein, Robert and Janet (Mumaw), Smithville, Ohio, sixth child, second daughter, Jayne Aileen, Nov. 4, 1972.

Kulp, John and Betty Lou (Derstine), Morwood, Pa., second child, first son, Loren John, Sept. 19, 1972.

Landis, Howard and Joan (Yoder), Lebanon, Ore., third child, second daughter, Amy Josephine, Jan. 18, 1973.

Marner, Ray and Ruth (Swartzentruber), Kalona, Iowa, fourth child, second son, Jon Douglas, Aug. 8, 1972.

McDonald, Bruce and Reta (Kreider), Apple Creek, Ohio, first child, Laurie Sue, Dec. 11, 1972.

McGregor, Terry and Patricia (Smucker), Leslie, Ill., first child, James Ellis, Nov. 22, 1972.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., seventh child, fourth and fifth daughters, Marcelle Lynn and Michelle Lee, Jan. 3, 1973.

Myers, Victor and Nancy (Eash), Zaire, Africa, first child, Joanna Helen, Nov. 1, 1972.

Pannell, Richard and Ethel (Zeager), New York, N.Y., third child, first son, Richard Anthony, Jan. 11, 1973.

Seller, Roland and Teresa (Dollier), Spencer, Ind., second child, first son, Chad Ryan, Jan. 7, 1973.

Smucker, Glen and Lois (Rittenhouse), Orrville, Ohio, first child, Samuel Ray, Dec. 13, 1972.

Steiner, Kenneth and Mae (Eberly), Dalton, Ohio, third child, second daughter, Melody Ann, Dec. 8, 1972.

Stutzman, Donald and Gladys (Derstine), Schwenskville, Pa., fourth child, third daughter, Sharon Lavonne, Nov. 9, 1972.

Swartzentruber, Samuel Ray (Beck), Grabbill, Ind., first child, Penne Jo, Dec. 7, 1972.

Swartzentruber, Bill and Sharon (Hartman), Lincoln, Neb., first child, Jace Allen, Jan. 10, 1973.

Varnier, Timothy and Carolyn (Bush), Holsapple, Pa., first child, Chad Timothy, Dec. 20, 1972.

Wagler, Herbert and Shirley (Roth), Tavistock, Ont., fourth child, second daughter, Sonia Mae, Dec. 11, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Falcon—Yoder.—Angel R. Falcon, Alibonito, P.R., Alibonito cong., and Christine N. Yoder, North English, Iowa, Parnell cong., by Paul E. M. Yoder, Dec. 23, 1972.

Gascho—Lehman.—Luke Allen Gascho, Cass Lake, Minn., Cass Lake cong., and Rebecca Margaret Lehman, Elkhardt, Ind., Prairie Street cong., by Harry Gascho, father of the groom, Dec. 23, 1972.

Godshall—Moyer.—Kenneth Brent Godshall, Colton, Ind., Plains cong., and Carol Ann Moyer, Frederick, Pa., Frederick cong., by Walter L. Alder, Dec. 23, 1972.

Holst—Bender.—George Bruce Holst, New Hamburg, Ont., Steinman cong., and Mary Lou Bender, Tavistock, Ont., Cassel cong., by Orland Gingerich, Nov. 25, 1972.

Smoker—Stull.—Robert E. Smoker, Mt. Pleasant, Pa., Frazer cong., Malvern, Pa.,

and Kathleen C. Stull, Scottsdale, Pa., Scottsdale cong., by Art Smoker, brother of the groom, Jan. 21, 1973.

Troyer — Hollinger. — Dean Troyer, Parkview cong., Kokomo, Ind., and Margaret Hollinger, Appleton, Wis., by Ray Keim, uncle of the groom, Dec. 23, 1972.

Troyer — Miller. — Roger Troyer, Sarasota, Fla., Tootle Avenue cong., and Jeanne Miller, Harrisonburg, Va., Mt. Clinton cong., by Samuel E. Miller, father of the bride, Dec. 24, 1972.

Villarreal — King. — Savas Villarreal, Robstown, Texas, and Bonnie Jo King, Robstown, Texas, Metamora cong., by Paul Conrad, Jan. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Baer, Adam D., son of Adam H. and Bertie (Metz) Baer, was born in Hagerstown, Md., Apr. 3, 1910; died in Cumberland, Md., Nov. 16, 1972; aged 62 y. 7 m. 13 d. On Sept. 5, 1935, he was married to Lois Grove, who survives. Also surviving are 2 sons (Adam D., Jr., and John W.), one daughter (Anna Grace Holloway), and 4 grandchildren. Memorial services were held at the Northside Mennonite Church, Hagerstown, Md., in charge of Gordon Zook; interment in the Staufferstown Burial Grounds, Chambersburg, Pa.

Brunk, Amos, son of Christian and Magdalena (Riser) Brunk, was born in Mornington Twp., Ont., May 1, 1893; died at the Rehabilitation and Extended Care Unit of Stratford General Hospital, Jan. 11, 1973; aged 79 y. 8 m. 10 d. On Mar. 28, 1918, he was married to Mattie Nafziger, who preceded him in death on Mar. 22, 1930. On June 9, 1931, he was married to Mary Gerber, who died on Dec. 11, 1957. Surviving are one son (Morris), 3 daughters (Maureen — Mrs. Harvey Zehr, Mary Ann — Mrs. Lawrence Zehr, and Irene — Mrs. Albert Leis), 9 grandchildren and 2 great-grandchildren. On June 23, 1940, he was ordained to the ministry to serve the Poole congregation. He was a member of the Poole Mennonite Church, where funeral services were held on Jan. 14, in charge of Amey Martin and Herbert Schultz; interment in the Poole Mennonite Church Cemetery.

Geissinger, Henry N., son of Daniel and Mary (Landes) Geissinger, was born in Milford Twp.; died at the Allentown Osteopathic Hospital, Dec. 22, 1972; aged 76 y. He was married to Katie (Halteman), who survives. Also surviving are 2 daughters (Frances — Mrs. Abram S. Jones and Anna — Mrs. Luke Gehman), 3 sons (Darwin, Stanley, and Willard), 25 grandchildren, 2 great-great-grandchildren, one sister (Lillian — Mrs. Solomon Kratz), and one brother (Clarence). He was a member of the Swamp Mennonite Church, where funeral services were held on Dec. 27, in charge of Winfield Ruth; interment in the local cemetery.

Grieser, Harvey, son of Daniel and Anna (Nofziger) Grieser, was born in Fulton Co., Ohio, July 28, 1896; died of cancer at his home in Archbold, Ohio, Jan. 8, 1973; aged 76 y. 5 m. 11 d. On Dec. 20, 1921, he was married to Ilva Stuckey, who survives. Also surviving are 2 sons (James and Larry), 2 daughters (Arvilla — Mrs. Ed Kennedy and Mary Ellen — Mrs. Marvin Nofziger), 2 brothers (Samuel and Dan C.), and one sister (Mrs. Mattie Nofziger). He was a member of the Zion Mennonite Church, where funeral services were held on Jan. 11, in charge of Ellis B. Croyle and P. L. Frey; interment in the Pettitsville Cemetery.

Landis, Titus W., son of Harrison and Annie (Wile) Landis, was born at Vernfield, Pa., Sept.

18, 1915; died at Vernfield, Pa., of coronary thrombosis, Jan. 13, 1973; aged 57 y. 3 m. 26 d. On Jan. 2, 1937, he was married to Martha Destine, who survives. Also surviving are one son (Linford D.), one daughter (Dorothy — Mrs. Harold Lightcap), 4 grandchildren, and 3 sisters (Mabel — Mrs. Frank Kratz, Edith — Mrs. Laverne Gehman, and Irene — Mrs. James Hedrick). He was a member of the Salford Mennonite Church, where funeral services were held on Jan. 16, in charge of Willis Miller and Clayton Swartzentruber; interment in the Salford Mennonite Cemetery.

Maurer, Anna, daughter of Joseph and Barbara (Gerig) Maurer, was born at Pettitsville, Pa., Feb. 12, 1880; died at Albany, Ore., Jan. 2, 1973; aged 92 y. 10 m. 20 d. Surviving are 2 sisters (Lena — Mrs. Nick Leichty and Sarah — Mrs. Oliver Schmucker). She was a member of the Harrisburg Conservative Mennonite Church, where funeral services were held on Jan. 5, in charge of Herman Kropf and Homer Miller; interment in Alford Cemetery.

Meek, Clarence C., son of Aaron and Emma (Shoemaker) Meek, was born at Freeport, Ill., Mar. 11, 1894; died at Phoenix, Ariz., Jan. 7, 1973; aged 78 y. 9 m. 27 d. On Sept. 5, 1916, he was married to Mabel Resh, who preceded him in death on July 13, 1958. On June 3, 1960, he was married to Iva Kleck Roth, who survives. Also surviving are 2 sons (Mervin and Howard), 3 daughters (Martha — Mrs. Paul Sieber, Arlene — Mrs. Marlin Schaefer, and Ethel — Mrs. James Schmucker), 3 stepchildren (Richard Roth, Ruth Ann — Mrs. Dale Nafziger, and Alice Mary — Mrs. Paul Heberberger), 30 grandchildren, 4 great-grandchildren, and 11 great-granddaughters. One sister (Esther — Mrs. Silas Smucker). He was a member of the Central Mennonite Church, Archbold, Ohio. Funeral services were held at Phoenix, Ariz., Jan. 9, and at Archbold, Ohio, Jan. 12, in charge of Charles H. Gautsche and Paul Sieber; interment in Pettitsville, Ohio.

Bertie (Metz) Baer, daughter of Newton G. and Amanda (Heller) Baer, was born in Lancaster Co., Pa., Dec. 29, 1898; died in East Donegal Twp., Pa., Nov. 3, 1972; aged 73 y. 10 m. 5 d. On Jan. 12, 1921, she was married to Harvey Metzler, who preceded her in death on Nov. 3, 1969. Surviving are 3 daughters (Arlene H. Hess, John D. Hess, Evelyn M. — Mrs. J. Wade Croft, and Dorothy Jean — Mrs. Andre B. Hess), 13 grandchildren, one sister (Miriam — Mrs. Amos H. Kreider), and 2 brothers (Clarence N. and Emory H. Herr). She was a member of the Strasburg Mennonite Church, where funeral services were held, in charge of Clayton L. Keener and Charles E. Good; interment in the adjoining cemetery.

Rediger, Lena, daughter of Joseph and Katherine (Muller) Rediger, was born in Germany, Oct. 26, 1882; died at the Parkview Home, Wayland, Iowa, Jan. 11, 1973; aged 90 y. 2 m. 16 d. Surviving is one sister (Mrs. Christ Widmer). She also has one brother and 2 sisters living in France. She was a member of the Immanuel Mennonite Church, Downey, Calif. Funeral services were held at the Sugar Creek Mennonite Church, Wayland, Iowa, Jan. 13, in charge of Ori L. Roth; interment in the church cemetery.

Short, Seth J., son of Joseph S. and Jannie (Nofziger) Short, was born in Archbold, Ohio, Jan. 21, 1897; died following surgery of a brain tumor, at Sarasota, Fla., Memorial Hospital, Jan. 8, 1973; aged 75 y. 11 m. 18 d. On Jan. 20, 1920, he was married to Lillian Rufe-nacht, who preceded him in death in 1962. In 1963 he was married to Rosa Short, who survives. Also surviving are one daughter (Mrs. Tom David), 3 sons (Max, Gerald, and Galen), 10 grandchildren, 3 stepchildren, 8 step-

grandchildren, and 2 step-great-grandchildren. He was a member of the Lockport Mennonite Church, where funeral services were held on Jan. 12, in charge of Walter Stuckey; interment in the Lockport Cemetery.

Showalter, Mildred Marie, daughter of Philip H. and Mamie (Weaver) Harner, was born in Augusta Co., Va., Apr. 17, 1920; died suddenly at her home near Waynesboro, Va., Nov. 21, 1972; aged 52 y. 7 m. 4 d. On Sept. 20, 1940, she was married to Winfred E. Showalter, who survives. Also surviving are 2 daughters (Roselyn — Mrs. Ronald E. Johnson and Christine — Mrs. Efron F. Ontiveros), 3 sons (Thomas W., Fredrick K., and Kenton D.), one grandchild, 5 sisters (Mrs. Emily Heatwole, Mrs. Gladys Bonner, Mrs. Hazel Williams, Mrs. Rennie Boehner, and Mrs. Welby Huber), 2 brothers (Roy H. and John J.), and her step-mother (Esther F. Harner). She was a member of the Springdale Mennonite Church, where funeral services were held on Nov. 24, in charge of Paul Wenger and Fred Augsburg; interment in the adjoining church cemetery.

Wingenroth, Emma, daughter of John and Mary (Risser) Willwerth, was born in Vogansville, Pa., Jan. 8, 1879; died at West Earl Twp., Pa., Jan. 11, 1973; aged 94 y. 10 d. On Feb. 15, 1902, she was married to Emma Wingenroth, who preceded her in death on Oct. 8, 1971. Surviving are 3 sons (Lloyd, Charles V., Raymond G., and Richard L., Sr.), 2 daughters (Edith — Mrs. Marvin H. Kutz and Esther M. — Mrs. B. F. Gockley), 9 grandchildren, and 14 great-grandchildren. She was a member of the Ephrata Mennonite Church. Funeral services were held at the Gravenor Funeral Home, Ephrata, Pa., Jan. 15, in charge of Wilbert Lind; interment in the Bergstrasse Lutheran Cemetery.

Yoder, Earl M., son of David and Sarah Yoder, was born in West Liberty, Ohio, Dec. 8, 1883; died at the Fairmount Nursing Home, Ephrata, Pa., Jan. 8, 1973; aged 89 y. 1 m. On Jan. 1, 1912, he was married to Barbara Allgier, who preceded him in death on July 31, 1933. Surviving are 2 sons (Stanley and Roy E.), 2 daughters (Oliver — Mrs. Dwight Yoder and Ruth Ellen — Mrs. Gail Yoder), 15 grandchildren, one great-grandchild, one brother (D. Leonard Yoder), and 6 sisters (Mrs. C. S. Smucker, Mrs. Elmer Smucker, Mrs. John Hooley, Mrs. U. K. Hosteler, Mrs. Sam C. Plank, and Mrs. Earl Neer). One son and one brother preceded him in death. He was a member of the Oak Grove Mennonite Church, where funeral services were held on Jan. 12, in charge of A. J. Metzler and Eldon King; interment in the Fairview Cemetery, West Liberty, Ohio.

Cover photo by Harold Beachy

calendar

Milwood Winter Bible School, Gap, Pa., Feb. 5-16. Annual All-Unit Mennonite Disaster Service Meetings, Morton Mennonite Church, Morton, Ill., Feb. 9, 10. Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.

75th Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, "Led by the Spirit," Goshen College, Goshen, Ind., May 11-13.

Virginia District Conference, Harrisonburg, Va., July 19-22.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Soviet Scientist Describes Conversion

A prominent Soviet nuclear scientist who defected to Canada in 1966 has described his conversion to Christianity in an interview in the Jan. 5 issue of *Christianity Today*.

Dr. Boris P. Dotsenko was appointed head of the nuclear laboratory of the Kiev State University shortly before being sent to Canada and Vienna in 1966 "to supply the Soviet espionage system with the most important information about the achievements in nuclear research throughout the world."

While in Canada, at the University of Alberta, he applied for political asylum. He is currently teaching at Waterloo Lutheran University in Ontario, and is a member of a Mennonite church.

Addicted to Drugs

The chilling "horror" story of heroin addiction in the newborn was reported in a television documentary (Jan. 10) entitled "The Littlest Junkie: A Child's Story."

The ABC-TV program, written and narrated by Geraldo Rivera, showed in graphic detail the birth of a heroin-addicted baby girl—who immediately goes into the convulsions of withdrawal.

"Right now, one of every 40 babies born in city hospitals is born a heroin addict. And in some hospitals, it is as high as 1 in 25," Mr. Rivera said. "Like this little girl, they were born with a monkey on their backs."

"Watching a baby go through withdrawal is really a horror. At one time almost all of the babies died. When untreated, the gruesome toll was around 93 percent. And even when doctors attempted treatment, 34 percent still died. The tremors, the diarrhea, the vomiting, and the convulsions that perhaps a full-grown addict could take . . . were just too much when the addict weighed only 6 or 7 or 8 pounds."

With greater medical attention, the morality rate of "junkie babies" is now said to be under 10 percent. However, Mr. Rivera said the long-term effects on the children are unknown because there are no systematic follow-up programs.

An addict's withdrawal during pregnancy could trigger withdrawal convulsions in the womb and the child could kick himself to death. Concerning methadone, the heroin-substitute for addicts, Mr.

Rivera says that infant withdrawal from methadone could be even more severe than from heroin.

One caseworker who was interviewed tells of visiting one home of an addicted mother and finding a dead dog in the kitchen, the mother lying on the floor, and three children suffering various degrees of bedbug bites, one child, suffering from meningitis.

Mr. Rivera said a junkie mother annoyed by her baby's crying will sometimes "shoot up" the infant with dope to keep it quiet.

Peace Seminar Planned

The Commission on Social Action of the Christian Holiness Association and the Commission on Peace and Social Concerns of the Brethren in Christ Church are jointly sponsoring a Seminar on Christian Holiness and the Issues of War and Peace, at the Westminster Hotel and Conference Center, Winona Lake, Ind. June 7-9, 1973.

The purpose of the seminar is to examine the issues of war and peace in the light of the Scriptures as interpreted within the Arminian-Wesleyan holiness understanding of Christianity. Secondary and related purposes include the provision of basic information to individuals who may need to make personal decisions on these issues and to review war in the light of our times and in the light of how social change is effected.

Among speakers to participate in the seminar are: Myron Augsburger, president of Eastern Mennonite College, Harrisonburg, Va.; Richard S. Taylor, Nazarene Theological Seminary, Kansas City, Mo.; Bishop Paul N. Ellis, Free Methodist Church, and Archie Penner, Malone College, Canton, Ohio, Persons interested in receiving more information on the seminar are encouraged to write the chairman of the Planning Committee, Rev. John K. Stoner, 1803 Mulberry Street, Harrisburg, Pa. 17104.

White House Vs Congress

According to *Between the Lines* 1972-1976 will witness a grand tug-of-war between a tightly controlled autocratic White House and a revived, resisting Congress.

Nixon's landslide was unreal as we've previously reported. In a new study "That Landslide Was No Mandate" (*Washington Post*, Dec. 10), A. H. Cantrell and C. W. Roll, Jr., authors of "Polls: Their Use

and Misuse in Politics," quote from a Gallup Poll made at their behest which revealed that only 37 percent of the electorate supported Nixon because they believed in him; the remaining 25 percent voted for him only because they feared McGovern's inadequacies, the Senator inspiring even less confidence. Besides, nearly half the voters were indifferent and stayed home. So a determined Congress can easily arouse public support on critical issues to match that of the President. Thus the weight of decision will rest as never before on articulate informed citizens.

The President is aware of this and is determinedly building a docile cabinet he can control. The tight White House inner circle has no distinguished figures, only obedient ones—H. R. Haldeman, John Ehrlichman, Charles Colson—the only exception being Texan John Connally, who is collaborating with his eyes on openings in 1976.

West Germany's Plea Prior to Cease-Fire

To all churches and missions in the U.S.A.: The 1,200 members of the Renish Missions Conference in Germany ask for your attention: For the sake of Jesus Christ, our common Lord and Savior, and of His gospel's truth, credibility, and witness we send to you this cry for help and suppliant entreaty: do all which is possible for you to stop the general massacres by the U.S. Air Force in Vietnam!

Never before the worldwide Christian witness and confession became so unworthy of truth and confidence than now by the U.S. engagement in Vietnam! We observe together with the whole world the most terrible repetitions of Nazi abominations by U.S. forces in Vietnam! Stop it! Stop it now before it will be too late for thousands and thousands of innocent and helpless people. Our common Christian duty everywhere is now to protest, to cry out, to prevent and hinder further massacres in Vietnam with all possibilities. Stop your President and his inhuman orders! Do it for the sake of Jesus Christ! Or stop to preach His gospel—you don't have another choice.

Please, do all which you can! We try to do it too!—The Leading Board of the Renish Missions Conference, Germany: Rev. Giesen, Rev. Flender, Rev. Meuler, Rev. Kniff, Rev. von Bendemann, Rev. Dr. Aring, chairman.

12062 51 11/75
EDWIN L WEAVER
1307 WILSON AVE
GOSHEN IN 46526

Building a Conscience

It is interesting to see how far afield we sometimes get only to return again in order to get our feet on the ground. There is a proverb which says, "Don't give up what you know for what you are unsure of." An old English divine said, "Doubt your doubts and believe your beliefs. Don't doubt your beliefs or believe your doubts."

Although the Christian, of all persons, ought to be able to have an open mind to new truth, the Christian also ought not be moved with every new wind of doctrine or new idea because he has a foundation of truth the non-Christian does not have. The closer he sticks to this truth, the least ashamed he will be in the end.

If we've thought we can build a Christian conscience by discussions and seminars and sermons and confabs apart from the Scripture, we are now sensing how wrong we were. Those who are returning to what the Scripture has to say about current concerns are suddenly finding that the Spirit uses the Scripture in speaking to these concerns far better than psychology, sociology, and the other sciences. These sciences are certainly of much help but, strange as it seems, all this knowledge does not seem to help people to live better or treat their neighbor better. Greater knowledge or understanding of the human situation does not necessarily make better people.

During the past year I've heard a number of experts on human behavior and relationships say they are returning more and more to the Bible as a handbook. That's striking and worthwhile. The preacher and teacher can hardly do better. The Scripture builds a conscience against what is wrong and for what is right. "The entrance of thy words giveth light." "Ye shall know the truth, and the truth shall make you free."

Who would deny that amid all the discussion the past decade about social issues there has been a dreadful decay of conscience in relation to honesty, integrity, morality, etc. A man told me the other day: "You are a fool to speak of honesty where I work. The assumption is that everyone steals and lies to the extent he feels he can get away with it."

So back to the Scripture! And those who say young people are not interested in what the Scripture says are probably reading their own pulse rather than discerning

youth's need and desire. Those who are close to youth today are saying that youth are tired of discussing their concerns over and over again among themselves or with persons who are still as mixed up as they are. Youth are anxious for adults to share values and answers. Certainly youth long for adults who speak in love and understanding. But many adults have been so afraid of turning youth off by giving answers that many youth have never been turned on.

Lawrence Lee, writing in *The Pittsburgh Press*, says, "At a meeting in Connecticut it was an 18-year-old girl who agreed most vigorously with a speaker's expressed view that the young wish to know where adults stand and what their values are, whether they agree or disagree at a given moment."

Or take the area of nondirect counseling so popular in the past decade or so. The Christian always knew, although he failed to practice it many times, that the Bible says, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

For a number of years nondirective counseling was thought to be the best approach in helping a person through his problem. The counselor was little more than a tape recorder, although he would grunt once in a while to assure the counselee that he was still present, and that he ought have some justification for getting paid for what he was doing.

But now responsive counseling is "in" and considered better therapy. Responsive counseling is really one practical expression of "Bear ye one another's burdens, and so fulfil the law of Christ." To help another the counselor must identify with the other according to need. He is more like the Master, and there is more healing in his ministry when he identifies with persons, when he not so much prays "for" persons as prays "with" persons, standing in need of the same prayer.

On and on one can go. In such areas of marriage, child-rearing, peace and reconciliation, responsibility of employer and employee, racial relationships, sex relations, and many others, the Scriptures must still be the Christian's handbook, and it is that which the Spirit uses to build conscience and shape lives. — D.

GOSPEL HERALD

February 13, 1973



Banga's Brother

Meditation on the Bangladesh Experience

by Maynard Shelly

This land of rivers, mighty streams that flood
And drench the sodden earth, this paradise
Where rich brown soil, when mixed with blazing sun,
And gently nudged, disgorges green bright wealth,
Here God has placed a man — his name Banga.
The land is his. He loves these fields, these streams
That feed him, give him life. Though crushing toil
Has drained his blood, he turns again to plow
And seed. No storms which steal his grain can turn
Him back. His soul is wedded to the soil.
One fourth of all the jute for gunnysacks
And rugs around the world he grows.
And ships he loads with tea. He feeds
A growing nation with his rice. And yet
The profit has been lost to him. He's built
Calcutta, Liverpool, Islamabad,
Karachi, London — all these thrived on tax
He paid and paid for ages long. He loved
The land though merchants white and brown did rob
Him, take the wealth his fields had given him.
Yet, he returned as after flood, typhoon,
And drouth to till the land he loved so much.
A strong man Banga — farmer, fisherman,
Earthmover, boatman, stevedore — he sings
And speaks an ancient language musical
And soft. He humbly bows his knees to God
In houses built as pledge of loyalty
To land he calls his mother — land he loves.

contents

Banga's Brother	129
Maynard Shelly	
Missionaries and Cooking Kettles	131
James D. Kratz	

Then holocaust, the fire, the tearing flesh,
 And Banga saw his firstborn killed before
 His eyes, the best and wisest of his sons.
 His daughters stripped, dishonored, tortured, killed.
 The night of terror settled down upon
 The land as Pakistan the cousin brother
 Who had sworn defense now turned his guns
 To purify Banga's desire to free
 Himself from one who wanted only power.
 The fury grew. He ran. He hid himself.
 He left his home — the land he called his mother —
 Stained with children's blood. But God did save
 Him, brought him back and gave him peace again.
 O green, O gold, my Mother Land so dear;
 Your skies so bright and streams so clear.

II.

So now he's free. Banga's inherited
 His earth. The night of terror's past, his land
 Is rid of brutes who'd rule through fear of guns.
 But rising from the wreckage left by Pakistan
 Now come three grim and fearsome horsemen
 Trampling down the crops that he has sown,
 Devouring fruits of freedom earned in blood.
 The first comes looking friendly and with a smile
 And giving gifts. His horse is brown, his name
 Is Over Birth. His gifts are children, bronze
 Of face and lively ones. Be fruitful,
 Multiply, and fill the earth, subdue it. Banga
 Has. His bed has been more fertile than
 His fields. He's filled the land; his progeny
 Have robbed him, taxed his harvest, eating all
 He raises, crying then for more. The second
 Horseman follows close behind. His steed,
 An ancient one, yet in its prime, is black.
 His name is Poverty. His swords are two —
 Disease and Famine — cutting all he meets
 More deeply than did Pakistani troops.
 Defense against this scourge consumes the wealth
 That must be spent for factories and mills,
 The only way to build Gross National Product
 That a country needs to drive this horseman
 Off. But Banga has no time to do
 In five and twenty years with small resources
 What America could take two hundred
 Years to finish off where land was super
 Rich and hungry mouths to feed so few.
 Hard work and work alone is all he ever
 Had to make his life and this is failing
 Him. A prisoner of time, he needs
 To learn new ways to farm and fish, but can
 He risk untried and novel ways as horsemen
 Trample sons and daughters? Third comes Death.
 He rides on gray and kills the soul before

He takes the body. Banga dreams of building
 Brightly lighted cities rimmed in stainless
 Steel. A place with medicine for fevered
 Tots. He knows he needs a miracle.
 His hope is crushed by giants that bar the path
 And drive him down. Despair is death. His sons
 Infected with a dream of riches ask
 To leave and read in schools abroad and never
 To return. Self-hate has settled in.
 He feels a lack of worth. The telephones
 Don't work; if it's made in Bangladesh, it's no
 Good. Wounded soul, he turns upon his brothers
 Shedding blood in anger at himself.
 With days of death and hate in store
 Was this the paradise I waited for?

III.

The wide-screen picture postcard's other side
 Reveals a man who has been trampled, bruised,
 And chained. That's life; it's not so nice in
 Undeveloped countries. Banga wants to sing,
 Make poetry, and dance. His cousins in the richer
 Nations write him off as backward, victim,
 Refugee — all names that hide his human
 Face. When brothers dwell in unity,
 How good and pleasant. When one's fellow-
 Man is shackled, held for dead, what must
 We do? Why loose him? Let him go. We can't
 Be free until he's free. Salvation means
 Our lives entwined, our bearing burdens, his
 As ours, and ours as his, and being tempted
 In all points as he. His freedom makes
 Us free. In finding strength together, we
 All find the strength we need. The name for that
 Is brotherhood. So when you bring a gift,
 Remember first the brother you have lost.
 Then leave the gift and find your brother's hand.
 O sing the garden green which God prepared;
 O sing the brothers true who life have shared.



GOSPEL HERALD

Volume 66 Number 7

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Maynard Shelly, former editor of *The Mennonite*, is serving under Mennonite Central Committee in Bangladesh.

Missionaries and Cooking Kettles

by James D. Kratz

"When you came to the Chaco from North America, did you bring your cooking kettle with you?" a Toba Indian church leader asked me while visiting our home in the Argentine Chaco. I could only partially answer the question by saying yes.

I could not tell my Toba brother that we had brought more than one cooking kettle. We had in fact brought several barrels of things to Argentina, in anticipation of living there and raising our family in that culture.

To understand fully the impact of the Toba question, one must know that Tobas do their missionary work among their own people along the pattern indicated by Jesus in Luke 10:4-8, "Don't take a purse, or a beggar's bag, or shoes. . . . Stay in that same house, eating and drinking what they offer you, because a worker should be given his pay. . . . Whenever you go into a town and are made welcome, eat what is set before you" (TEV).

Toba church leaders often practice these instructions of Jesus as recorded in Luke 10, but they do not take their families along. The needs of the family and those left behind are provided for in the extended family.

What does Luke 10 mean in the modern setting? Will the North American missionary feel too disarmed in an unfamiliar setting without the security of the cooking kettle from home? How much "home" does a missionary need away from home? Luke 10 does not speak to all the problems and concerns arising where families are transplanted from one culture to another. Furthermore, sending persons two by two as described in Luke 10 does not quite harmonize with the Western Protestant missionary movement of the nineteenth and twentieth centuries when husbands and wives moved from one part of the world to another with their whole families and households to spread the gospel.

Missionary Family — Asset

On many occasions I have been pleased to see how missionary service is in reality a "family affair." Children enter into the work of their parents. Children's school and community activities provide natural bridges for acquaint-

tanceship and contact. These later lead to deeper relationships of families. More than one person has come to faith in Christ through the witness and contacts of missionary children on the mission field.

One is also gratified to see how missionary children enter into and contribute to the work of their parents by teaching Sunday school classes, helping with music, etc., in overseas churches. This is particularly true as missionary children become teenagers.

The family is an asset in mission when one recognizes the importance of the home as the most natural place for basic teaching. The family is the most primary group in society, and home is the place of the most primary of relationships. For this reason the missionary family unit can be "at mission" in ways which a single person or a childless couple is not able.

The family does provide the missionary or the missionary couple a kind of unit of solidarity and wholeness which counteracts the loneliness and isolation often felt by single persons who serve in lands and cultures other than their own. In some cultures a missionary, particularly a missionary couple, is not quite on a par with people there unless he has a family. Not to have a family may suggest a kind of barrenness in one's ministry in other areas. The people being served or ministered to may reject one completely if he has no family.

Missionary Family — Liability

Some months ago in a South American city, I was graciously hosted for part of a day by a North American missionary of another denomination. I was taken from one end of the city to the other in the missionary's pickup truck. As I inquired about his assignment and work, I soon learned that he was frustrated trying to do missionary work while devoting much of his time in caring for the domestic needs of his family.

On this particular morning he had a paper in his hand listing fifteen errands to take care of before noon, most having nothing to do with the kind of work Jesus gave to His disciples in Luke 10. Composed largely of family obligations, his list raised a question: Is the family an asset or a liability for faithfulness in mission?

James D. Kratz, his wife, Dorothy, and family served as missionaries to the Toba Indians of the Argentine Chaco, 1960-67. He is currently associate overseas secretary with Mennonite Board of Missions, Elkhart, Ind.

There are also other less positive factors to consider. The family is often less mobile than is necessary and important for an effective ministry. If one is truly serious about the implications of Luke 10, mobility becomes an important factor in mission.

Although earlier we recognized that missionary work can be and often is a family affair, I have seen cases where the missionary family's deep involvement in a church program overseas inhibited local initiative, leadership, and responsibility. If the missionary and his family lead the service, teach Sunday school classes, provide leadership in music, and everything else that goes into a worship service, what hope is there that the local people will ever assume responsibility? It certainly makes grandma back home feel good to learn that her grandchildren are effective missionaries, helping the Lord and their parents, but it may be less than helpful for the "making of church."

The costs of maintaining the missionary family overseas are constantly rising (Mennonite Board of Missions average: \$3,000 per adult, \$1,050 per child to age 18). According to some calculations done for our own missionaries, I discovered that on the average it costs three times as much to maintain and support a missionary family of five (parents and three children) as it does for a single worker. While there is danger in analyzing the missionary task in economic terms, economics is one of the tests. What does Luke 10 have to say about the economics of missionary service?

Alternatives to Familied Missionaries

If the family in missionary service is not always the best answer, what other alternatives or models should be explored? Voluntary celibacy for the sake of mission is almost unthinkable in Protestant mission. Even the attitude on this question in Catholic circles seems to be changing. Some persons, however, still argue that celibacy for the sake of the gospel is right and honorable.

Philip Berrigan in his *Prison Journals of a Priest Revolutionary* says: "One of the more abused phrases in Saint Paul—'It remaineth, that both they that have wives be as though they had none' (1 Corinthians 7:29)—must be seen today in a broader and more worthy light. It would dishonor the Apostle to imply that he spoke only of sexual abstinence. Rather, his concern was for the freedom necessary to preach the Gospel. This freedom remains a necessity to which Christians must subject their marriages. Truth, charity, and justice have always required that the needs of the human family have as much claim on us as the needs of our own kin—with as great a call on our service. This is the freedom I would wish for my friend in his marriage."

Whether or not we agree with the Berrigan position, the call of Jesus for a service and ministry to the human family finds support in Luke 10 as well as in other passages of the New Testament. How do missionaries find the freedom necessary to preach the gospel? Do the needs of

the human family have as much claim on us as our own families? At least Philip Berrigan and Jesus seem to suggest so by their writings and actions.

Rather than think of the missionary task as something either for single persons or for families, perhaps we need to think of some other alternatives. For some of us the idea of celibacy is not an option, nor does it by conviction or feeling have much appeal. We do need to recognize that a desire for a missionary faithfulness, both personally and corporately, calls for review of our own cultural and historical setting.

It has been suggested that mission boards think seriously of soliciting workers among persons in the above 45 to 50 age bracket who have already raised their families, thus avoiding some of the problems of the missionary family. One of the problems here is that it may be somewhat more difficult for persons who are of this age to make the cultural adjustments necessary in overseas service. Learning a new language at 50 may not be an easy task.

There is however something to be said for the senior missionary idea in terms of experience, maturity, and freedom from family responsibilities. The Laurence Horsts and the B. Charles Hostetters entered missionary service after they had discharged the major share of their child-rearing responsibilities.

Still another option, as an alternative to the missionary family idea, is for persons to voluntarily commit themselves to postponing a family for a decade or more so that they can be free from family responsibilities to give a block of years in missionary service.

An even more radical approach would be for married couples to commit themselves to childlessness in the same way that certain other persons commit themselves to celibacy for the sake of the gospel and Christian service. This might be a lifetime commitment. In this case a couple would for the sake of effectiveness in specific kinds of missionary service covenant to remain childless. From a medical point of view, this is possible. It would provide for a "two-by-two going," as described in Luke 10, and permit a couple to enter fully into each other's work and hopefully reinforce each other's effectiveness. It would seem important that "covenanting" for this kind of service be done by the couple and a larger group, including the couple's family, congregation, and sending body.

Summary

To summarize:

1. There is something authentic and justifiable about the missionary calling that takes families and transports them into other cultures. The missionary family by its very nature is a legitimate carrier of the gospel from one part of the world to another.

2. At the same time we need new appreciation and respect for the single worker, who by choice is not married. In an American culture with its traditional family-centrism and child-centrism we must accept single missionaries and church workers as persons who can make special and

unique contributions simply because they are free of certain responsibilities common to married missionary colleagues. There may, of course, be instances where the singleness of a person contributes to or creates problems rather than frees the person for effective service.

3. We may be approaching a time when we need to find new personal patterns for missionary service. This is true not only for missionaries who travel from North America to other places in the world, but also in any sending and receiving situation. As the missionary mandate is carried out in all parts of the world, it will mean that Japanese Christians will be missionaries in other parts of Asia, in Africa, or in Latin America. It may mean that Latin Americans will carry out the missionary mandate in Spain and United States. African Christians will share the gospel in all parts of the Western world. Mission knows no national

boundaries for either the sending or receiving church. Internationalizing the missionary force calls for renewed efforts to define how best to effectuate missionary service in the world.

4. Finally, we recognize that there is no one model of missionary service that meets all the needs of a given historical moment or situation or which represents the greatest degree of biblical faithfulness to the missionary calling. I would plead that we affirm those who wish to express their faithfulness in unique and creative ways somewhat in conflict with patterns of the past and the cultural trends and pressures of the moment. We should give more attention to discovering ways of carrying out the missionary mandate with greater freedom and effectiveness. ☺

¹Berrigan, Philip, *Prison Journals of a Priest Revolutionary*, Ballantine Books, New York, N.Y., 1971, p. 146.

It's About Healing, Lord

by Jesse Glick

I know a Christian doctor who says all healing is divine. Whether the healing is instantaneous or a long process, he says it's divine.

Since I believe in You and Your greatness, etc., that idea should have been obvious. But for some reason this view of his was new and refreshing to me.

Recently this whole bit about healing became quite personal. As You may recall I broke my leg about seven weeks ago. I suppose You received a memo about it in lieu of Matthew 10:29.

You know what the doctor did? He smeared some white stuff on my leg, let it harden, and told me to come see him again in several weeks. No mumbo jumbo, no massive machine to repair my leg, just a hunk of plaster! And the leg was supposed to heal!

Now if that kind of stunt doesn't require massive doses of faith in something a whole lot bigger than man, may my grapefruit tree grow oranges! Or, else that doctor was awfully naive. All that was left to do was wait, wait, wait.

Just saw the doc again today, Lord. He says the leg is much better, the cast can come off. Now, Lord, I don't know many medical terms. So I think I'd have to call what happened divine healing. It wasn't the doctor, or me, or medicines, or any machine. That pretty much leaves You or mother nature.

Just one problem now, Lord. The doc says I gotta use crutches for three weeks and stay away from active type physical exercise for six months. Since one day is as a

thousand years to You, I suppose it might have slipped by You that I am living in twentieth-century U.S.A. which is a fast-moving age. Now if I'd be living in Afghanistan it might be different. You see, Lord, what I'm trying to say is, could You please speed up this divine healing process! Better yet make it instantaneous, at least for us in North America. It would keep down costs to Mennonite Mutual Aid too. Is it a deal? ☺

Wit and Wisdom

There was a mother who was having a hard time getting her son to go to school one morning. "Nobody likes me at school," said the son. "The teachers don't and the kids don't. The superintendent wants to transfer me, the bus drivers hate me, the school board wants me to drop out, and the custodians hate it in for me. I don't want to go."

"You've got to go," insisted the mother. "You're healthy. You have a lot to learn. You've got something to offer others. You are a leader. Besides you are 49 years old and you're the principal. You've got to go to school."

You have probably read that the Internal Revenue Service is preparing a new and simplified income tax for 1973. According to reports, it is greatly simplified and will have only a few parts. The short, short form will be as follows:

- (1) How much did you earn last year?
- (2) How much did you spend?
- (3) How much do you have left?
- (4) If (3) is greater than (2), forward that amount; if (3) is 0 or less, don't call us, we'll call you!

"Help! I'm in Debt!"

by Herman F. Myers

It hit me the other day. I'm indebted to many people. My problem is, I don't know how to pay what I owe. Unlike our local utility company or those who render professional services to my family, they never send me a monthly bill. What I owe cannot be paid with monetary means. However, it seems to me there should be some good way to say "thank you" to those I feel grateful to.

Some of these debts are of long standing. Some date back to the early days of my Christian life and ministry. Who are a few of these creditors I owe?


One is a brother in the church who seemed always to have a negative spirit. No matter what proposals I would suggest he raised questions about it, often objecting to change. In so doing he often put to the test my claim of Christlikeness. What I gained in personal development by coping with my inner frustration with this brother, I am truly grateful for. How to thank him I do not know.

In some way, it seems to me, I should say "thank you" to the young lady I overheard say, "I don't think our pastor is very spiritual." She then gave her view of spirituality which differed from mine. However, her initial

statement caused me to look at myself more honestly. This in turn brought about some changes that were long overdue.

Another of these various persons I have learned to be grateful for is a brother who works hard in the out-of-doors. When he sits in church he is easily overcome with drowsiness. However, to me he is that indicator I need that tells me I am having trouble communicating. But how do you say "thank you" to someone who sleeps in church?

Then there is the anonymous hitchhiker who talked freely about his wasted life of drink and sin. For thirty miles I tried to "lead" him to Christ. I owe him something for those parting words he fired my way as he left my car. "Say, Reverend, you really think you are somebody, but you don't really care about me. If you did you would have listened to my point of view!"

There are countless persons who have contributed to my development and growth. Many of these I can personally express gratitude to. Some I can in a measure repay. But there are those I'll always owe. 

Christ Our Only Credential

by Allan W. Smith

A new vividness of realization struck me during the morning service. The minister said that if we were worshipping after the manner of the Old Testament, we would have had to bring along a truckload of animals, presumably to be offered to God.

Would I indeed have to take an innocent animal to be slain every time I went to worship God in the temple? Then in that case, the "Lamb slain from the foundation of the world" stands between me and God, and it is only by virtue of Him that I can approach God and expect a hearing.


Have I had such haste in rushing presumptuously into God's presence that I have forgotten or overlooked the dying Lamb as the sole key of access to God? True, I say, "In Jesus' name," at the end of a prayer, but as so often happens to man, the precious has a way of changing into a mere commonplace formula—the key we thrust hastily into the lock to get the door open, then immediately put away, forgetting it until it is needed again.

I am not a butcher at heart, hesitating even to describe vividly in writing the process of killing an animal, although I have seen it done. Yet, under Old Testament

conditions it would have had to be done every time I went to worship in the temple.

We are inclined to think of the temple in Jerusalem as beautiful, but the place where the effective ritual took place must have been anything but beautiful. Slaughter, blood, offal, the smell of burning flesh—all a vivid reminder of the hideousness of sin in the eyes of a holy God.

Time and space separate us from the experience, the thought of the approach of which made even the God-man cringe in horror. The crucifixion was bloody, painful, and real, and a German poet speaks of His body as being "full of wounds, blood, and filth." This, then, was the sacrifice of the blessed Lamb which opened for us a relationship with God and an entrance into Paradise. It is the basis of the "blessed hope" and the grounds for the re-appearing again of our Lord unto victory. This is the only gospel that wipes sin off the record.

As we come to worship or to pray, we need to remind ourselves not to rush thoughtlessly into God's presence. It is incumbent on us always to remember that the proper form of approach to God is through the credentials that only Jesus Christ provides. 



Now is the time to get ready.

The business editors of *The New York Times* foresee an economic upturn through the decade. The new boom taking shape will be unlike any of past years. It will meet the many strong, deserving demands of society: improvement of housing, education, manpower-training programs, transportation, and the environment. Efforts will be stepped up to restore decaying cities and the nation's quality of life.

For the employment outlook, one of the nation's most nagging problems of the past few years, there are many sunny implications.

Already a College Placement Council survey points to better job opportunities awaiting '73 college grads. There is a 27 percent increased demand for graduating engineers this spring and a 13 percent increase for business majors. And for jobs where no course of studies is specified—

there is a 16 percent increase. Graduating seniors in the sciences, mathematics, and other technical disciplines may expect to find 17 percent more openings this spring than their counterparts found last year. And for church vocations and for service overseas there is a growing need for persons with college diplomas.

To capitalize on future opportunities like these, now is the time to prepare. Don't stall. A future of service to God and mankind belongs to those who gear their planning to it.

A crucial but simple key to preparation may be post-high-school education. Four years of college develops one's resources, talents, and world-awareness. A student learns about his strengths and limits, and extends them by overcoming difficulties, straining himself to the utmost, meeting challenge and hardship, even by failing sometimes.

There can be great enjoyment in this great struggle. It's a good path to healthy self-esteem and realistic self-confidence. It's not only fun, but it's also necessary for sharpened competence for greater usefulness.

The discipline of learning often means giving up a simpler and easier and less effortful life in exchange for a more demanding, more responsible, more difficult life. It requires courage, choice, perseverance, and strength, as well as protection, permission, and encouragement.

It is an act of Christian love to society to be fully prepared to give competent service to it. One way to realize your talents for society, as well as for the kingdom, is to find the full potential God gave you—at a Christian liberal arts college.

GOSHEN COLLEGE
Goshen, Indiana 46526

Leamington Hosts MCC Annual Meeting

Mennonite Central Committee met in Leamington, Ont., Jan. 18-20, to discuss the progress of the MCC Self-Study, to adopt guidelines on the use of government funds, to resolve interest in reconstruction in Indochina, to consider a working draft statement on universal amnesty for conscientious objectors, and to recognize four dynamic leaders of past inter-Mennonite activities.

Forty MCC staff from Akron, Pa., all but one of the full MCC membership of 33, most of the staffs from the MCC (Canada) and Canadian provincial offices, and an average of well over 100 guests met together on the hardwood gymnasium floor of Leamington's United Mennonite Educational Institute (UMEI).

Leamington, on the southernmost tip of the Canadian mainland, lies along the 42nd parallel which also cuts across the top of California.

Newton Gingrich, chairman of MCC (Canada), welcomed the annual meeting to Canadian soil. Later, Syd Reimer, Rosenort, Man., chairman of Manitoba Mennonite Disaster Service, spoke of the witness of MDS in Rapid City, S.D. "Disasters," Reimer said, "have a tremendous force to unite us in common work."

An in-progress presentation of the MCC Self-Study, commissioned by the previous annual meeting and under the leadership of Robert S. Kreider, stimulated intense interest and involvement. "Patterns of leadership are shifting down," he said. "No leaders give Mennonites the final word as was the case." Kreider found that Mennonite and Brethren in Christ members are "complex, diverse, bewildering, and scattered," yet they show remarkable consensus. "Canada," Kreider said, "is the fastest-growing part of the MCC constituency. Canadians are contributing more volunteers, giving more money, and participating more in organizational meeting."

To deal more adequately with the wealth of material already compiled in the self-study, members passed an executive committee recommendation to hold two extraordinary meetings in 1973. The first will be a two-day meeting of the full MCC membership in early fall to review such issues as the mission, functions, resources, role, authorizations, organiza-

tional structure, representation, goals and priorities of MCC.

In preparation for the fall meeting, representatives from MCC constituent bodies will participate in an expanded May meeting of the MCC Executive Committee. This group will identify specific issues and outline plans for the fall consultation.

A working draft on amnesty, prepared

help reconstruct the war-torn areas of Indochina, including those areas now considered North Vietnam, as well as South Vietnam and possibly Laos and Cambodia. MCC would work through and strengthen the efforts of Vietnamese Christian churches.

The committee passed guidelines for the use of government funds in MCC programs. Especially in consideration were Canadian International Development Agency (CIDA) funds, of which MCC has used \$185,000 and which are available to MCC in even larger sums.

A particularly moving dinner program Friday evening involved the recognition of four Canadians whose ages totaled 320 years. Each of these men had served as an MCC member, and each had been involved in inter-Mennonite activities well beyond his own community. C. A. DeFehr of Winnipeg, Man.; J. B. Martin



A moving part of the program at the MCC Annual Meeting, Leamington, Ont., Jan. 18-20, was recognition of four Canadians, their combined ages totaling 320 years, who have been especially active in inter-Mennonite affairs. Recognized were (front left to right) J. B. Martin, E. J. Swalm, C. A. DeFehr, and J. J. Thiessen. Each has served as a member of MCC. Behind them are William T. Snyder, executive secretary of MCC, and Daniel Zehr, executive secretary of MCC (Canada).

by the MCC Peace Section, was presented for discussion and adoption in principle. An earlier draft on amnesty had been presented at the MCC (Canada) Annual Meeting in Saskatoon, Sask., Jan. 12, 13.

The working draft resolves that the MCC Peace Section commend the Canadian government for its open policy which permitted young men of conscience to immigrate, that the Peace Section constituency support a universal amnesty, and that the United States government grant a universal amnesty.

MCC adopted in principle this 3 1/2-page working draft, referring it to Peace Section staff for further work before the March 30, 31, Peace Section meeting in Ottawa, Ont.

MCC has had 18 years of involvement in Vietnam. MCC declared its desire to

of Waterloo, Ont.; E. J. Swalm, of Dunroon, Ont.; and J. J. Thiessen of Saskatoon, Sask., each were each presented a certificate of appreciation for their years of committed service to the broader Mennonite and Brethren in Christ fellowship. Though selections had not intentionally been made along conference lines, each man represents a different conference. Each spoke briefly of his personal experiences and of his first contacts with MCC, some reaching back into Russia. The men's wives were also present except Mrs. C. A. DeFehr, who had recently passed away.

Community and area people packed the Leamington United Mennonite Church to the aisles Friday night to hear Hans Epp, a Paraguayan-born physician now working in the Paraguayan Indian settlement program in the Chaco; Lawrence Hart, MCC



Herald Press Tracts

SCOTSDALE, PENNSYLVANIA 15683

COMPLETE PRICE LIST 73

Herald Press Tracts

Complete Price List

Before You Order, please read these instructions:

1. Indicate clearly quantity desired of each title. Note minimum quantity and remember you save by buying in larger quantities.
2. Each price level applies up to the next highest listing; e.g., 75 tracts are billed at the rate for 25 rather than at three fourths the rate for 100.
3. Each price listing applies to a single title, e.g., the rate for 500 applies to 500 of one title rather than 100 each of five titles.
4. Notice the new listing in quantities of 1,000 of any one title; YOU SAVE 50% over the rate for 25.
5. Be sure to print your name and address clearly on last page.

Tracts for the Unsaved

Following 4-page titles (not assorted):
100 — \$1.00; 500 — \$4.25; 1,000 — \$6.75

Quantity Total Amount Title

		All Men Are Alike
		Believe It or Not
		Between Heaven and Hell
		Biggest Gambler in Town
		Blind Man Can See
		Can We Know?
		Come
		Come to Christ
		Don't Be Fooled
		Five Minutes After You Die
		Fly by Faith
		Four Things God Wants You to Know
		Gates of Hell, The
		Going Up?
		Have You Learned the 3 R's?
		Have You Voted Yet?
		Heaven for Sinners Only
		Heaven, How Do You Expect to Get There?
		How Are You?
		How to Become a Christian
		I Paid to Die (for smokers)
		I'm Not So Bad
		Introducing
		Is There a Right Way?
		Isn't It Time to Care?
		Is God Dead?
		It Doesn't Matter What You Believe
		It Doesn't Quite Reach
		It Pays to Be One Today
		Just Across the Street
		Let's Face It

Quantity Total Amount Title

		Life in the Blood
		Loneliness Is God's Knock
		Miner's Last Chance, The
		Orders God Won't Cancel
		Out of This World
		Please Do Not Disturb
		Religious or Christian?
		See You Later
		So You Tried It Before
		Spiritualism, Sorcery, and Witchcraft
		Tests of Salvation
		Time Marches On
		Under New Management
		Unexpected Strike
		What Christ Means to Youth
		What Is a Christian?
		What's Ahead?
		What Are You Living For?
		What Is Your Need?
		What Jesus Did for Me
		When the World's on Fire
		Who Is a Christian?
		Willed to the Devil
		Would You Like to Be Rich?
		You Have an Appointment
		You May Be Divorced from Your Soul
		You May Do as You Please
		A Life in Your Hands
		Aren't You Glad?
		Are You Ready?
		Road to Heaven
		Way to Christ, The

Herald Press Tracts — simply written

Following 6-page titles (not assorted):

100 — \$1.40; 250 — \$2.95; 500 — \$5.50; 1,000 — \$9.50

Quantity Total Amount Title

_____	_____	America: Love It, Leave It, or Lose It?
_____	_____	Facts You Must Face
_____	_____	Freedom — It's Free
_____	_____	How Can I Be Saved?
_____	_____	Jesus Christ Is Coming
_____	_____	Salvation Is of the Lord
_____	_____	Take It from the Colonel

Following 8-page titles (not assorted):

100 — \$1.50; 250 — \$3.60; 500 — \$6.75; 1,000 — \$12.50

_____	_____	Matchless Pearl, The
_____	_____	Golden Hours with the Bible
_____	_____	Victory Verses
_____	_____	What the Bible Teaches About War
_____	_____	What . . . About the New Birth?
_____	_____	Death Is a Door
_____	_____	To Dance or Not to Dance

Tracts for Christians

Following 4-page titles priced (not assorted):

100 — \$1.00; 500 — \$4.25; 1,000 — \$6.75

Quantity Total Amount Title

_____	_____	Beer Belongs
_____	_____	Challenge (The Holy Spirit)
_____	_____	Christ in Your Home
_____	_____	Communion with God
_____	_____	Does God Answer Prayer?
_____	_____	God's Answer
_____	_____	How to Become Strong
_____	_____	How to Find God's Will
_____	_____	Others May, You Cannot
_____	_____	Traits of the Self-Life
_____	_____	We Believe
_____	_____	We Could Do Better (for tract distributors)
_____	_____	Why I Am a Christian

Following 6-page titles (not assorted):

100 — \$1.40; 250 — \$2.95; 500 — \$5.50; 1,000 — \$9.50

_____	_____	Assurance of Salvation
_____	_____	Call to Decency
_____	_____	Now That I Am a Christian
_____	_____	Young Christians

Tracts for Specific Needs

Following 8-page titles (not assorted):

100 — \$1.50; 250 — \$3.60; 500 — \$6.75; 1,000 — \$12.50

Quantity Total Amount Title

_____	_____	Are You Taking in Rumors?
_____	_____	Better Husband, Better Father
_____	_____	Divorce Is No Easy Answer
_____	_____	Do's for Daters
_____	_____	Harmony in Marriage
_____	_____	Hate Is Poison
_____	_____	Hints for Homemakers
_____	_____	How to Live with Loneliness
_____	_____	How to Live with a Tiger
_____	_____	Indifference, the Sin Worse Than Sin
_____	_____	Keep from Smoking
_____	_____	Love Your Husband
_____	_____	Must I Lust
_____	_____	Sick Movies and Dancing
_____	_____	So Anything Goes?
_____	_____	So Everybody's Doing It?
_____	_____	So You Want to Be Free?
_____	_____	The New Morality
_____	_____	The New World of Drugs
_____	_____	They Need You
_____	_____	Thou Shalt Not Fail
_____	_____	Time, Use It or Lose It?
_____	_____	To Swear or Not to Swear
_____	_____	TV in Your Home
_____	_____	What Case for Chastity?
_____	_____	When You Drink
_____	_____	Who Called You a Racist?
_____	_____	Who Is Your Next of Kin?
_____	_____	Who Taught You to Drive?
_____	_____	Who's Prodigal — Son or Parent?
_____	_____	Why Be Faithful to Your Wife?
_____	_____	Work Is Honorable

Jesus Broadside

35 — \$1.00; 100 — \$2.50; 500 — \$11.25; 1,000 — \$20.00

Quantity Total Amount Title

_____	_____	Black Is Beautiful
_____	_____	It's Not Like . . .
_____	_____	Joy, What Does It Mean?
_____	_____	Give My Regards to Broadway
_____	_____	The Greatest Peace Demonstration
_____	_____	The Trouble with the World Is . . .

New Life Series

Following 8-page titles are priced (one title or assorted): 15¢ each; 50 — 12¢ each

Quantity Total Amount Title

_____	_____	What Do You Want?
_____	_____	What Do You Fear?
_____	_____	The Book That Reads You
_____	_____	Like Falling in Love

Herald Press Tracts — attractively designed

Tracts for Special Days

(Christmas, Easter, Good Friday, Pentecost, Halloween)

Following 4-page titles priced (not assorted):

100 — \$1.00; 500 — \$4.25; 1,000 — \$6.75

Quantity	Total Amount	Title
_____	_____	Birth That Changed the World, The
_____	_____	Christmas and Christ
_____	_____	Most Costly Gift, The
_____	_____	News Flash from Heaven
_____	_____	Thinking About Christmas
_____	_____	Why Did Christ Come?
_____	_____	Your Gift from God — Peace
_____	_____	Easter Gladness
_____	_____	But if Christ Is Dead
_____	_____	First Easter Parade
_____	_____	The "If" in Easter
_____	_____	Peace at Easter
_____	_____	Why Good Friday?
_____	_____	Trick or Treat (Halloween)

Tract Notes in Color

Quantity Total Amount

_____	_____	15 (3 each with envelopes) 0-8361-7914-5 \$1.00
_____	_____	25 (5 each with envelopes) 0-8361-7915-3 \$1.50

Visitation Pamphlets Series

All have four-color covers.

16 pages each. Paper. \$.30 each, \$.25 each 50 or more

This series of pamphlets was designed to be distributed by pastors, ministers of visitation, chaplains, doctors, nurses, and all who would minister to those in need.

Quantity	Total Amount	Title
_____	_____	Blessings by Your Bedside by John M. Drescher This pamphlet is directed to those who have been hospitalized for the first time.
_____	_____	By Still Waters by John M. Drescher These meditations are based on the Twenty-third Psalm.
_____	_____	Empty Arms by Mary Joyce Rae For those who have lost their child at birth or through miscarriage.
_____	_____	Facing Illness with Faith by John M. Drescher The author calls attention to Scriptures and sayings which have helped people through the ages.
_____	_____	For the Golden Years by John M. Drescher The meditations are directed to the aged.
_____	_____	In Grief's Lone Hour by John M. Drescher Provides an understanding of the grief experience.

Quantity Total Amount Title

_____	_____	May Your Marriage Be a Happy One by John M. Drescher Shows how love grows and happiness is achieved in marriage.
_____	_____	Personal Prescriptions by John M. Drescher The meditations are directed to those who ask, "Why me?"
_____	_____	Spiritual Nutrients by John M. Drescher Presents those Scriptures which give strength and nourishment to the ill.
_____	_____	Strength for Suffering by John M. Drescher A booklet for those who must endure severe suffering.
_____	_____	Suffering and God's Presence by John M. Drescher A guide to understand suffering in the light of God's will.
_____	_____	To the New Mother by Helen Good Brenneman This pamphlet contains the first five meditations found in the book, <i>Meditations for the New Mother</i> .
_____	_____	Grief's Slow Work by Harold Bauman Helps the reader understand the process of grief. 40¢ each, 35¢ for 50 or more
_____	_____	Just in for Tests by Robert W. Rae For the person undergoing a series of health tests. 40¢ each, 35¢ for 50 or more
_____	_____	Visitation Pamphlet Series Envelopes \$.05 each

Special Booklets

Quantity Total Amount Title

Price: 10 — 60¢; 50 — \$2.50; 100 — \$4.50	_____	Here's How — the plan of salvation 24pp.
Price: 12 — 60¢; 50 — \$1.75; 100 — \$2.50; 1,000 — \$23.00	_____	A Lighthouse for Young Believers 16 pp.
Price: 12 — 60¢; 50 — \$1.75; 100 — \$2.50; 1,000 — \$23.00	_____	Who Are the Mennonites? 12 pp.
Price: 95¢ each; 12 — \$10.00	_____	Priority (Jesus' Life in Sixty Drawings) 64 pp.
16 — \$1.00; 100 — \$5.00; 500 — \$22.50; 1,000 — \$40.00	_____	Peace and Pardon

Spanish Tracts

The following 4-page titles (not assorted):

25 — 40¢; 100 — \$1.00; 250 — \$2.25; 500 — \$4.25; 1,000 — \$6.75

Quantity	Total Amount	Title
_____	_____	¿ A Cual Lado Estas? (On Which Side Are You?)
_____	_____	Asi Que Tu (And So You... Have Tried Before?)
_____	_____	¿ Como Esta Usted? (How Are You?)
_____	_____	Cristo en su Hogar (Christ in Your Home)

Herald Press Tracts — Christ-centered

_____	_____	Como Llegar a Ser Cristiano (How to Become a Christian)
_____	_____	Como Hallar La Voluntad de Dios (How to Find God's Will — For Christians)
_____	_____	El Biombo de la Muerte (The Folding Screen of Death)
_____	_____	El Nacimiento Que Cambio el Mundo (Christmas — The Birth That Changed the World)
_____	_____	El Unico Camino de Salvacion (The Only Way of Salvation)
_____	_____	Entre el Cielo y el Infierno (Between Heaven and Hell)
_____	_____	Hotel — No Hay Lugar (Christmas — Hotel — There Is No Room)
_____	_____	Maria, Bendita Entre Las Mujeres (Mary, Blessed Art Thou Among Women)
_____	_____	Palabras de Consuelo (Words of Comfort)
_____	_____	Paz . . . un Regalo de Dios (Your Gift from God)
_____	_____	Pero . . . Si (Easter — But If . . . Christ Is Dead)
_____	_____	¿ Quien es un Cristiano? (What Is a Christian?)
_____	_____	Razon Para "Viernes Santo" (Why Good Friday)
_____	_____	¿ Su Turno de Morir? (Your Turn to Die)
_____	_____	Tienes Una Cita . . . (You Have an Appointment)
_____	_____	¡ Un Minuto Tarde! (One Minute Late!)

Following 6-page titles priced (not assorted):

100 — \$1.40; 250 — \$2.95; 500 — \$5.50; 1,000 — \$9.50

_____	_____	La Vida y La Muerte
_____	_____	Seguridad de Salvacion (For Christian Assurance of Salvation)
_____	_____	¡ Un Minuto Despues de la Muerte! (One Minute After Death)

Following 8-page title:

100 — \$1.80; 250 — \$3.60; 500 — \$6.75; 1,000 — \$12.50

_____	_____	Horas Doradas Con La Biblia (Golden Hours with the Bible)
-------	-------	---

_____	_____	Total
_____	_____	Tract Holders
_____	_____	The Way
_____	_____	Pak-ettes
_____	_____	My Gift for Herald Press Tract Fund
_____	_____	Subtotal
_____	_____	Shipping Charges (See Rates Below)
_____	_____	Total Enclosed

On orders for \$5.00 or less, cash (check or money order) must accompany the order.

Print Name and Address Plainly

NAME _____ Phone Number _____

R.D. or Street _____ Box _____

City _____ State/Prov. _____ Zip Code _____

Note — If you have any questions, or request adjustments, be sure to return this order with your letter.

HERALD TRACT HOLDER

Useful, Unique,
Attractive

- may be placed in doctors' waiting rooms, laundromats, in airline, train, and bus terminals, at your front door
- can be used as separate units, in vertical series, in horizontal series, in interesting combinations on walls or plywood panels
- are made of clear plastic with two large pockets, in unique one-piece molded design
- available at low price

Each two-pocket unit — \$1.75 In lots of 10: \$15.95

The Way

A six-page, two-color bimonthly designed for evangelistic outreach. Can be used by youth groups, congregations, and individuals.

Subscription rate, \$1.00 per year; \$2.50 for 3 years; bulk rate, 20¢ per copy per year when 25 or more are sent to one address. *The Way* back issues by the package: 50¢ ☐ Send more information.

SAMPLES

Tracts for the Unsaved (English) ☐; Unsaved (Spanish) ☐;Christians ☐; Special Days ☐; Special Groups ☐;Complete set of all English tracts \$2.50 ☐

BULK ASSORTMENTS

- ☐ Junior Pak-ette — 1-lb. bulk assortment \$1.95
- ☐ Salvation
- ☐ Christian Life
- ☐ Super Pak-ette — 5-lb. bulk assortment \$5.95
- ☐ Salvation
- ☐ Christian Life
- ☐ Jumbo Pak-ette — 10-lb. assortment \$9.75
- ☐ Salvation
- ☐ Christian Life

Same high quality tracts, same prompt service. OUR CHOICE OF TITLES. Be sure to check whether you want Salvation or Christian Life tracts or both.

Cash with order

On orders for \$5.00 or less, cash (check or money order) must accompany the order.

Add Shipping Charges:

\$.45 on orders up to \$2.00

\$.75 on orders \$2.05 to \$5.00

\$1.00 on orders \$5.05 to \$10.00

On orders over \$10.00 — add 10%

Colorful — Folded — 24-hour service



Hans Epp, Paraguayan-born physician, spoke before an overflow crowd at the occasion of the annual meeting, Leamington United Mennonite Church, Ont., Jan. 18-20. Epp works in the Indian settlement program in the Paraguayan Chaco. "Mennonites came to Paraguay to seek freedom to live and worship as they wanted." (Left)

Pastor Pham-Xuan-Tin, academic dean at the Nha Trang Hospital, Vietnam, brought greetings from the Evangelical Church of Vietnam to the annual meeting.

member, Cheyenne chief, board member of National Indian Training and Research Center in Albuquerque, N.M., and pastor of the American Indian Koinonia congregation at Clinton, Okla., and James F. McKinley, Southern Baptist missionary, with whom MCC has worked closely in Bangladesh.

Notable visitors and participants at the meeting included Mesach Krisetya, pastor of the Muria Church, Indonesia, and now training at the Associated Mennonite Biblical Seminaries; Louis Van Ess, executive director of Christian Reformed World Relief Committee; Pastor Pham-Xuan-Tin of the Evangelical Church of Vietnam; and Mrs. Loretta Lau, former MCC worker and citizen of Hong Kong.

Executive committee elections replaced Robert S. Kreider with C. J. Dyck as vice-chairman, Kenneth B. Hoover with Roy Sider as secretary, and retained H. Ernest Bennett as chairman. Lawrence Hart was newly elected to the committee. Reelected were Atlee Beechy, H. H. Dick, Newton Gingrich, and Robert S. Kreider. Election of members at large replaced Mrs. Betty Epp, who declined renomination, with Mrs. Helen Alderfer as the only woman member. Reelected were Richard Showalter, Lawrence Hart, and Robert S. Kreider.

Total MCC income in 1972 was \$6,829,000, of which 41.6 percent was material aid, 36.2 percent was cash contributions from the constituency, and 22.2 percent other cash income, which included VS and TAP earnings. Cash contributions in 1972 increased 12.5 percent over 1971 contributions.

MCC projects a 10.9 percent increase in 1973 budget expenditures over 1972.

Visitors to Leamington were hosted in local homes. These informal contacts of

guests and hosts provided some of the most meaningful fellowship of the week-end. Arrangements were efficiently coordinated by Pastor J. C. Neufeld of the Leamington United Mennonite Church and various committees working with him.

The spirit of the MCC Annual Meeting in Leamington found its culminating expression when, as C. J. Rempel led a closing verse of "Blest Be the Tie That Binds," the 32 members broke spontaneously into a second verse while reaching out to clasp hands in a circle uniting all around the table. — Don Ziegler

Draft Calls Low But Not Ended

If you were 20 years old during 1972 or will have a twentieth birthday in 1973 and are a male living in the United States, you are probably wondering if your draft lottery number will be reached. Contrary to common assumption, the military draft has not ended.

It is expected that between 5,000 and 10,000 men will be drafted during the first six months of this year. The Secretary of Defense, Melvin Laird, said in a recent news conference that he estimates draft calls for 1973 should not exceed 5,500 men.

While there will be no draft calls during January and February, it is expected that there will be a rather substantial draft call in March. For those young men in the extended priority selection group (leftovers who were not called during 1972) the March draft call is bad news because they will probably be drafted.

If there should be subsequent draft calls in the months of April, May, and June it is also possible that Selective Service may call some young men with 1973 lottery numbers. If this should happen, only men with low lottery numbers would be called. However, Selective Service officials say they hope that the 1973 draft calls could be filled entirely by men who were missed in induction calls or alternate service calls last year.

Peace Film in Planning

Pastors, theologians, media specialists, and leaders from several Mennonite groups will meet Feb. 15 and 16 in Chicago to discuss the possibility of producing a peace film in 1974.

Harold Regier, General Conference secretary for peace and social concerns, said the meeting would determine the feasibility of a peace film, choose a general theme, and determine the process for development.

Some funds for planning the film come from a \$2,500 joint grant from the Schowalter Foundation to the Mennonite Church and to the G.C. Church.

Evanston Peace Series

The Evanston Mennonite Fellowship is sponsoring a series of four peace emphasis meetings which began on Jan. 28. The purpose of the series is to present a clear statement of the Anabaptist-Mennonite peace position which has developed over the past 400 years. The first week's session provided a general biblical exposition of Christian pacifism. The theme was "The Biblical and Theological Foundation of Christian Pacifism" by John Howard Yoder.

The remaining three meetings focus on specific implications of this position.

Feb. 11: War Taxes and Christian Civil Disobedience — C. Norman Kraus; Feb. 18: The Dilemma of Service: The Entanglements of Christian Love and the Military — Atlee Beechy; Feb. 25: The Relevance of Pacifism's Message for Oppressed Peoples — John A. Lapp. Place: Evanston Mennonite Fellowship, 1332 Davis Street, Evanston, Ill. (three blocks west and two blocks south of the Northwestern University campus). The sessions are being held at 2:00 p.m.

Epp to Address Corrections Seminar

The second of a two-part seminar on offenders will be held at Bluffton College, Bluffton, Ohio, Feb. 23 and 24, according to a planning committee spokesman. Planned for persons in the Central District of the General Conference Mennonite Church and Region IV of the Mennonite Church, the seminar will focus on changing the corrections system.

Edgar Epp, Toronto, director of Community Resources for the Ontario Department of Corrections, will be the keynote speaker. Other resource persons are to be named.

The first seminar, held Oct. 6 and 7 at Goshen College, Goshen, Ind., dealt with the offender and his needs. More than 70 persons participated in that seminar.

Epp is being cosponsored by the Center for Studies on Discipleship of Goshen College. On Feb. 22, at Goshen College, he will address the first in a series of forums on correctional systems. The forums are the second part of a program on prisoner reform and rehabilitation sponsored by Goshen College and the Elkhart County Sheriff's Department.

Lodging at Bluffton will be available in Riley Court on campus and seminar activities will take place in Marbeck Center. There is no registration charge, however participants will be responsible for the cost of lodging and meals. Registration and lodging arrangements may be made by writing: Offender Seminar, Mar-

beck Center, Bluffton College, Bluffton, Ohio 45817. For further information on local arrangements, contact Stanley E. Bohn, 119 Church St., Bluffton, Ohio 45817.

A consultation on offender ministries follows the seminar on the Bluffton campus, Feb. 24 and 25. Designed for Mennonite agencies working with offenders, the consultation differs from the seminar in that the primary focus will

be on the responsibility of Mennonite agencies in offender ministries rather than on stimulating local concern and action programs. The consultation is sponsored by the Mennonite Central Peace Section and Mennonite Mental Health Services. All interested persons are invited to attend the consultation. Additional information is available from MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501

Service program of the Mennonite Church, offices in Elkhart, Ind., and Salunga, Pa.

Elkhart Board Commissions 24



At the Jan. 8-16 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 24 persons accepted one- and two-year assignments to 13 locations in the United States, Canada, and Puerto Rico.

Orientation participants commented that they realized anew the importance of communicating clearly and openly — and that “not all Mennonites are the same.” One noted that “I learned I can learn and still have fun.” Others felt that reexamining personal beliefs—in the context of rubbing elbows and sharing together — promoted deeper spiritual understanding and commitment.

Top row (left to right): Phil Hill, La-grange, Ind., maintenance worker at the Larlham Foundation, Mantua, Ohio, for two years; Ron Allison, Shawnee Mission, Kan., one year as an orderly at Golden Age Nursing Home, Amarillo, Tex.; Randy Murray, Sterling, Ohio, hospital worker for two years in Phoenix, Ariz.; Hugh Geiser, Wadsworth, Ohio, one year as a hospital worker at St. Anthony's Hospital, St. Petersburg, Fla.; and Jim Meyer, Wooster, Ohio, hospital worker at St. Anthony's Hospital, St. Petersburg, Fla., for two years.

Third row: Ron Blough, Mogadore, Ohio, van driver for two years with the Bethlehem Center, Richmond, Va.; Lennis Troyer, Burr Oak, Mich., psychiatric aide at Kilgore Children's Psychiatric Center and Hospital, Inc., Amarillo, Tex., for two years; Frank Weldy, Goshen, Ind., community worker for two years with the Pico Heights unit, Los Angeles,

Calif.; Corinne Miller, Elkhart, Ind., one year as assistant hostess at the unit in La Junta, Colo.; and Steve Landis, Harleysville, Pa., orderly and farm worker at Froh Community Home, Sturgis, Mich., for two years.

Second row: Frank and Sue Keller, Forksville, Pa., program director and unit hostess for one year in Richmond, Va.; John Esh, Phoenix, Ariz., one year as a maintenance worker at the La Junta Medical Center, La Junta, Colo.; Clifford and Velma Hartzler, Hydro, Okla., program director and unit hostess for one year in Amarillo, Tex.; and Jean and Dan Clark, North Liberty, Iowa, two years as program director and unit hostess in Stockton, Calif.

Front row: Karen Kooker, Harleysville, Pa., kitchen aide for one year in Amarillo, Tex.; Verna Beiler, Kennedyville, Md., one year as a day care worker with Help for Retarded Children, Inc., Cleveland, Ohio; Marge Litwiller, Hopedale, Ill., nurse's aide for one year at the Larlham Foundation, Mantua, Ohio; Dora Barrera, Archbold, Ohio, secretary with *Luz y Verdad* broadcasts, Aibonito, P.R., for two years; Cindy Schrock, Walnut Creek, Ohio, one year as a nurse's aide at Queen's Avenue Manor, London, Ont.; and Twila and Lewie Kraus, Newport News, Va., community workers in Edson, Alta., for two years.

Currently more than 460 youth through senior adults serve in 90 locations throughout North America, Central America, and the Caribbean area in the Voluntary

Archaeological Seminar in Israel Announced



Millard Lind



Elmer Martens

A specialized 5-week seminar in archaeology including field excavation in Israel and exposure by travel and lecture to Near East culture is being offered from June 14 to July 21 by professors from two Mennonite seminaries.

Elmer Martens of the Mennonite Brethren Biblical Seminary in Fresno, Calif., and Millard Lind of Associated Mennonite Biblical Seminaries in Elkhart, Ind., are announcing a travel tour including Beirut, Ras Shamra, Damascus, Amman, Petra, and points in Palestine such as Jerusalem, Galilee area, Beer-sheba, and the Dead Sea area.

The two-week excavation in conjunction with the Hebrew University at Jerusalem will be conducted at Tel Qasile in the vicinity of Tel Aviv. In 1971 a large public building was found there which from pottery remains was dated to the tenth century BC, the time of David and Solomon.

Application forms can be secured from Elmer Martens, Biblical Seminary, 4824 E. Butler, Fresno, Calif. 93727, or Millard Lind, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

VS Seeks Longer Term Leadership Persons

“We need to be working at securing longer-term leadership persons. This may mean having married couples go into a location on a more permanent basis. Perhaps we need to think in terms of people committing themselves to a particular assignment and planning to raise their families there—with the leadership for a project coming from the local community.”

The above statement was a consensus opinion at the meeting of the Relief and Service Committee of Mennonite Board of Missions, Elkhart, Ind., held Dec. 4 and 5 in Elkhart.

Two new members of the eight-person

committee were introduced by H. Ernest Bennett, secretary for the Board of Missions. They are Hope (Mrs. John) Ventura, Denver, Colo., and Millard Osborne, Harper, Kan. Other members of the committee are Atlee Beechy, Goshen, Ind.; Lee Roy Berry, Goshen; John Eby, Harrisonburg, Va.; Newton Gingrich, Tavistock, Ont.; Eldon King, West Liberty, Ohio; and Sam Weaver, Harrisonburg. Weaver and King could not attend the December meeting.

A number of new appointments to other committees in the Relief and Service Division of the Mission Board were announced. Appointed for the first time to the nine-member Out-Spokin' board of directors were Sam Fry, Elkhart; John Schrock, Archbold, Ohio; and Sharon Yoder, Goshen. Newly named to the six-member High-Aim board of directors were Levi Miller, Wellman, Iowa, and Gordon Yoder, Elkhart.

Six persons were appointed to the recently formed six-member Mennonite Youth Village board of directors. They are: Maynard Brubacher, Goshen; Ted Chapa, Goshen; John Klogima, White Pigeon, Mich.; Harold Loewen, Elkhart; Clare Schumm, Elkhart; and Kathryn Seitz, Elkhart. Al Brown, Chicago, Ill., will be summer camp director at the Village, serving May through August.

In other actions, the Relief and Service Committee (1) approved the appointment of 133 new volunteers who began assignments between July and November 1972; (2) moved and carried that the VS office pick up responsibility for the Brink Home—a rehabilitative Christian haven for delinquent girls—in Sarasota, Fla., effective January 1973; and (3) approved a 1973-74 budget of \$971,317, up \$35,005 from last year (\$23,044 of the increase went to Out-Spokin', the rapidly expanding Christian biking program directed by Jerry Miller).

The evening meeting on Dec. 4 was devoted to "brainstorming" by the Committee. Several key issues and concerns raised were the following:

1. Someone commented that "Voluntary Service should be a demonstration of discipleship. It should be a time when persons are challenged with a commitment that should reach beyond the immediate years of involvement in the service program."

2. The importance of "looking at the process rather than just the end goal" was emphasized. "Perhaps much of the learning and validity of the VS program is in the process of working at a problem in the spirit of brotherhood."

3. It was noted that "there needs to be centralized VS administration and direction" which is at once "enabling, facilitating, flexible, loving, persistent, and creative in helping to provide resources."

Hesston Interterm Returns from Europe



Students leaving the Cave of the Anabaptists in the Zürich Oberland

The Hesston College Anabaptist Heritage Interterm in Europe is now history, and the students have returned to their classes. But they are hardly the same persons who left the campus at Christmastime. As one participant of the study-tour put it: "From this tour I know I cannot come back the same person I was. I cannot be a nominal Christian anymore. I want to live my faith and share with others how I feel." And another one put it this way: "Before the trip my knowledge of Anabaptist-Mennonite tradition was practically nonexistent. I feel now that I can play a more relevant role in my home community as I have gained a new spiritual maturity."

The tour was organized for Hesston College by Tourmagination of Scottdale, Pa., and codirected by Sol Yoder, professor of history at Hesston, and Jan Gleysteen, staff artist at Mennonite Publishing House. The seminar covered Anabaptist beginnings in Switzerland, South Germany, Holland, Friesland, and Flanders; dealt in greater depth with persons such as Georg Blaurock, Michael Sattler, Pilgram Marpeck, and Menno Simons; and attempted to help the students distill the essence of Anabaptism out of a multitude of new impressions. At various points there was interaction with European Mennonites, TAPers and Paxmen, VSers and Intermento trainees in Europe, and also with EMC's similar tour conducted by Albert Keim. Others, including Hesston alumni now in Europe, joined the tour for one or more days.

Before the tour the participants were required to do considerable preparatory study, and during the trip they were required to keep an interpretive journal. It is certain that most of them will return to the same books with greater understanding, and continue to read additional

books and articles on Mennonite history and on the believers' church.

During the tour there were many impressive moments: Sol Yoder's reading, by limited light, on the life of Menno Simons to the group seated in the ancient hidden church of Pingum in the dusk of a northern winter noon; the reading of Michael Sattler's letter to the congregation at Horb, while standing on a plateau overlooking the steep-roofed half-timbered houses below; the dramatic reenactment of Blaurock's attempted take-over of the Zulliton Church in 1525, and the worship service in the Cave of the Anabaptists high in the Zürich Oberland. These were but a few of them. It was during the latter occasion and the subsequent descent into the valley that several young people expressed their dissatisfaction with nominal religion and dedicated their lives to Christian discipleship.

A bilingual church service had been planned for Sunday, January 21, in Colmar, France, with the Hesston students providing part of the morning service. That very morning of translated sharing and testimony gained an additional dimension when a group of gypsies showed up and filled the front benches. The gypsies, dressed in colorful attire, were obviously touched by the program of song offered by the young Americans.

At another occasion two members of an aristocratic Swiss family and a high officer in the Swiss army were seated at a neighboring table in a country restaurant. More and more these three persons turned around in their chairs and watched the Hesston students converse, eat, enjoy the meal, and each other. Finally the lady stood up and told the tour leaders that they had never seen a group of young people who radiated such a genuine joy and goodwill toward one another

and the people who served them.

This is perhaps what Yoder and Gley-steen ultimately aimed for in their "classroom on wheels." The study of history, the presentation of theology, and travel in itself can be very exciting, and historians will always be delighted to share new discoveries and details. But the real purpose of this tour was to translate the impressions from a study of a great evangelical and missionary event

of the 1600s into practical Christianity for today. The formative period may provide us with the inspiration and the models, but the answers must be ours. Perhaps the Hesston College students found an answer, as one girl wrote: "I know I have grown beyond measure in the past weeks. The trip made clear to me what real Christianity is: a life-style of decisions and relationships made in obedience to our Lord's teachings."

mennoscope

Mar. 1 at Salunga, Pa., Eastern Board headquarters, a retreat is scheduled for 9:30 a.m. to 3:00 p.m. with Margaret (Mrs. Samuel) Bucher, RN, from Harman, W.Va. No advance registration is needed but please bring your own lunch. Friday evening, Mar. 2, another retreat will begin at Harvest Drive Farm Motel, continuing until after the evening meal, Mar. 3. The theme for both retreats is "Yes, Lord!" Mrs. Bucher will also be discussion leader at the motel. Advance registration is necessary for the latter. For information or reservation contact Mrs. Ruth Hershey, 139 Brusen Drive, Litzitz, Pa. 17543. Phone: 717 626-5549.

"Few times in recent months has any issue so clearly shown the individuality and diversity among the faculty of Goshen College as has the discussion of the possibility of universally applied chapel-conconvocation attendance requirements," wrote Greg Bowman and Glenn Conrad in *The Record*, Jan. 26. Apparently some of the students feel that if students are required to attend the twice-weekly chapel-conconvocation, professors should do so too. To regiment attendance, computer cards have been used to record attendance. Student contention is that professors register attendance by computer card as well. Four faculty members are voluntarily turning in IBM cards.

Sound of the Trumpet, an evangelistic, 75-minute film by Ken Anderson Films, is now available for rental at \$42 from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514. Current analysis, by Aden Cosmol, newscaster and producer of provocative television documentaries, and prophecy make up the content. "The film depicts the horror of sin and unbelief in today's world and the beauty of Christ's return as our hope," says J. C. Wenger, professor of history and theology at Associated Mennonite Seminaries, Elkhart, Ind. Both Wenger and George R. Brunk, dean of Eastern Mennonite Seminary, recognize that some viewers may have problems with the strong emphasis on the regrouping of Israel as a validation of biblical prophecy. The film is technically well done. The first reel is a top-rated

dramatic production. The second, however, changes in style and is treated as a travelogue.

Central Christian High School has just completed its second experience with mini-term courses. Praise exceeds criticism by a great majority. Observers of last year's experience, Doyle K. Shumaker, chief of secondary education in the Ohio Department of Education, and Charles Andrews, supervisor from the department, were enthusiastic in their approval. Wendell Hosteler, principal, was elated with the success of this year's program. Student reactions were mostly positive. Hosteler is sure the mini-term is here to stay and that other schools will be experimenting in the broader community.

Arlin Yoder reports from Sao Carlos, Brazil, that the Portuguese-language broadcast they are releasing on the local radio station is receiving wide acceptance among all classes of people. In a recent conversation with the president of the station, Yoder learned that since it attracts many listeners, commercial firms want to purchase advertising time as close as possible to this short religious broadcast, similar to *Heart to Heart*. During the month of December, 150 calendars were distributed to listeners in Sao Carlos.

J. Irvin Brunk, Upland, Calif., has replaced John T. Kreider as Bookrack Evangelism supervisor for the Southwest Conference, according to an action of the Extension and Evangelism Committee of the conference on Dec. 12. The action was taken at Kreider's request, since he says, "I am involved in other ministries that take my time." Brunk is retired and has a great interest in books. He has been a sales representative in his district for the past three years. Kreider lives in Orange, Calif., and will continue as sales representative in his area.

Gladys Widmer, missionary on a year's furlough from Puerto Rico, will be attending the Goshen Biblical Seminary during this second semester. Gladys's address: 3003 Benham Ave., Elkhart, Ind. 46514.

Mr. and Mrs. Frank Byler, Montevideo, Uruguay, Jan. 1, write: "Our church group continues to meet in our house. It's

a small group, but has a lot of life and enthusiasm. During this past year one husband and wife and their two teenage daughters started coming through contacts made when Frank took literature to their home. This couple was later baptized. Also another young woman became a member, whose husband has since 'become a disciple' as he says."

Partial distribution of \$75,000 from the estate of E. W. Showalter, who lived at Kinross and Kalona, Iowa, has been received by Mennonite Board of Missions, Elkhart, Ind. The Mission Board had received \$100,000 in 1971 as another partial distribution, and \$29,000 in gift annuity agreements—designated "for foreign missions." E. W. Showalter was a member of the Liberty Mennonite Church, South English, Iowa. His wife, Alvina (Luers), predeceased him in 1956.

Paul G. Landis, secretary of Lancaster Conference, recently accepted the invitation to serve as the Project Timothy Lancaster (Pa.) area coordinator. He is succeeding Elvin Stoltzfus, who resigned in order to devote more time to deaf pastoral responsibilities at the request of the First Deaf Mennonite Church.

Governor Milton J. Shapp, governor of Pennsylvania, sent Norman Shenk, secretary-treasurer of Mennonite Disaster Service, a letter of gratitude on Jan. 2, expressing thanks for aid given to flood victims by MDS volunteers. Governor Shapp wrote, "On behalf of the people of Pennsylvania, and in particular those residing in flood areas, I want to extend to you and to the Mennonite Disaster Relief my deepest appreciation for your magnificent humanitarian efforts during this disaster, and for the significant part you played in the total flood relief effort. Your performance and the very real contribution you have made in helping our citizens exemplify the good which mankind is capable of doing to make this a better world in which to live."

James K. Stauffer, missionary in Vietnam, writes, "We are planning for a dedication service for the completed Gia-Dinh building program on Feb. 18. The pastor and his family are happily settled in the apartment above, and the three-story social service center and school to the rear are beginning to bustle with their various activities. "Our Vietnamese brethren feel that having permanent facilities has increased the reputation and witness of the church—that they are here to stay, and not just a foreign organization that rents properties and comes and goes. We hope it will be a 'training center' or 'home base' for further outreach in 1973."

Jules Lambotte, head of the *Librairie des Eclaireurs Unistes* (Mennonite Evangelization Society), has just published *Night Preacher (Predicateur de la Nuit)* by Louise A. Vernon under the trade name

Le Phare (Lighthouse Publications) in Flavin, Belgium. Interesting historical information, woodcuts, and a selected bibliography have been added to the original. Permission to translate and publish this book was granted by Ben Cutrell, publisher, Mennonite Publishing House, Scottsdale, Pa.

The Ninth Mennonite World Conference, a 38-minute, full-color movie on the world conference last summer in Curitiba is now available for rent from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514, for a minimum offering of \$30.

Classes at Christopher Dock Mennonite High School, Lansdale, Pa., have been concluded early each day this week to permit the entire faculty of the school to attend classes in the Keystone Bible Institute. Teachers at Christopher Dock are registered in the Bible Institute as part of an in-service study program that will help prepare them to conduct a special curricular week feature at Christopher Dock Mennonite High School in March. The 21 staff persons are taking a course in the Book of Colossians, taught by Paul M. Miller, chairman of the Work of the Church Department of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Miller has been an evangelist and Bible conference speaker for the past 20 years. A curricular week will be held on the Christopher Dock campus for the 263 students on Mar. 26-28. Regular classes will be suspended to permit the campus community to explore small-group studies in the Book of Colossians and to engage in service-oriented work programs.

The two-year career concept introduced at Hesston College, Hesston, Kan., last year has been broadened to more and more fields. This year's listing includes twelve base curriculums and two options. Students now enrolling in the programs will begin school in September 1973. New two-year programs are Production Agriculture, Agriculture/Business, Social Work, and Bible and Christian Service. Other two-year career options include Automotive-Power Technology, Aviation, Building Technology, Business Middle Management, Business Middle Management with Computer Emphasis, Child Care, Electronic Technology, Homemaking for Future Homemakers, Nursing—RN Program, and Professional Secretary.

Noah L. Hershey, Parkesburg, Pa., was ordained to the office of bishop on Jan. 20 to serve the Millwood District of Lancaster Conference. Adam Martin brought the message and Clair B. Eby was in charge of the ordination.

Special Meetings: Samuel E. and Ella May Miller, Harrisonburg, Va., at a young couples' meeting at the Springdale Mennonite Church, Waynesboro, Va., Feb. 17, 7:30 p.m. Verle Stutzman,

Pasco, Wash., at Filer, Idaho, Feb. 26 to Mar. 4. Norman Derstine, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., Mar. 11-18.

Change of address: Paul W. Miller from Hammett, Idaho, to R. 1, Box 422, Salem, Ore. 97304. Phone: 503 363-0321.

readers say

Submissions to Readers Say column should comment on printed articles.

Your prophetic word in your editorial of the Jan. 16 issue of the *Gospel Herald* is deeply appreciated. You came through to me like an Old Testament prophet. It almost seemed as though John the Baptist were risen from the dead. Thank you for having the courage to speak out in this way. It means so much coming from you. I know it is authentic and out of genuine conviction.

Thank you for the tremendous service you have given to the church through your editorial pen. I trust that even though you will be discontinuing as editor you will not discontinue your prophetic voice and written word.

As I read your editorial I felt I heard the judgment rolling down as waters which Amos had predicted.

God's continuing grace and blessing to you, John, and your good work.

—Howard J. Zehr, Elkhart, Ind.

We have never subscribed for the *Gospel Herald*, as we have been receiving it through our church. We would like to have our subscription canceled.

Your recent editorial calling President Nixon's actions as demonic for bombing military installations in Vietnam, while urging us to heed Truman's admonition, who was responsible for the bombing of Hiroshima, clearly indicates your political bias, as well as many other articles have.

When your paper once again becomes a "*Gospel Herald*" instead of a political magazine, we will again subscribe to it.—Mrs. Ralph Ulrich, Eureka, Ill.

I want to express my gratitude that you, a man of God, have said what needed to be said about the incredible Christmas bombing campaign of President Nixon. You give us hope that the church has not lost its soul.

You will be soundly criticized for being straightforward. You will be accused of meddling in politics, of speaking of things about which you lack information, of laying hands on God's appointed ruler, etc. etc. But when it is all said and done, God's truth revealed in Jesus Christ will support you, and that is enough.

May God bless you and sustain you.—John K. Stoner, Harrisburg, Pa.

I am sorry to see your editorial at the top of page 64 (Jan. 16, 1973). I hate to see the Mennonite Publishing House used as a base for anti-United States political editorials. It seems that some of the Mennonite intelligentsia feel that they should teach the United States government to be nonresistant, like a good church is supposed to be. Perhaps you also have this same idea. I don't think this can be expected of world governments today.

I notice that you refer to our government as demonic, arrogant, proud, adolescent, barbaric, and donator. (Incidentally, I wonder how our government would fare if you were in charge.) I haven't seen you point to the evils, the dangers, the intentions, and the total commitment of the other side.

If we could bring about a nonresistant U.S.

government, then perhaps in a few years
(continued on page 147)

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alberts, Bill and Ardy (Beachy), Roseburg, Ore., second son, Benjamin Elias, Jan. 22, 1973.
Beachy, Perry and Miriam (Miller), Plain City, Ohio, second child, first daughter, Beth Renee, Jan. 12, 1973.

Egli, Merl and Joanna (Kuhns), Plain City, Ohio, first child, Tonya Jo, Jan. 13, 1973.

Hartzler, Jefferson and Gwen (Wittmer), Mount Joy, Pa., third child, second son, Matthew Brian, Dec. 14, 1972.

Hoover, Dale and Bonnie (Miller), Goshen, Ind., second child, first daughter, Dawn Michelle, Jan. 5, 1973.

Horsch, Robert and Joann (Ingold), Hopedale, Ill., third child, second daughter, Vicki Lyn, Jan. 6, 1973.

Horst, Lowell and Carolyn (Longenecker), Middletown, Pa., third child, second daughter, Tina Noel, born Dec. 25, 1969; adopted Dec. 5, 1972.

Kreider, John and Jean (Huber), New York, N.Y., first child, Jeffrey Ray, Jan. 20, 1973.

Landis, Charles and Sara Jane (Groff), Millersville, Pa., first child, Jonathan Michael, Nov. 2, 1972.

Litwiler, John W. and Joan (Birkey), Minier, Ill., fourth child, third daughter, Tami Kay, Jan. 12, 1973.

Martin, Claude and Lynne (Bulmer), Hawkesville, Ont., second son, Jerry Scott, Jan. 18, 1973.

Metzler, Carl K. and Marian (Boll), Bronx, N.Y., second daughter, Heidi Rae, Jan. 18, 1973.

Miller, Truman K. and Eunice (Troyer), Goshen, Ind., fourth daughter, Sarah Kay, Dec. 15, 1972.

Oberholtzer, James and Jeanette (Good), Akron, Pa., third child, first son, Tracy Lyn, Jan. 11, 1973.

Rolon, Juan and Odette (Leininger), Aibonito, P.R., second son, Miguel Angel, Dec. 4, 1972.

Schiedel, John and Sandra (Shantz), Waterloo, Ont., first child, Brent Jonathan, Dec. 29, 1972.

Stalter, Delton and Martha (Bontrager), Lagrange, Ind., second child, first son, Jeremy Allen, Jan. 18, 1973.

Steiner, J. Stanley and Lillian (Cockrell), Sturgis, Mich., first child, Ami Lanae, Jan. 19, 1973.

Stoltzfus, Fred P. and Jean (Krepps), Belleville, Pa., fourth child, second daughter, Zelda Noel, Dec. 26, 1972.

Swartzendruber, Bill and Sharon (Hartman), Lincoln, Mo., first son, Jacob Allen, Jan. 10, 1973.

Warfel, Charles III and Jean (Hughes), Lebanon, Pa., first child, Charles Hughes IV, Dec. 7, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baer—Snyder.—Elmer Baer, Marshallville, Ohio, and Carolyn Snyder, Smithville, Ohio, Oak Grove cong., by Ed Garcia, Dec. 30, 1972.

Gehman—Brown.—Merrill K. Gehman, Barto, Pa., Bally cong., and Diana Brown, Bally, Pa., by James C. Longacre, Dec. 2, 1972.

Heggen—Holderread.—Dick Heggen, Corvallis, Ore., Presbyterian Church, and Carolyn Holderread, Corvallis, Ore., Albany cong., by James M. Lapp, Dec. 8, 1972.

Leniger—Willouer.—Kevin Leniger, Quakerstown, Pa., Lutheran Church, and Diane Willouer,

Quakertown, Pa., Rockhill cong., by Henry L. Ruth, Dec. 30, 1972.

Mast — Yoder. — Wesley Mast, Berlin, Ohio, Baptist Church, and Edna Yoder, Dundee, Ohio, Martin's Creek cong., by Roman Stutzman and Earl Miller, Dec. 1, 1972.

Miller — Myers. — Ruben Miller, Spencer, Ind., Cuba cong., and Linda Kay Myers, Hometown, Ind., Anderson cong., by Orvil Crossgrove and John Yoder, Jan. 13, 1973.

Monseratte — Longenecker. — Elsie Monseratte, Salunga, Pa., First Deaf cong., and Kathy Longenecker, Salunga, Pa., by Paul G. Landis, Jan. 30, 1973.

Moely — Stutzman. — Kenneth Oberly, Orrville, Ohio, Martins cong., and Lavonne Stutzman, Berlin, Ohio, Martin's Creek cong., by Roman Stutzman, Oct. 10, 1972.

Wenger — Becker. — Nelson H. Wenger, Manheim, Pa., Erisman cong., and Alma E. Becker, Ronks, Pa., East Chestnut St. cong., by James M. Shank and Howard Witmer, Jan. 27, 1973.

Zook — Miller. — Kenneth Zook, Oley cong., Oley, Pa., and Shirley Miller, United Methodist Church, New Holland, Pa., by Fred Lowry, Sept. 30, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Irwin R., son of John K. and Susan (Richert) Alderfer, was born near Silverdale, Pa., Feb. 16, 1889; died at Sellersville, Pa., Dec. 27, 1972; aged 83 y. 10 m. 11 d. On June 6, 1914, he was married to Daisy M. Cassel, who preceded him in death on May 9, 1966. On May 30, 1967, he was married to Mabel Pullen, who survives. Also surviving are 2 children (Walter C. and Esther — Mrs. Irvin Schlosser), 4 grandchildren, 4 great-grandchildren, one brother (Mahlon R.), and one sister (Mrs. Lizzie Meyer). He was a member of the Rockhill Mennonite Church, where funeral services were held on Dec. 30, in charge of Henry L. Ruth; interment in adjoining cemetery.

Bauman, Kenneth, son of Howard S. and Lydia Ann (Horst) Bauman, was born at Elmira, Ont., July 22, 1952; died at Akron, N.Y., Jan. 21, 1973; aged 20 y. 5 m. 30 d. Surviving are his parents, 2 brothers (James and Charles), and 3 sisters (Esther — Mrs. Dennis Cressman, Leslie, and Lois). He was a member of the Clarence Center Mennonite Church, where funeral services were held on Jan. 23, in charge of Richard Bender, Osiah Horst, and Dennis Cressman; interment in the Good Cemetery.

Bontrager, Mary Magdalene, daughter of Samuel and Barbara (Mishler) Kempf, was born in Johnson Co., Iowa, Jan. 5, 1874; died at the Pleasantview Home, Kalona, Iowa, Jan. 21, 1973; aged 99 y. 16 d. On Dec. 1, 1896, she was married to David Bontrager, who preceded her in death in 1952. Surviving are 4 daughters (Florence — Mrs. Meredith Maas, Sr., Gladys — Mrs. J. Hostetter, Mrs. Harold Swartzendruber, 3 sons (Ray, Lloyd, and Cecil), 21 grandchildren, 46 great-grandchildren, 4 great-great-grandchildren, and 2 sisters (Mrs. Catherine Spry and Mrs. Florence Miller). She was preceded in death by one son (D. Russell), one daughter (Nadine — Mrs. Clarence Hershberger), and 3 sisters. She was a member of the Kalona Mennonite Church, where funeral services were held on Jan. 24 in charge of Carl L. Smeltzer and J. J. Hostetter; interment in the Sharon Hill Cemetery.

Garber, Mamie, daughter of John and Sarah (King) Plank, was born at Millersburg, Neb., Oct. 12, 1887; died at the Harper Hospital, Harper,

Kan., Jan. 16, 1973; aged 85 y. 3 m. 4 d. On June 6, 1920, she was married to Sam Garber, who survives. Also surviving are one daughter (Alma — Mrs. Vernon Blosser) and one sister (Mrs. Bertha Gerber). One infant daughter, 2 infant sons, 7 brothers, and 4 sisters preceded her in death. She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Jan. 18, in charge of Robert O. Zehr and Earl Buckwalter; interment in Pleasant Valley Cemetery.

Gonzales, Servando, was born at Mathis, Tex., Oct. 25, 1924; died Nov. 30, 1972; aged 48 y. 5 d. On July 18, 1849, he was married to Lupe Cantu, who survives. Also surviving are 5 sons (Henry, Daniel, Victor, Martin, and Servando, Jr.), 3 daughters (Mary Rios, Adilla, and Ida Gonzales), one brother (Domingo Gonzales), 2 sisters (Julia Torrez and Trinidad Ferdin), and 3 grandchildren. He was a member of the La Iglesia Menonita del Calvario Church, where funeral services were held on Dec. 2, in charge of Gilbert Perez and Paul Conrad; interment in Descanso Eterna Cemetery.

Greenawald, Martha A., daughter of Peter F. and Lizzie (Aston) Greenawald, was born at Silver Springs, Pa., May 17, 1894; died at the Orville Mennonite Home, Lancaster, Pa., Jan. 19, 1973; aged 78 y. 8 m. 2 d. She was the last surviving member of her family. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Snyder Funeral Home, Lancaster, Pa., Jan. 22, in charge of James M. Shank; interment in Silver Springs Cemetery.

Kulp, Katie H., daughter of Henry Z. and Hanahetta (Haggy) Derstein, was born at Hatfield, Pa., May 19, 1890; died at Landsale, Pa., Jan. 20, 1973; aged 82 y. 8 m. 1 d. On Aug. 10, 1910, she was married to John L. Kulp, who preceded her in death on Jan. 27, 1971. Surviving are one daughter (Eva — Mrs. Jacob Gotsch), one son (John), 9 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Mary Godshall and Ellen — Mrs. Norman A. Rittenhouse), and one brother (Wallace). She was a member of the Plains Mennonite Church where funeral services were held on Jan. 23, in charge of John E. Lapp and Charles Shenk; interment in the Plains Mennonite Cemetery.

Lutz, Johanna, daughter of John and Katharina Yaggt, was born at Bern, Switzerland, Apr. 22, 1900; died at her home near Rothsville, Pa., Nov. 5, 1972; aged 72 y. 6 m. 14 d. On Oct. 13, 1923, she was married to Warren G. Spoo, who preceded her in death on May 20, 1949. On Nov. 2, 1961, she was married to Edward K. Lutz, who survives. Also surviving are one son (Alfred J. Spoo), 4 stepchildren (Eugene, Howard, Ivan Lutz, and Mrs. Roy Longenecker), 5 grandchildren, 9 stepgrandchildren, 5 sisters, and one brother. She was a member of the Landis Valley Mennonite Church, where funeral services were held on Nov. 9, in charge of Ira D. Landis and Wesley Marner; interment in the United Zion Cemetery, Rothsville.

Marner, Alice E., daughter of Gideon and Elizabeth (Lehman) Marner, was born in Johnson Co., Iowa, Jan. 12, 1887; died at the Pleasantview Home, Kalona, Iowa, Jan. 22, 1973; aged 86 y. 10 d. She was preceded in death by 6 brothers and 2 sisters. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 24, in charge of J. Y. Swartzendruber, Dean Swartzendruber, and Robert K. Yoder; interment in the church cemetery.

Marsden, Martha Lee, daughter of Steve and Mollie Franklin, was born in Bath Co., Va., May 30, 1894; died at the Ritenour Nursing Home, Staunton, Va., Jan. 9, 1973; aged 78 y. 7 m. 10 d. She was married to William Marston, who survives. Also surviving are 2 sisters (Mrs. Dola Baker and Mrs. Mandy Jane Alger). She was a member of the Staunton Mennonite Church. Funeral services were held at

the Fred Henry Funeral Home on Jan. 12, in charge of Robert E. Nolt and August Lupino; interment in the Thronehouse Cemetery.

Moyer, Erwin J., son of Samuel O. and Eliza (Detweiler) Moyer, was born in Hilltown Twp., Pa., Oct. 14, 1885; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 16, 1973; aged 87 y. 3 m. 2 d. On Jan. 20, 1910, he was married to Anna O. Landis, who preceded him in death on Sept. 6, 1958; On Nov. 24, 1959, he was married to Emma Bergey, who survives. Also surviving are 6 daughters (Esther — Mrs. Willard Godshall, Ruth — Mrs. Abram Derstine, Naomi — Mrs. Russell Weber, Miriam — Mrs. Henry Nyce, Anna Mary — Mrs. Edgar Landis, and Margaret — Mrs. Maynard Yoder), 2 sons (Elwyn and Mark), 55 grandchildren, 128 great-grandchildren, and one sister (Mrs. Martha Derstine). He was a member of the Plains Mennonite Church. Funeral services were held at the Souderton Mennonite Church on Jan. 20, in charge of Wayne N. Kratz, Marvin Anders, and John E. Lapp; interment in the Souderton Mennonite Cemetery.

Ruth, Mamie R., daughter of Noah and Lena (Reiff) Musselman, was born in Lower Salford Twp., Pa., Apr. 21, 1887; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 9, 1973; aged 79 y. 8 m. 19 d. She was married to Wellington H. Ruth, who preceded her in death on Apr. 16, 1967. Surviving are one son (Harlan N. Ruth), 2 grandchildren, 3 great-grandchildren, and one brother (John Musselman). She was a member of the Salford Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Jan. 11, in charge of Marvin M. Anders; interment in the Salford Mennonite Cemetery.

Valerio, Alberto, was born at San Diego, Tex., Sept. 17, 1880; died on Dec. 2, 1972; aged 92 y. 2 m. 13 d. On Oct. 28, 1907, he was married to Mary Ann Garcia, who preceded him in death on Aug. 2, 1965. Surviving are 2 sons (Alfredo and Eustacio Valerio), 5 daughters (Paula V. Cavazos, Pilar U. Villarreal, Salome V. Adams, Genoueva V. Podilla, and Tereza V. Valdez), 44 grandchildren, 101 great-grandchildren, and 2 great-great-grandchildren. He was a member of the La Iglesia Menonita del Calvario Church, where funeral services were held on Dec. 5, in charge of Paul Conrad and Gilbert Perez; interment in Descanso Eterna Cemetery.

Zehr, Dan A., son of Daniel and Kathryn (Kaiser) Zehr, was born in Danvers, Ill., Sept. 25, 1890; died of pneumonia and heart ailment at Sarasota, Fla., Jan. 16, 1973; aged 82 y. 3 m. 22 d. On Dec. 17, 1913, he was married to Katie Birkey, who survives. Also surviving are 3 daughters (Lela — Mrs. Raymond Birkey, Fern — Mrs. Orva Helmut, and Viola — Mrs. Wilbert Birky), 3 sons (Melvin, Wayne, and William), 27 grandchildren, 28 great-grandchildren, one sister (Matilda Zehr). He was a member of the East Bend Mennonite Church, where funeral services were held on Jan. 20, in charge of Irvin Nussbaum and Howard Zehr; interment in East Bend Memorial Gardens.

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Assembly '73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Church Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

(continued from page 145)

another country might be controlling your little printing press and then you wouldn't dare print such editorial.

We all hate this war. We all know it's a very complicated problem. (Not one for church editors to solve by stirring up hatred for their own country.) We should appreciate that in this country our nonresistant churches are protected and honored by the government. That cannot be said of the governments that are committed to our downfall. — B.F. Weber, Lititz, Pa.

We have been increasingly disturbed by the vicious and unreasonable attacks and inferences made in the *Gospel Herald* about our country and its leaders. Finally the editorial of Mr. "D" smelled of high heaven if we are permitted to use his own words. The communistic jargon is too evident in the last issue of *Gospel Herald*. If Mr. "D" is a victim of communistic propaganda we shall pray for his deliverance. If on the other hand he is an agent and a subversive, then it is he who will not last long. The same goes for the article from "Between the Lines." We are hungry for the good news from and about our Lord and that is why we subscribe to *Gospel Herald*. If we choose to hear communist propaganda we would subscribe to *Russian Pravda*.

May the good Lord open your eyes and forgive you for your slander, we pray. In the name of our Lord we challenge you to print this letter. — The Omar Schrock family, Sarasota, Fla.

Editor's Note: While I have not been reading communist literature, I have been reading the prophets and Revelation. Also, as a former teacher of government and history, I'm greatly concerned when people say the president has the facts, we should not question his acts, we should let him do as he sees fit without question, we should not criticize because our government is kind, etc. etc. Such attitudes are prevalent when governments become demonic. Former Supreme Court Justice Louis Brandeis said, "Experience should teach us to be most on our guard to protect liberty when the government's purposes are beneficent." By the way, I don't care less which party any political figure is a member of.

Greetings with love in the precious and worthy name of the Lord Jesus Christ.

I was made to wonder this afternoon as I read your editorial in the Jan. 16 issue of *Gospel Herald* on "Bombing, Law and Order, and the Press," whether you pray for God's overruling hand and guiding power upon the rulers of the nation in which we live. And if you do, how you could criticize the president as you did, and if you do not pray for him, again you sure could not criticize as you did because of your carelessness.

You know Habakkuk's problem was how God was going to use the Chaldeans, a more wicked nation than Israel to punish them. But here we have quite another situation. North Vietnam never intended to live up to the decisions of the nations made at Geneva in 1954, so they are the aggressors, and beside that they are an atheistic government whereas the South is ruled by professing Christians and the people there want to keep the axe and yoke of communism off them if they can and the U.S. is trying to help them keep their liberty if it is possible. What wonders me is that since God uses one nation to punish another, that atomic bombs have not been dropped long ago. The long-suffering of our government is quite commendable. — Paul H. Hege, Gettysburg, Pa.

Upon returning from Europe only yesterday

I have reported to several of my friends the deep-felt concern of European Christians, Mennonites and otherwise, that the North American religious bodies, especially the historic peace churches, have not spoken prophetic words of protest against Nixon's demonic decisions. And that there seems to be no apparent concern about the erosion of our basic freedoms, such as the freedom of the press. (This is all reported in detail in various European papers.)

Limiting their painful remarks to our own Mennonite Church I feel that for American Mennonites the separation of church and state, a concept which the early Anabaptist based on the understanding of the two kingdoms — the Kingdom of Light and the Kingdom of Darkness — has deteriorated into a passive acceptance — if not a blessing of — the status quo. And I have the sickening feeling that courageous men like Michael Sattler, Georg Blaurock, and Peter Riedemann speaking boldly even when faced with cruel torture and certain execution would be thrown out of many of our comfortable middle-class Mennonite churches for saying the things that needed to be said to governments and the world in their day and in ours. And this our witness is needed most precisely when everything seems to be just right, when a government protects and honors (and uses!) the churches, and when even Mennonites use the term Christian nation, uniting the two opposite kingdoms.

European Christians who only too well remember the deafening silence of the German churches in the light of Adolf Hitler's sinister moves (which brought progress, prosperity, and law and order) now watch with horror the American's apparent approval of Nixon's war crimes, and notice the striking difference between the news as reported in the American press and the news as reported in the rest of the world. Let there be no mistake about it: Nixon has purposely (not accidentally) obliterated civilian centers and ordered the saturation bombing of nonmilitary targets.

So I was glad to find among the pile of mail on my desk the Jan. 16 *Gospel Herald* with the editorial "Bombing, Law and Order, and the Press." Thank you, John, for your clear statement on the matter.

In conclusion: about ten years ago I read a statement by a prominent churchman which predicted that we were moving toward a time that we would see a split between religion and Christianity. It seems that this time is now at hand when many will be satisfied with the former — a respectable religious veneer to cover up an otherwise rotten situation — and others, accepting the lordship of Christ in all of their life will no longer willingly allow a portion of their lives to be controlled by Mars or Mammon (whether labeled Republican, Communist, Conservative, Democrat, or Christian nation) but ready to give a prophetic and evangelistic witness out of the certainty of their kingdom citizenship. Whether such a stand is going to be practical, popular, or successful is beside the point. That question is ours.

Well aware of my own imperfections and inconsistencies, I know where I belong, and it ain't with one foot in both worlds — Jan Gleyeston, Scottsdale, Ariz.

You are to be commended for the editorial regarding the bombing of Vietnam over Christmas. We say a sad Amen. We need to speak out against our government when it practices what is clearly deception and moral abuses of the God-given role of government.

We Mennonites have kept quiet too long regarding the atrocities we have committed in South East Asia. We of course excuse ourselves by saying that our job is not to be evangelists of unregenerate men except through the blood. But in Asia, and I believe elsewhere if we do not have a prophetic moral

judgment to make I am afraid no one is going to listen to the good news that we bear.

The prophets got into all kinds of trouble because they condemned the immorality of their times. John the Baptist lost his head because he articulated his feelings about immorality in high places. And our Anabaptist forefathers did not hesitate to take on the authorities even though it meant the stake.

One is heartened to hear that some of our young people take the issue seriously and refuse to take part in a system that sends men to the moon to learn how to "improve the quality of life" on earth, while at the same time sending waves of B-52s over densely populated areas of a country with which we are not even legally at war!

I wonder what would happen if all of us Mennonites would pray fervently for peace and send frequent letters to our congressmen and leaders reminding them of their moral responsibilities. — Everett Metzler, Kowloon, Hong Kong.

I would like to make a comment on an article written by the editor of our official church paper. I was shocked as I read the article in the Jan. 16 issue. The title is "Bombing, Law and Order, and the Press."

The editor sounds more like a politician than a minister of the gospel. I think he owes a public confession and a retraction of his words written in that article.

I don't believe our government has become demonic. I believe the President of the United States needs our respect and our prayers. I believe he did what he thought was best to bring about peace in the Far East.

In that bombing during the latter part of December, his objective was to knock out military equipment. He did not deliberately bomb the people. I believe that some of these so-called peace-makers go to North Vietnam and get them to stop fighting and stop invading South Vietnam and firing rockets into the villages and killing people? I believe that after United States pulls out of South Vietnam, North Vietnam will take over all Vietnam.

He also said that the President seems to feel he can ignore Congress. I saw programs on TV where Congressmen admit they failed on their part. There are decisions that the President must make himself — he is the commander-in-chief.

I am glad I am an American. I believe God is using United States to hold back the forces of evil.

I think it is time the church gets on with their commission to bring Christ to the world, and let the government take care of its obligation.

I think somewhere along the line the church got its commission mixed up with that of the government. — Enos B. Hunsberger, Earlinton, Pa.

Thank you for the editorial in the Jan. 16 issue, "Bombing, Law and Order, and the Press." It was clear and forthright, and its meaning unmistakable.

If we, the church, do not speak out against such atrocity, we too must be counted guilty in part.

In my view the United States was wrong in ever becoming involved in the war in Vietnam. To continue it for this length of time, and increase the bombing in search of an "honorable peace," is a crime for which the country will surely suffer.

The concept of President Nixon sitting in his living room, listening to Christmas carols, while planes at his command were raining death on innocent people, is utterly revolting to say the least. Thanks again for speaking out. — Gordon I. Hunsberger, West Montrose, Ont.

05152 51 6/75
PAUL RENDER
1804 MAYFLOWER PL
GOSPEN IN 46526

Humility and Christ's Glory

A brilliant man, George Bowen, after a striking conversion, went to India as a missionary more than a century ago. In a letter to his sisters in his old age he said, "I told the Lord that I am content to be everlastingly insignificant."

This was in marked contrast to his diary early in life in which he boasted he would become a second Apostle Paul and move about the bazaars of Bombay as "Christ Himself." In later years he realized what a failure he was and only then did he become effective as Christ's ambassador.

One of the humblest men of history was John the Baptist. Yet he was such a powerful figure that Josephus, the great Jewish historian, reports many years later that when John's name was mentioned people still trembled at the thought of him. Jesus' eulogy of John was that he was "greater than any man born of woman." Yet when John saw Christ, instead of giving a speech about his own great accomplishments he said, "He must increase and I must decrease." He described himself as "a voice."

Did you ever notice that David never describes his victory over Goliath in all the psalms? We live in a time of superlatives — the greatest evangelist, the greatest preacher, the greatest theologian, and the greatest singer and actor. We desire dignity and position. We want some title and to be addressed properly. No wonder Christ is not seen.

Matthew simply signed his name "the publican." Jerome says Mark's Gospel is the memoirs of Peter and published by his authority. Notice that the denial and fall of Peter take precedence over the walking on the water. Dr. Luke with his masterpieces of the Gospel and Acts wrote these without as much as signing his name.

It is always the smaller things that strut and insist upon their own importance. Remember the frog in Aesop's Fables? He realized how small he was so he tried to blow himself up to the size of a cow. It is the small man who needs to stand on his dignity. The person who is third cousin to the duke never allows you to forget it.

Jesus did great deeds of mercy. But He never advertized Himself. He did not shout in the streets. When He healed the leper He told him to tell no man. He was

satisfied to serve the sick and the afflicted.

How different was Jesus from those who will not serve or give in any cause unless they are given proper place, unless their names are trumpeted abroad and placed on placards. Love seeks not to be superior but to serve.

Today we would schedule Peter for a speaking tour and open our pulpits for him to tell us how it was that he walked on the water. We'd laud him for the largeness of his faith and lift him before people as a pious example of a miracle worker today. We'd scratch from his biography the lines about his lying and the notation of his denial. No wonder people do not see Jesus and His power to save. Have we lost the Spirit of humility?

Today we would make Matthew move among the church to tell how he was once in a very lucrative business and how (can we imagine it?) he left it all to follow Christ. The fact that he left a good paying job with a lot of promise for promotion would take precedence over the fact that it was Jesus who called him. No wonder people still see money as so important and the call of Christ as a secondary thing. Have we lost the Spirit of humility?

Today we would introduce Paul as author of sixteen best sellers, the best known theologian of the day and have him discuss his Damascus conversion experience. And we would finally feel that perhaps Christ must be rather important if so great a man as Paul believes on Him. If such a star, along with several movie, baseball, and football stars, follows Christ, He certainly must have something going. But we would still see the stars instead of the Savior. Have we lost the Spirit of humility?

In order to witness to Christ we need a great deal more humility. We must be ready to remind people of our own inadequacy to accomplish any good thing or do what we ought to do. We might declare that what we are are by the grace of God and that Christ is the Savior. But not only, or even primarily, do we declare it. We must live in the Spirit of humility. This is what the Holy Spirit does when He comes to indwell us. The fruit of humility grows in our lives. The Holy Spirit leads us as He led Paul to realize that all our good heritage, good position, good education, good religion, and good works are as garbage when it comes to our standing before God. — D.



GOSPEL HERALD

February 20, 1973

The Whole Gospel to the Whole Man

by Hubert Schwartzentruber

This title suggests that there is perhaps a gospel that does not take into consideration a man's total human needs. From a careful observation of the Scriptures as well as the life of Jesus and His total words and deeds, the idea of a partial gospel receives no support.

In Jesus' day there were movements taking root and growing toward a more conservative and legalistic position. This was severely condemned by Jesus as the development of a system that shielded people from facing up to Christian responsibility.

There was the movement of the radical Zealots as well. Their method was total revolution by overthrowing the oppressive government. Jesus found no way to become an active supporter of that method.

The temptations of Jesus seem to underscore His desperate effort to launch out in His ministry with a clear-cut purpose, goal, and message from God. The tempter appears to divert Him from His goal and purpose by suggesting a more watered-down way.

The nature of the temptations have to do with the social needs of people, the political concerns, as well as the religious observances. The tempter tried to get Jesus to become active in any one of these at the expense of the other and Jesus turned His back on him and began to develop a total new way of life that incorporated and superseded all three, but not one at the expense of the other.

contents

The Whole Gospel to the Whole Man	149
Hubert Schwartzentruber	
God's Word Proves Reliable and Relevant	154
Clarence Y. Fretz	
Lead Me by Thine Own Hand	158
Masakazu Yamade	
Stretching Your Church Dollars	160
J. Allen Brubaker	

"Can Christians who are rich announce good news to the poor and remain rich?"

Jesus had no time for religious acts that did not take into account man's total needs. A study of Luke 4:16-20, which I call Jesus' inaugural address, begins with the affirmation of the power of the Holy Spirit leading God's people to minister to the oppressed, poor, and imprisoned with a message of God's love. God's love is demonstrated by freedom for those who are in bondage to any force that takes from them the dignity and rights with which God created them.

The temptation for the Christian church is to launch into a program called "evangelism" which is so shaped that it will skirt around all the social and political issues and be totally silent on Christian life-styles but call for a commitment to a Lord who is still controlled by an affluent middle-class society.

The other extreme may be to become social activists who cry for change but are complete strangers to any knowledge of God's love and grace which calls sinful men to find forgiveness and reconciliation and peace with God. Jesus would not have part of a religious expression that cared not about man's social needs. Neither could He develop any common bond with the social activist. If one were to choose the lesser of two evils, however, I think the social activist would stand a better chance at the judgment day than the religious talker. Matthew 25:31-46 would support such a theory.

The purpose of this brief paper is to help us identify the issues and help us to engage in discussion so that we might think through clearly what God might do with His church.

As the world grows more urban with masses of people crowded together in our cities, there comes a symphonic cry to the ears of the people of God for help. The high-rise apartments which have replaced the rat-infested slums have now become a "slum with a new look." Blight caused by poorly planned urban renewal cut deep wounds more deeply.

Escape to the suburbs has only moved the problem from one geographic location to another. Loneliness, fear, and suspicion coupled with insecurity, poverty, and depression is destroying the very soul of its victims and reducing man from a being with dignity and self-worth to a mere body of cells that struggle only for survival.

Man can live under pressure and survive only as long as there are dreams, visions, and hopes to cling to. As

the dreams fade and vision disappears, even so the quality in his life that makes him human will also disappear. When a society and environment chokes out progress and growth and development of individuals, then someone must ring the bell of alarm for all of God's people to hear.

Man has been endowed with unique gifts. The most significant is to love and be loved. Man was created to share his life with other people. As he shares his life with others, he develops the gifts which God has given him. Whenever he uses his gifts to advance himself only, he ceases to grow as a creation of God and becomes a machine which is concerned with its own self-interest.

An example would be that of a man who has accumulated great material wealth and sees about him the need for sharing, but by refusing to do so he places himself in a position in which he is no longer a channel of God's love but becomes a stumbling block which breeds hatred. He may maintain a strict religious stance and participate actively in religious exercises, but still be a false prophet.

The suffering in urban areas today is created by the greed of a few wealthy people. The only power the world knows is money. Money controls the political systems as well as religious observances. It determines who lives in a good house and who lives in a bad one. It determines who gets educated and who does not. It decides who eats beans and cornstarch gravy and who eats steak and pot roast. It determines whose health needs are taken care of and who dies at an early age because of disease.

God's voice must be heard in the midst of oppression and poverty. Let us look at the Mennonite Church today to determine how might we, as God's people, be a healing balm among the hurts of our society.

We must never make the mistake and view only the

GOSPEL HERALD

Volume 66 Number 8

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Hubert Schwartzentruber, Goshen, Ind., serves with the Mennonite Board of Congregational Ministries.

cities as dens of iniquity and breeding places for crime. The suburban dweller looks upon the inner city as the place where those reside who are too lazy to work. He does not stop long enough to evaluate the facts. He forgets that in America today there is profit to be made for a few by keeping many poor.

When a society's values become confused, then those who worship the "god" money, devalue the dignity and sacredness of human life. A society confused by materialism can justify war and racism and tolerate social evils because the presence of these evils all add to its pursuit of material wealth.

By looking favorably at war, there is almost a guarantee for the wealthy to make more money. Promotion of racism guarantees who will control the dollar. It further determines who can be boxed into the ghetto and reservations in order to supply a cheap labor force. It supplies tenants for houses which are no longer fit for occupancy and provides an income for property otherwise a liability. Poverty helps to control the politics of a community. The poor are vulnerable and thus exploited by those who are intoxicated in their search for power.

The Mennonite Church must continually examine its values and goals. It may be that the subtle evil of craving for power has made us too some of the most infamous racists.

We have a tradition of honoring hard work and spending money wisely. Regardless of the community we have chosen for our home, it usually does not take long until we become a little wealthier than our neighbor. That is not always true because we work hard, but because we may not have developed a conscience against exploitation of people and resources for our own personal benefit.

Jesus came into the world in flesh to reveal God's love to a corrupted world. He confronted evil and gave mankind a pattern and a mandate to develop a more acceptable life-style. He was rejected by the religious rulers and the powers that controlled society. After they could no longer tolerate His revolutionary message, they publicly nailed Him to a cross to die. It was then that the new movement of God spread. The power of the resurrection and the commitment of many believers was a renewed demonstration of God dwelling among men in flesh.

In our urbanized society, God must again dwell in flesh. The call is not for development of techniques or gimmicks, but it is how best God's people can announce the good news that "God loves you."

Jesus claimed for Himself a gospel of reconciliation. Luke 4:16-19. That gospel was validated by God through

the anointing of the Holy Spirit. It announces good news to the poor. Can Christians who are rich announce good news to the poor and remain rich?

While in Galilee one time, Jesus said, "If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his true self? For whoever is ashamed of me and mine, the Son of Man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels*" (Lk. 9:23-26).

A number of times in His teachings, Jesus refers to a hell of fire. In the account of Luke 16, the story of the rich man and Lazarus, one such person in torment in hell is identified. Jesus identifies the sinner as he who never supplied the need of the hungry when it was in his power to do so. The punishment was confinement to eternal fire.

Another ministry Jesus claimed for Himself is to proclaim release for prisoners and recovery of sight to the blind. Many of us do not even know who the prisoners and the blind are, let alone minister to them.

He further states that He must be engaged in activity that would let broken victims go free. Has any country ever enslaved fellow human beings without paying a high price? There are still many blacks, Indians, and Chicanos in North America who are not free.

Voices in the civil rights groups are crying out. Before we call them names let's look carefully, lest we silence the voice of God. Broken people who are victims of an unjust society will go free some day. Very often that unjust society is the one that is good to those of us who cling to middle-class values. Where do we find ourselves in God's plan? With the middle-class society or with the broken victims who Jesus said must be freed if the gospel has divine sanction?

With this passage in Luke 4, there is also a note of urgency suggesting that we announce that God will save His people *now*. Are we ready to receive God's love now to the point that we become crusaders for peace, love, justice, dignity, and human rights for all people? Perhaps you would like to stop now and identify who those broken victims are. They are the ones who need to hear God's message of reconciliation through a demonstration of Christians giving themselves unselfishly for others.

The gospel which saves people and is faithful to the teachings of Jesus may be misunderstood. It is difficult for some to understand why in the state of Kansas on May 11, 1972, at 11:00 a.m., Dennis Koehn surrendered to the Federal Marshals for noncooperation with the Selective Service Act. As a Christian disciple he could not conscientiously register and become a part of a war machine.

Many sons of Menno have turned their backs on wealth in order to turn their faces toward God. The sons of Menno today are found in many service professions because they have placed a higher value on people than on systems.

The church cares about the people in her community. That includes every community represented by our brotherhood. The gospel reflects itself in the proclamation of God's love, be it building houses, healing bodies, or preaching and teaching.

Jesus' total ministry was leading people to a new discovery of God. His becoming God in the flesh brought not only new insight into the holiness of God, but also new awareness of the sacredness and dignity of human life.

This kind of demonstration of power and love and revolutionary life-style branded Jesus as a radical. A radical is one who deals with the underlying cause rather than treating a few symptoms on the surface. A Christian who is not a radical, but compromises conviction for sake of expediency, is most assuredly a "serpent in God's vineyard."

An honest study of the New Testament will direct us to become ministers of reconciliation to our whole world. The mandate becomes more urgent as we see our rapid rate of urbanization and discover the millions of lonely, hurting people. As a Mennonite brotherhood, I would propose the following ten steps for us to consider in being faithful to the call to discipleship and the making of disciples:

1. A renewed and honest study of the Scriptures which would lead us in sensing God's will for us today.

2. A new look at our cultural emphasis. Have we made these synonymous with Christianity?

3. Develop a new appreciation for God's people and join hands with all our brothers who are children of God in order to bring healing and love to our world.

4. Reassess our stance concerning wealth. How did Mennonites become rich?

5. Take stock of our institutions of learning. Are we preparing our youth to fit into mainstream society or are we giving directives to be radical spirit-filled Christians who develop a fitting life-style?

6. Work to eliminate the soul-destroying racism among us.

7. We have a painful history of division among us. Could not the world see brotherhood and love in a much better way if we all would pull together?

8. We must define where our allegiance finally rests. Is it in obedience to a heavenly kingdom? We must recognize that the earthly and heavenly kingdoms are in conflict. Where there has been no conflict, there has been little growth.

9. We must develop priorities and stop promoting irrelevant programs. This may mean that many of our present church boards must die so that new life can develop. We are in grave danger of losing the new wine by putting it



A. Don Augsburger

God's People in Mission

As soon as a person comes to Christ He commands, "Go ye into all the world." A more literal translation might be, "Therefore having gone," or "Wherever you find yourself make disciples of all men." The Scripture says, "If you save your life, you will lose it or if you lose your life, you will save it." One might paraphrase, "Therefore having gotten lost for Christ in this world get to work and make disciples of all to whomsoever you are sent." A person's mission may be what he is, where he is.

General Assembly 73 has as its theme, "God's People in Mission." The theme of the first full-fledged General Assembly is a theme needing emphasis at this time in the history of our denomination.

If we are God's people, then we have a mission. And if we have a mission it certainly should incorporate the total of the people of the denomination.

A thinking Christian has many questions in relation to how he can effectively be in mission today.

Come to Assembly 73 at Harrisonburg, Virginia, August 7-12, and have your mission clarified. — A. Don Augsburger, moderator of Mennonite General Assembly.

into the old wineskins. New people, whose names we may not yet now know, must become our leaders.

10. We will need to develop a new sensitivity to the Spirit's control of our life as individuals and then as a total brotherhood.

The church must not develop her theology to fit her needs. She is obedient to that which is engraved in her very foundation. She does not read the Holy Scriptures to support a notion, but to change her complete system of thinking. In our frantic search for adherence to a strict view of inspiration of the Bible we must accept even that which we do not like or makes demands of us or calls for change in attitudes or practice, and then act in obedience.

Evil always prospers most when good men do nothing. My call to the church would be to develop a burning hatred for evils that destroy God's plan for His creation and develop a consuming love for all of God's creation. To have no other concern than to be obedient to God in all of our relationships with God and man is the highest and purest form of evangelism.



*From *The New English Bible*. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Used by permission.

Church and Missionary in Brasilia

by Otis and Betty Hochstetler

Church at Gama

Members at the Gama Mennonite Church in Brasilia, Brazil, have felt as though little progress has been made in recent months. The last baptismal service was in March with three members added, but there have been no new decisions since.

Another dismaying factor is our meeting place. We have met in Manoel Sobrinha's home since 1963 and now with 30 to 40 attending the four weekly services, we have to be in different rooms as the living room is small. The Brazilian Mennonite Church has budgeted us money to help buy a lot, but we have found nothing in the vicinity. Everything is strictly zoned in the Federal District and we have been looking for over a year for a suitable location. It must be within walking distance as none of our 24 members own cars.

Missionaries Otis and Betty Hochstetler give marginal time to the church as they live 25 miles away and work primarily with the two bookstores. Other members hesitate to take leading or speaking responsibilities as they are new Christians. So we have tried a shared leadership with no one having to be completely responsible.

Otis preaches occasionally. The youth have served valiantly as teachers for the two children's Sunday school classes. But we feel spiritually hungry. On a recent Sunday night we tried an experiment. We organized a theme and assigned three topics with numerous scriptural references to three members. The speakers dug into the assignment and by Sunday evening we had exciting results.

We are going to try more of these kinds of programs to see if our young church can gain more confidence in spiritual sharing. The "topic program" is old hat for North American churches, but it has brought a new light for us. (In fact, we used a theme and Scripture references from an old *Program Builder* that a church in Iowa had sent to us.) Can you suggest other ways that we can receive spiritual stimulation where there is no "preacher" and many are new in the faith?

Life at Home

Sometimes people wonder what a missionary wife does. This week, as always, there are diapers to wash, the baby to feed, meals to make, groceries to buy, and stories to read to Dick. (I'm so thankful to a church in Iowa that sent a number of old *Story Friends*.) I don't have to clean the house as I have a girl from our church in Gama living with us who is studying here in town and she takes care of that, plus doing the dishes! Also, we had 19 guests—mostly missionaries either going or coming—and we spent time just talking.



Otis Hochstetler (far right), meets customers in one of the two Christian bookstores he manages in Brasilia, and Federal District.

After supper each evening, Otis and I like to sit and watch the news on TV. But tonight is special. We are going out to eat with the OMA (Overseas Mission Associate) couple—Keith and Kathy Springer—and then we plan to attend a folklore program.

Bookstores

Sales at the Taguatinga branch of the Livraria Crista Unida have improved so much that keeping Jose stocked with books is almost a problem for Otis, who manages the Brasilia and Taguatinga stores. Often Jose, working at the Taguatinga store, calls early in the morning before Otis leaves the house with the order of books he must have that day.

March and August are the beginning of the school semesters and bring a heavy demand for school books, notebooks, and pens. We hope that customers who come for school books will also become interested in our displays of religious books, Bibles, and Sunday school materials. Our supply cannot be compared with the Provident bookstores in North America, but there has been a lot of improvement in the attractiveness and availability of religious books in Portuguese during the past five years. Our bookstores are well known among the Protestant churches in the Federal District but members do not read like they should. Last year sales from our four Brazil bookstores increased 40 percent.

David Wilkerson was here last October to promote his three books in Portuguese: *The Cross and the Switchblade*, *What Every Young Person Should Know About Drugs*, and *Run, Baby, Run*. Our concern is that the bookstores can help Christians become more mature and provide non-Christians with lifesaving information. ☺

Otis and Betty Hochstetler serve in Brazil with Mennonite Board of Missions, Elkhart, Ind.

God's Word Proves Reliable and Relevant

by Clarence Y. Fretz

Some people are saying, "For me the Bible is simply not relevant. I can get along very well without it." Others feel the way it is taught is not "making it relevant." A practical problem is that the Bible was written long ago in an Oriental setting as the Word of God for problems arising at that time and place. How could it be suited to our time and culture?

It is helpful to remember, however, that man's basic needs are unchanging. Moreover, it is precisely that which God revealed as His timeless answers to man's continuing needs that got into the Book. Not all that His prophets and apostles spoke and wrote went on permanent record, but rather that which was recognized as being of enduring value.

Actually, God's Word has been repeatedly proving itself both reliable and relevant during the last 600 years. The range of revelation in the Bible is so wide that it has met man's needs in many and varied ways. It has strengthened my faith to discover this. Some examples are very unusual.

Unsanitary Dying Europeans Discover God's Word to Be Germane

Europeans in the Middle Ages were plagued with black death and with leprosy and many died from these scourges. They knew little of modern hygiene and not much of the Bible. And they never dreamed how relevant God's Word is to every important area of life. But then someone thought of the directions given in the Old Testament for the control of leprosy. Following these directions resulted in methodical eradication of this disease. "As soon as the European nations saw that the application of scriptural quarantine brought leprosy under control, they applied the same principle against the black death. The results were equally spectacular, and millions of lives were saved" (McMillen, *None of These Diseases*). God's Word proved reliable and fitted to meet the need of man.

Clarence Y. Fretz, Hagerstown, Md., is principal of the Paradise Mennonite Church, Hagerstown, Md.

Bible Students in Reformation Times Discover Truth of Importance to Them

Martin Luther longed for peace with God. After an agonizing search, he finally found it in the words of Scripture, "The just shall live by faith." As he took these words to heart he discovered in his own experience that "being justified by faith, we have peace with God."

Zwingli discovered the same truth. The whole New Testament became so significant to him that in his pulpit in Zurich, Switzerland, he began preaching straight through the New Testament, starting with Matthew. Besides, he encouraged private Bible study groups. In one of them, the students discovered in the Book of Romans that men should cry to God for mercy and a clear conscience, and that forgiveness of sin must result in a changed life.

Two of Zwingli's most fervent followers, Conrad Grebel and Felix Manz, became active leaders of Bible study groups. They finally led out in forming a distinct brotherhood committed to taking God at His Word. Menno Simons became a leader in a similar brotherhood in Holland and North Germany. Like Luther and Zwingli, these early Anabaptists accepted the sole authority of Scripture in matters of faith. But they went further. They sought to bring the Word of God to bear on all of life. Grebel wrote: "There is more than enough of wisdom and counsel in Scripture, how all classes and all men may be taught, governed, instructed, and turned to piety." Menno Simons regarded the Word not only as relevant to all of life but of regenerating power:

"The surest and best fruits are to so preach the Word of God in power that many may be born of Him and be led to sincerely fear and love Him, to cordially serve their neighbors, to die unto flesh and blood, to believe on Jesus Christ with all their hearts, and tremble at His Word, that they may do nothing contrary to it, may truly worship God and conform their whole life or walk according to His Spirit, Word and example . . ." (*Works*, II, 24).

An important distinction between the Anabaptists and the state churches was that the Anabaptists held the teachings of the New Testament to be relevant in every generation and not "just for people in New Testament times." As a result, they put into practice many significant precepts and principles that were neglected or rejected by others—nonresistance, nonswearing of oaths, believer's baptism, closed communion, church discipline, separation of church and state, voluntarism in religion, and freedom of conscience. Although Luther, Zwingli, and Calvin held that the Great Commission was meant only for the apostles, the Anabaptists believed the Great Commission was for all time and were willing to preach as much as opportunity and possibility afforded—"in houses and in fields . . . at the risk of possessions and life" (Menno Simons).

The Word of God proved reliable and relevant for the Anabaptists. Despite severe persecution many people heard, believed, and accepted the Word of life and demonstrated its beauty and power to others. Scholarly outsiders wrote of them: "As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, straightforwardness" (Agricola). "We may learn much from them that is good, namely, humility, contentment, moderation, and especially mercy toward the needy" (van Benthem). "They lived and moved in God's Word" (Geesman).

Mennonite Shipbuilder Finds God's Word Accurate and Relevant

No modern world history book ever mentions the Flood, even though the Bible records it and many ancient peoples have legends of it which have enough similarity to the narrative in Genesis to corroborate the Bible record. The Dutch Mennonites believed the biblical account to be true and one of them believed it might well have some relevance to his day. He was not disappointed:

"In 1609 at Horne in Holland, the Netherlandish Mennonite, P. Jansen, produced a vessel after the pattern of the ark, only smaller, whereby he proved it was well adapted for floating, and would carry a cargo greater by one third than any other form of like cubical content." *Langes Commentary*, condensed. It revolutionized shipbuilding. By 1900 every large vessel on the high seas was definitely inclined towards the proportion of Noah's ark (as verified by "Lloyd's Register of Shipping" in the *World Almanac*). Later, ships were built longer for speed, a matter of no concern for Noah.

— *The Amplified Bible*, p. 10.

Eighteenth-Century Revival in British Isles Displays Power and Relevancy of God's Word

Under the powerful preaching of the Word by John Wesley, George Whitefield, and many others a sweeping revival took place in the British Isles in the 1700s. These

preachers emphasized "the transformation of the individual through faith in Christ and His sacrifice on the cross, through complete dedication to God, and through the work of the Holy Spirit." Those who became so dedicated "sought to win others to a similar experience. They also strove to alleviate or abolish social conditions which warped or destroyed human lives" (LaTourette). They worked for prison reform, education of the masses, and abolition of slavery. They promoted a stricter observance of Sunday and tried to curb the gambling, drunkenness, dueling, and cruel sports so prevalent in that day. They were effective in bringing about the regulation of child labor in factories.

Twentieth-Century Swiss Doctor Discovers God's Word Is Reliable and Relevant

The Bible teaches that when a Christian is seeking the experience of healing from physical sickness, the confession of sin and prayer can have a meaningful part in helping him get well. James 5:13-16. It is Paul Tournier, at first a medical doctor in Geneva, Switzerland, who has discovered in our day that Scripture is reliable and relevant at this point.

After getting personal spiritual help himself, Dr. Tournier began to take a personal interest in the spiritual needs of his patients.

When the physical remedies he prescribed for their illnesses did not bring expected relief, he would take time to speak to his patients about the spiritual side of life. He would ask them whether they were willing to enter upon quiet reflection to see whether they could remember some unresolved matter that might be causing them not to respond normally to medical treatment.

If they consented and, with the help of his gentle questioning, remembered some unrepented-of sin of the past, he would ask them whether they would be willing to confess it as sin, pray for God's forgiveness, and make any needed restitution or reconciliation with other persons involved. In numerous cases they agreed to this and not only received spiritual relief but began to improve physically, sometimes very rapidly. Dr. Tournier is now a practicing Christian psychiatrist and writer of helpful books on mental health, in each of which he shows the relevancy of Christian principles to personal health.

Recent Medical Research Supports Relevancy of Christianity

In all nations where true Christianity has gone it has elevated spiritual, moral, social, and physical conditions. In most cases it has increased the life-span. Very often this was due to the ministry of Christian medical doctors, hospitals, nurses, and others.

Recently, the research of a Johns Hopkins medical professor has brought to light that "the incidence of fatal heart disease among infrequent churchgoers is twice as high as for men who attend church at least once a week."

Dr. Comstock had originally intended to discover the

effect of water hardness on the rate of death attributed to arteriosclerotic heart disease, but he checked at the same time on other factors. He investigated the records of more than 500 men between 45 and 64 in Washington County, Maryland, from 1963 to 1966. He found that with water hardness went a higher relative risk of fatal heart disease, that with smoking of cigarettes the risk was still higher, but with less-than-weekly church attendance, the risk was highest of all!

In speaking last week with Dr. Partridge, Dr. Comstock's assistant, I learned that they have heard of other studies which indicate a favorable effect of church attendance on longevity. Dr. Comstock and his staff are now planning to research the matter further.

Just what causes this lengthening of life is not yet known and may not be entirely discovered, but the Bible does say, "They that wait upon the Lord shall renew their strength" (Is. 40:31), and "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . With long life will I satisfy him, and shew him my salvation" (Ps. 91:1, 16).

Christian School Pupils and Teachers Discover Reliability and Relevancy of the Word

In the past twelve years there has been a steady increase in the number of Bible-believing, evangelical Christian schools in America. Students and teachers in these schools have been exploring the relevance of the Bible to academic subjects and to human problems in the schoolroom and in contemporary society.


Surveys have shown that, apparently because of Christian influences, pupils in these schools have made above-average gains on standardized achievement tests in Bible, music, and basic school subjects. More importantly, church loyalty has been strengthened. In one community, pupils from Mennonite homes attended Mennonite day school and public school in approximately equal numbers. A survey revealed that a higher percentage of Christian day school graduates than public school graduates from Mennonite homes (1) became members of the church, (2) married Mennonites, and (3) became active in Christian service in the church.

Church school teachers are becoming intrigued with the possibilities of correlating Bible and academic subjects. Bible-oriented texts in seventh-grade science and in tenth-grade biology have just appeared on the market. Other Christian school texts are on the way. The Bible is more relevant to all of life and knowledge than any of us in the schoolroom ever realized.

On her recent final test in Bible, a tenth-grader in one Christian school wrote:

"I have really appreciated the Bible classes this year. I have spent more time in private devotions this year and I feel it was very helpful to me throughout the day's activities. I have developed new convictions through this study and the church. Christ has become more real to me, and I have come to the place that I feel weak and

helpless without His presence. Through this study I have been challenged to serve Him more, and this is one goal I have — to do something for Him. I want to be an instrument in His hands to win others and never to be a detriment. I want to be more like Him and live a faithful Christian life."

The Bible has been proving itself reliable and pertinent all through time. I believe it will continue to do so wherever creative, Bible-studying Christians will search out its many relevant teachings, put them to test, and discover the dependability of God's Word. 

Communion

*As the child comes home from school, I come to You.
I open up the door and enter in,
Scattering my little day across the room —
The test I failed, my heartache on the floor,
The flower I picked in haste along the way.
Cast off, flung down, are heavy coat and shoes.
The door is closed, and for a while I know
The coming home.*

— Phyllis Rogers

Wit and Wisdom

No person was ever honored for what he received. Honor has been the reward for what he gave. — Coolidge.

Our children need our faith, not our fears.

Children of all ages have one thing in common — they close their ears to advice and open their eyes to example.

A hometown is the place where people wonder how you got as far as you have.

A child psychologist says one of the problems is that children's books always show men as the daring heroes, woman only as mothers. He says it is important to change the emphasis so that little girls will realize they can play a major role in society. All right, that may make little girls become daring heroes when they grow up, but you are never going to get little boys to want to become mothers. — *National Catholic Register*

"Your greatness is measured by your kindness. Your education and intellect by your modesty. Your ignorance is betrayed by your suspicions and prejudices. Your real caliber is measured by the consideration and tolerance you have for others."

Two-year Career Programs at Hesston College



A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An Agribusiness option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man heading for a career in the automotive servicing fields as a service manager, service technician, sales representative or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and

nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an F.C.C. license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

MAIL THIS COUPON FOR INFORMATION

Name

Address

City

State

Phone Year H.S. grad.



HESSTON COLLEGE

HESSTON, KANSAS 67082

Lead Me by Thine Own Hand

by Masakazu Yamade



Masakazu Yamade

"Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me."

— *The Mennonite Hymnal*, 341

This is one of my favorite hymns. Whenever I sing this I am given the comfort and the encouragement, looking back upon my past. I am confident and grateful to God that I have been led by His hand since I met Jesus Christ through an American missionary (till now). God has never deserted me, instead He has loved me so much and treated me well in spite of my disobedience. I cannot remember how often I denied Him, how often I took roundabout ways, and how much I have been lazy in serving God.

In the spring of 1949, when I graduated from a senior high school, Japan was still in the worst economic situation. My father was station master of a fairly large station of the Japan National Railways, but our family was not rich enough for me to enter a college. I was forced to work and became a book-salesman at a famous department store in Osaka, the second largest city in Japan. I had been so sorry not to get the higher education and I sometimes felt sad when college students came to buy reference books, for I envied them because only few people are destined to get high office without higher education.

But I usually enjoyed working with the pretty salesgirls, and I began to learn how to gamble and dance. I especially had a passion for dancing with girlfriends. I also learned smoking and drinking, as most young men do in Japan. When I was eighteen years old I enjoyed Christmas Eve at a dance hall with other playfellows. I trifled away

my important younger days in such ways.

Those who don't believe in God would say that it was only coincidence, but the chain of events that happened to me was not coincidental. I believe now that God's hand had worked on me in a visible way.

At the end of the summer of 1950 Osaka was hit by Typhoon Jane with a tidal wave which did much damage to the inhabitants there. A few days later a short American came to our department store, asking us to fix his books that were damaged by the flood. Although I was not the person in charge of bookbinding, I happened to take care of them. I never dreamed that meeting that American, Carl Beck, the first Mennonite missionary to Japan, was the first step toward God.

I was very glad when Mr. Beck invited me to dinner one evening. He lived with his wife, Esther, and a pretty daughter, Carol, in an apartment of the MCC building. I had heard that they had come to live there because they could not find any house to live in at Tokyo. The other first Mennonite missionary, Ralph Buckwalter, lived in Tokyo.

After dinner he gave me a pocket-size book. Later I realized that it was an English New Testament, the first Bible I had had in my life. Soon I began to take the elementary lessons of Jesus with Mr. Beck, using the Bible. Although I could understand little of what he taught me because of our limited verbal communication, I felt his warm mind and his zeal in the teaching, and I came to respect him.

I enjoyed the meeting on Christmas Eve not at a dance hall nor at a cabaret, but in the MCC building that year, 1950. My interests were gradually changing from worldly pleasure to something different. I had a Christ-centered Christmas for the first time. I did not realize it, but it was clear that I had been led by His own hand.

Nevertheless I felt restless at that time. A few months earlier Mr. Beck told me that they would move to Obihiro, Hokkaido, where he started his evangelistic activities and he asked me to go along with him and help him. I almost made up my mind to go with him but still I had some problems to be solved. The most difficult matter among them was obtaining my parents' consent.

They said to me, "Why must you change your nice job for such a futureless vague, and odd job?" They wondered about my health and safety because we had no relatives or friends in Obihiro, which is very far from my hometown,

and unfortunately there had been rumors that the army of the Soviet Union would invade Hokkaido. There was almost no hope that my parents would consent to my leaving.

But later, my parents reluctantly consented to my quitting the job in the department store and to move to Obihiro because of my importunities. A few years later I came to know that Mr. and Mrs. Beck had prayed to God to lead me and open the way for me.

On June 15, 1951, I left my hometown for Obihiro, where the Becks had been waiting for me. I was still a seeker and did not know what evangelism meant. But as we worked together and I walked along with him, I gradually came to know the meaning of the cross of Jesus and to realize my sinful life, although it was not an unusual life for an average young Japanese.

At last I decided to accept Jesus as my Savior and to follow Him. I was baptized by the hands of Mr. Carl Beck and Mr. Ralph Buckwalter on November 25, 1951, which became the Memorial Day not only for me but also for the Japan Mennonite Church because it was the birth of that group.

Thus my Christian life began, but its progress has not been easy and smooth especially until the second awakening. Rather, I should say my Christian life has been full of tribulations. About a year later I went back to my hometown to enter a university. Mr. Beck strongly urged me to major in theology in that university but I majored in civil law. As a matter of course the faith of a baby Christian isolated from the brothers' fellowship became weaker and I went back to the secular world. I began to drink wine again though I didn't smoke again. I enjoyed banquets in spite of suffering from hangovers and spiritual void, which I did not experience before I became a Christian.

I sometimes regretted having ever become a Christian and sometimes doubted if I had been saved from my sins. I had lost "the taste of the salt" by the time I graduated from the university. I am very grateful that I was still grasped by His own hand. When my faith was weak, He was strong and His grace was sufficient for me.

About three months before my graduation an eager invitation came from Mr. Beck and my home congregation. They asked me to come to Hokkaido again to become one of the leaders, adding that I should study at a seminary before coming back there. Various thoughts arose in my mind. "I am twenty-six already," I thought, "I cannot take a roundabout way any more." It was because I was offered a job by the Japan National Railways and by that time I had made up my mind to accept it.

There was one more reason I would not want to take a roundabout way. As my graduation was drawing near, I had several offers of marriage arranged by matchmakers. I had a very good girlfriend too. I was afraid that I would lose the chance to marry her if I entered a seminary and became a pastor. "I might get a chance to marry if I work at Japan National Railways rather than at a small church as a pastor." (Many pastors are rather poor in

Japan.) I suffered between the two thoughts of God and mammon.

I was gradually becoming neurotic. I knew that nobody could help me but Jesus. I knew which I should take, but I could not be obedient to Him. I should have prayed, but I could not pray to God. At last I decided to fast for a while, accepting my mother's suggestion, though I was not sure it could be of any help for me to recover a peaceful mind. It might be the means of solving my problem provided by God.

One day, two days, and three days passed. I began to suffer from hunger. On the fifth day I remembered the fast of Jesus in the wilderness when I felt pain all over me and I was nearly famished. I also thought over the temptation of Jesus. I felt I should read my Bible and pray asking His help, but I could not follow this voice in my heart.

When the physical suffering was taken away about a week later, I felt my brain get clear. Day after day my brain was getting clearer and clearer and I came to read the Bible, sincerely asking His will. I could afford to think over my spiritual condition and to look back on the process of my life of faith. I remembered the miraculous meeting with Mr. Beck and God's leading to Obihiro.

Another miraculous event happened to me on a hillside of a mountain in which I was making my fast, in March 1957. I met my Lord. He said to me, "Which do you decide to take, mammon or eternal life? You cannot serve both God and mammon." "Follow Me and I will make you a fisher of men."

Immediately I could set my mind to follow Him, my reliable Shepherd. I repented of my four years of sinful secular life and begged His forgiveness. I have been confident and I can testify that His Word is truth. I was given the peace of God which passes all understanding, and will keep my heart and my mind in Christ Jesus.

When I entered a seminary in Tokyo, I found myself having made a roundabout way to serve God. I was awakened from four years of sleeping in my faith and made a rapid growth at the seminary. There were many prospective leaders during the first decade in our churches and I was not conspicuous among those distinguished persons but I have remained in the church while many of them have given up following Jesus and have left the church.

Really God chose what is the foolish in the world to shame the wise. God chose what is weak in the world to shame the strong. God chose what is low and despised in the world. I did not choose Him, but He chose me and appointed me that I should go and bear fruit.

Thus He captured me and He has led me with godly serenity, but I sometimes think if I had not worked at the department store in Osaka, and if Mr. Beck had not come to Japan and to Osaka, and if the typhoon had not hit Osaka, I might have not been a Christian today. I have been praying to God to "*lead me by Thine own hand and choose out a path for me*" evermore. I praise His name.

Stretching Your Church Dollars

by J. Allen Brubaker

Trying to do more with less money today often ends like a mirage—it evades reality. Yet it is possible sometimes to do more with less money.

Several years ago Mennonite Broadcasts (MBI) arrived at a landmark decision: either to spend increasing amounts of money to buy radio time or to use the money available to produce shorter programs that would deserve public service (free) time. Opportunities for interchurch cooperation also increased during recent years and made it possible to do more for less.

By choosing to develop shorter programs to obtain more and more public service time, MBI has been able to broaden its ministry on roughly the same budget.

Table one below indicates that in 1965 MBI paid \$82,500 for radio time on 68 stations. (All data is for English broadcasts only.) By 1972, only \$2,700 was spent for radio time on two *Way to Life* stations.

	Value of radio time purchased by MBI	Number of stations carrying paid broadcasts
1965	\$82,500	68
1970	\$39,900	14
1971	\$14,300	6
1972	\$2,700*	2

* Excluding \$4,265 purchased by the MBI office in Canada on three stations there.

Table 1

At the same time, the number of stations providing free time increased from 887 in 1965 to a peak of 1,548 stations in 1971 (see table two below).

	Value of free time given by stations	Number of stations giving free time
1965	\$494,300	887*
1970	\$2,537,000	1,196
1971	\$2,847,700	1,548
1972	\$2,719,800	1,084*

* Drop occurred because no radio spots were released in 1972.

Table 2

And while MBI has been able to decrease the amount of purchased time, the dollar value given to free releases has jumped significantly in recent years, most notably through the release of public service announcements on television.

In 1965, 887 stations contributed free time valued at \$494,300 to MBI's programs. Six years later (1971) this

jumped to a record high of \$2,847,700 on 1,548 stations. (The dollar value of the TV time was calculated on the basis that each station released the spots over an average period of six weeks.) Generally stations are dropping the longer programs and contributing free time for the shorter programs.

With the release of public service spots on weekday programming, the size and type of the listening audience has changed significantly. Broadcasts such as the fifteen-minute *Mennonite Hour* program are released primarily to the Sunday religious audience. Quite often these broadcasts are released on stations serving the smaller communities. Listeners responding to these broadcasts are primarily from religious persons with problems of faith.

The shorter programs like the five-minute *Heart to Heart* broadcast and the three-minute *Choice* broadcasts are released during the week, many in prime time on stations in the major cities. More and more of the listeners responding to these broadcasts are grappling with deep emotional or interpersonal problems.

Increased cooperation with other church groups has been a major factor in "doing more for less." Pooled resources make it possible to produce programs of the highest quality and eliminate costly duplication and needless competition. Each station has a limited amount of public service time available, which other groups also attempt to use. Producing more and more public service announcements of a lower quality is therefore self-defeating. Stations are also increasingly more open to releasing as public service announcements programs that carry no denominational bias.

Church groups that have cooperated with MBI to produce Family Life TV Spots and *Choice* radio programs include the Mennonite Brethren, the General Conference Mennonite Church, Church of the Brethren, and the United Methodist Church.

Another area of interchurch cooperation is Bookrack Evangelism. MBI coordinates the distribution of religious paperbacks to some 750 secular outlets through 24 district mission boards. The racks are placed and serviced by volunteers who contribute their time to the program. One of the attractive features of the program is that it is partially self-supporting. From 10 to 15 percent of the price of each book sold is recovered for postage, transportation, and related costs. Last year some 322,700 religious paperbacks were distributed through racks in supermarkets, drugstores, airports, and the like.

Looking into the future, MBI will continue programming for more public service time and seek increased interchurch cooperation. New ministries will go where the people are and where the needs are the greatest, and there speak the good news of Jesus.

J. Allen Brubaker is a staff writer for Mennonite Broadcasts.

NOW LOOK WHAT YOU'VE GONE AND DONE!



Your gifts and prayers helped to provide the link
in this person's spiritual pilgrimage:

"My marriage was very bad. Many times I had
planned to commit suicide.

"But your broadcast and the hand of God
helped me to do my part in improving our
marriage. Now I feel that I am in love with my
husband again."



MENNONITE BROADCASTS, inc.
Harrisonburg, VA 22801

THANK YOU!

For Helping To Communicate Christ Who Makes Life New

Lehman Presents Conrad Grebel Lecture Series

"In Praise of Leisure" will be the title of the 1973 Conrad Grebel Lecture. This series of five lectures has been prepared by Harold D. Lehman, Harrisonburg, Va.

The initial presentation of these lectures was given at Hesston College on Feb. 18-20. During the week of Mar. 11-16, Lehman will deliver the lectures at Goshen College and at Goshen Biblical Seminary. He will present the series at Eastern Mennonite College on Mar. 26-30.

Lehman brings to this lecture series a richness of experiences as a physical education teacher, summer camp director, and high school administrator. Formerly



Harold D. Lehman

on the faculty at Eastern Mennonite College, Lehman is presently a professor of education at Madison College, Harrisonburg, Va. He was vice-president of the Mennonite Commission for Christian Education before the reorganization of the Mennonite Church. Lehman is the Mennonite Church representative on the Board of the Mennonite Camping Association.

Mrs. Lehman is the former Ruth Krady. They are the parents of four sons.

The five lectures are titled "Leisure, Fact, and Myth," "The Anatomy of Work — the Work Ethic," "The Age of Leisure — the Fact of Leisure in the Seventies and Beyond," "In Praise of Leisure — the Leisure Ethic," and "What the New Leisure Says to the Congregation."

As in the past, the Conrad Grebel lecturer will be available to congregations, conferences, and other interested groups.

MCC Managua Directorship Changes

Arthur Driedger passed on his motorcycle and his responsibilities as Mennonite Central Committee (MCC) Nicaragua director to Roman Gingerich, Goshen, Ind., Jan. 27. Gingerich will work closely with the MCC field council of Mennonite and Brethren in Christ missionaries and the Evangelical Committee for Helping the Earthquake Victims (CEPAD).

CEPAD, a local interdenominational committee, was organized by Gustavo Parajon to help victims of the Dec. 23 earthquake. The organization began with nine-member denominations and grew to include 26. Ten international agencies, including MCC, are directing their aid through CEPAD.

Peace Fellowship to Consider Development

The annual conference of the Intercollegiate Peace Fellowship will be held this year at the Church Center for the United Nations in New York City. The dates are Mar. 18-20 and the theme is, "Third World Development and Exploitation." Although Intercollegiate Peace Fellowship

is an organization of peace groups on Mennonite college and seminary campuses, this year's conference is being opened up to students on non-Mennonite campuses.

A broad range of questions related to Third World development will be explored. Considerable attention will be given to the history of relationships between the West and the Third World. An attempt to keep the viewpoint of the developing world in sharp focus will be made so that Western biases can be exposed and challenged.

Registration for the conference will begin at 6:00 p.m., Sunday, Mar. 18. The final session will conclude at 5:00 p.m., Tuesday, Mar. 20. Write to Mennonite Central Committee Peace Section, 21 South 12th Street, Akron, Pa. 17501, for further information about the conference and travel subsidies. Requests for travel assistance must be received by Mar. 1 to be considered.

Healing Ministry Promoted

"This week we've been dealing with issues that have too long been neglected by our brotherhood," stated George R. Brunk, dean of Eastern Mennonite Seminary and director of the "Consultation

on the Healing Ministry of the Church," which brought approximately 200 ministers and laymen to the EMC campus, Jan. 22-25.

Representing ten states, Canada, and six denominations, the group spent the week grappling with issues such as anointing, mental illness, the sexual revolution, demon possession, abortion, drug abuse, and facing death.

EMC President Myron S. Augsburg opened the consultation Monday evening with an address on "Christ's Ministry to the Whole Man." He affirmed that man is a unitary being and healing in one area affects other areas. Spiritual healing ministers to the whole personality, he said.

In an address on the "Atonement and Physical Healing" on Tuesday morning, Glendon Blosser, a Mennonite bishop from Harrisonburg, Va., emphasized that healing is because of Jesus Christ, for Him, and up to Him.

Other speakers reiterated the theme, sensing a new freedom to step out in faith to give "the healing touch."

"Healing is for God's own glory, not to satisfy our foolish whims," said J. J. Krahn, a medical doctor from Vancouver.

Another medical doctor, D. Rohrer Eshleman from Lancaster, Pa., spoke on "Sexual Morality" and "Hostilities and Health."

In dealing with persons who have hurt us, he advised, express anger as a personal problem—"I'm angry" rather than "You're in the wrong. You hurt me."

Eshleman noted that "we can't change people's attitudes of hostility, views on sex, or anything else, but we can lay a platform of trust and respect which will enable God to change them."

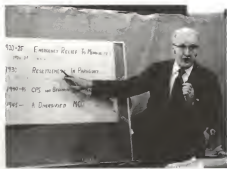
Throughout the sessions Krahn appealed for more faith, more prayer, and anointing. "Consider our resources," he said. "Only our lack of faith keeps Christ from doing the same kinds of things He did 2,000 years ago."

On Wednesday afternoon Charles Neff, director of Philhaven Hospital in Lebanon, Pa., emphasized the importance of churches and homes being healing communities by preventing mental illness. "The most common cause of developmental difficulties is psychosocial deprivation," the psychiatrist said.

Krahn, who participates in a healing community called "Esperanza," consisting of six families and 12 young people, urged Christians to set up more healing communities as "cities of refuge that are accessible to those in need."

George R. Brunk in the concluding address on Thursday morning reaffirmed that "God touches His people through the Holy Spirit through the church, and He touches both those inside and outside the church."

Self-Study Progresses Kreider Reports



Robert S. Kreider, director of the MCC Self-Study, outlines briefly the phases of MCC's activities at the MCC Annual Meeting, Leamington, Ont.

The Mennonite Central Committee Self-Study, set in motion in 1972 and projected to continue into 1974, has already produced a wealth of personal opinion responses about the mission, role, priorities, resources, and programs of MCC. Building on a nine-page compilation of major questions which have emerged out of the self-study process, Kreider intends, in the next four months, to "cast a broad net to be certain no significant issues have been missed. A May meeting involving the MCC Executive Committee and conference representatives will then seek to identify the high priority issues." Some of the questions emerging deal with the mission of MCC in the 1970s and '80s; what constituency resources are appropriate to MCC; what MCC's appropriate role is in relation to constituent bodies, mission boards, and other churches; and how MCC evaluates its programs and structures.

The MCC members at Leamington accepted a recommendation from the MCC Executive Committee to meet in special sessions for two days in early fall, 1973, to prepare recommendations based on the findings of the Self-Study for the January 1974 Annual Meeting.

The fall meeting will include a number of conference representatives equal to the number of MCC members. Conference representatives are to be chosen by the conferences.

Before the fall meeting the focusing of issues will take place in two meetings of the MCC Executive Committee with the help of conference representatives.

The first of these two Executive Committee meetings will be held Mar. 7-8 to review plans. Paul Kraybill, chairman of the Moderators and Secretaries Continuing Committee, will be present for this session.

The nine-member Executive Committee will meet again May 22 with nine

conference representatives to narrow the field of study and identify issues in need of immediate study. This body will also plan the larger fall meeting.

Eastern Choir to Tour Midwest

On Feb. 24 the 38-voice Eastern Mennonite College Touring Choir will begin a 13-day tour of Mennonite churches, colleges, and high schools in the Midwest.

Under the direction of Larry S. Landis, assistant professor of music at EMC, the group's repertoire, performed a cappella for the most part, will include compositions by J. S. Bach, Johannes Brahms, Randall Thompson, and contemporary British artist Vaughan Williams; a variety of folk hymns, gospel songs, spirituals, and men's choral selections.

The itinerary follows:

Midway Mennonite Church, Columbus, Ohio, Feb. 24; Lee Heights Community Church, Cleveland, Ohio, Feb. 25; North Side Mennonite Church, Lima, Ohio, Feb. 25; Bluffton (Ohio) College, Feb. 26; Locust Grove Mennonite Church, Burr Oak, Mich., Feb. 26; Goshen (Ind.) College, Feb. 27; Roanoke Mennonite Church, Eureka, Ill., Feb. 27; and Sycamore Grove Mennonite Church, Garden City, Mo., Feb. 28.

Also Hesston (Kan.) College, Mar. 1; Salem Mennonite Church, Shickley, Neb., Mar. 2; Iowa Mennonite School, Kalona, Iowa, Mar. 3; First Mennonite Church, Iowa City, Mar. 4; Bethel Mennonite Church, Wayland, Iowa, Mar. 4; Science Ridge Mennonite Church, Sterling, Ill., Mar. 5; Prairie Street Mennonite Church, Elkhart, Ind., Mar. 6; and Wooster (Ohio) Mennonite Church, Mar. 7.

Broadcast Features Tie-in

The *Mennonite Hour* broadcast is featuring on the first Sunday of each month during 1973 a five-minute guest message by pastors living in communities with a local broadcast tie-in. Following this message, a 3-minute "window-on-witness" report will be given on some significant parallel ministry in the speaker's community.

The first of these guest features will be given on the broadcast released Feb. 5. Ronald Kennel, pastor of the Wellman (Iowa) Mennonite Church, will share a five-minute message on the way the Bible changes lives.

The "window-on-witness" report will feature Jim Bishop on small-group Bible study. Bishop facilitated growth-by-groups for the Belmont Mennonite Church, Elkhart, Ind., prior to becoming director of media relations for Eastern Mennonite College.

The objective of the special features by guest speakers is to highlight witness and congregational life and service in the local community, and support the Key 73 witness of Mennonite churches.

Religious Broadcasters Focus on Radio

Some 70 religious communicators from Canada and 12 states gathered in Harrisonburg, Va., Jan. 25-27, to examine ways to use the mass media to serve community and church needs.

The program for the three-day seminar, which was sponsored by the Mennonite Council on Mass Communications (MCMC) and hosted by Mennonite Broadcasters, focused on the theme, "Who Is Our Audience?"

In the opening session Thursday evening, Don Brewer, executive producer for KYW Radio in Philadelphia, noted that issues in the 1970s will center in the restoration of common sense about the human condition.

Speaking on the theme, "Where Our Society Is," John Eby, head of the EMC sociology department, noted that today's society is constantly changing.

Dan Shank, head of the Community Counseling Center in Harrisonburg, spoke on the theme, "Where the Individual Is." He noted that the greatest need for the individual is to find acceptance where he is.

In the keynote address on the theme, "The Medium of Radio," Mr. Brewer said, "The heart and soul of radio is its immediacy and cohesiveness."

In referring to religious broadcasting he said, "Unless religion disturbs, it has very little value."

He challenged participants to keep their message believable and to develop techniques that move listeners to action.

Establishing good media relations and learning to serve the media were emphasized during a news-writing workshop. A local newspaper reporter and the news director of a local radio station provided key input for the workshop.

Writer David Augsburger and engineer Abe Rittenhouse of Mennonite Broadcasters and Bernie Wiebe, chairman of the MCMC, led another afternoon workshop on radio script writing, sound effects, and short program productions.

During an audiovisual seminar Milo Stahl, head of learning resources for EMC, and Harold Weaver, director of audiovisuals for Mennonite Board of Missions in Elkhart, Ind., demonstrated the use of audiovisuals to stimulate learning in church educational programs. Stahl stressed the need to relate to an audience on a feeling, as well as an intellectual, level.

Speaking on public broadcasting, Richard Parker, manager of WVPT-TV, encouraged participants to look at community needs and examine the programming available to see if the needs are being met.

It's the public's responsibility to provide input for programming, he said.

Charles Hamilton, director of broadcasting for the Christian Church (Disciples of Christ), presented a brief history of cable TV and outlined some precautions to be taken in considering a cable TV franchise.

Speaking on the preparation of local radio programs, Arthur Hamilton, station manager of WWSA, encouraged pastors and religious communicators to sense the station's needs and provide programs and messages that are appropriate to the format of a given station.

During a business session the history of MCMC was reviewed and executive officers elected. David Thompson of Harrisonburg, Va., was reelected to a second two-year term as vice-chairman and Bob Hostetter of Hesston, Kan., was elected secretary-treasurer. Bernie Wiebe of Grand Forks, N.D., continues as chairman of the MCMC and Burton Buller of Akron, Pa., remains as the fourth executive member. The purpose and structure of the Mennonite Council on Mass Communications was discussed during a business meeting Saturday afternoon.

The three-day seminar ended Saturday evening with the film *12 Angry Men* providing a focus for discussion on communications.

Specialized Programs in MBI Planning

The selection of program priorities for the fiscal years 1974 and 1975 and the approval of a budget of \$548,040 for the 1973 fiscal year were among the major deliberations of the directors of Mennonite Broadcasts in a meeting held Saturday, Jan. 6, in Washington, D.C.

Program planning for the 1974 and 1975 fiscal years centered in the development of more specialized programs and closer cooperation with congregations in using the media locally. The specialized programs being considered include television and radio specials and short films for use in theaters during intermission.

The board also encouraged increased cooperation with overseas mission/church groups in the development of mass media programs, such as animated TV spots for cross-cultural use or other local productions.

In further overseas program projection, the board considered a recommendation that new program expansion in Latin America, Germany, and Japan be

the responsibility of the local churches.

In accepting the proposed budget of \$548,040 for the fiscal year which began Feb. 1, the board approved a recommendation from executive director Kenneth J. Weaver that all undesignated gifts from estates and annuities be used for the development of new or special mass media projects subject to the approval of the directors of Mennonite Board of Missions. Gifts of this nature received by Mennonite Broadcasts during 1972 total \$44,084.

The board also accepted a recommendation from the executive director for the employment of a full-time administrative person to coordinate and promote the placement of religious paperback books in secular retail outlets. Currently Mennonite Broadcasts does wholesale purchasing of religious paperbacks for 24 district mission boards serving some 600 outlets. A staff person presently administers the program part time.

The directors also viewed the final film for a fifth series of Family Life TV Spots and gave approval for duplication and release of the spots to stations in early May. The spots are a joint production of the General Conference Mennonite Church, Mennonite Church, and the Mennonite Brethren Church (Canada and U.S.). Final release of the spots is subject to the approval of each of the sponsoring groups.

Mass Media Study Continues

The Pleasant View Mennonite Church in Schellsburg, Pa., hosted a mass communications team from Mennonite Broadcasts on Jan. 6 and 7.

Saturday afternoon and evening congregational leaders met with two staff members from Mennonite Broadcasts to discuss community needs and the problems and possibilities in using mass media programs and services offered by MBI, the mass communications division of the Mennonite Board of Missions, Elkhart, Ind.

Sunday morning the team presented to the total congregation sample segments of the broadcast and literature programs produced or coordinated by MBI. This input was followed by an hour of dialogue on the relationship between community needs and these programs or possible new programs. A fellowship luncheon followed the morning service.

Pleasant View is one of 16 congregations taking part in the mass media study, which was requested by the board of directors of MBI.

The board requested the study to enable MBI to better serve the local congregation as it tries to reach out to its community with the gospel through the mass media.

Workers Trained at Salunga

"The group really hung together," was Chester Wenger's comment following the weekend of a Project Timothy Seminar held at Eastern Mennonite Board's Salunga headquarters Jan. 19 and 20. Chester, Home Ministries Secretary for Eastern Board, served as coordinator for the group of 27 men during the weekend.

Richard Deitelweir, moderator of the Franconia Conference, piloted discussions based on the Sermon on the Mount. He talked about the Beatitudes on Friday evening, centering in the theme of righteousness and how to obtain it.

On Saturday morning, the group talked over the matter of authority in life and viewed two films. One, on premarital sex, presented the problems of teenagers who lash out against authority. The other, *Marriage Is for Keeps*, led to discussion on aspects of marriage.

Discipleship and the responsibilities of Christians one to another was the focus of the afternoon session. The evening's talk emphasized the importance of right relationships; relationships are the visible expression of an invisible piety. Two thought-provoking questions on priorities and obedience closed discussions.

Community Church, Harrisonburg

The new Harrisonburg (Va.) Mennonite Church building now houses what was formerly the Chicago Avenue Mennonite congregation. A number of different possibilities were investigated for the use of the old building. The suggestion of its being remodeled to serve as a halfway house for released prisoners was frowned upon by the neighborhood and consequently vetoed by the city.

A group of concerned persons began discussing the formation of a covenant group as a base for community outreach and evangelization efforts. These discussions have produced the results described below:

As of now, the group has been meeting regularly in the vacated facility during the Sunday school hour to formulate a covenant or commitment to which participants will subscribe. Although there is diversity within this body, definite progress is being made.

An interim church council has been set up and financial negotiations with the Harrisonburg Mennonite congregation are taking place.

Larry Nolt, chairman of the church council, has participated in discussions with the Mennonite churches of the district, and relationships with local and con-

ference bodies will be worked at as the group formulates further its objectives and purposes.

A unique part of the congregational life is a weekly fellowship meal. Each Wednesday evening families bring their food to be shared with the others. Following this hour of fellowship there is a time of Bible study and prayer.

World Conference Film Review



The Ninth Mennonite World Conference is the title of a documentary film of conference proceedings held in Curitiba, Brazil, in July 1972.

Following an introduction to Curitiba, the film proceeds to focus on the conference itself, including the composition of delegates, the issues raised, some of the speeches, reactions, frustrations, workshops, and special features.

The film is well done technically. While some viewers felt that certain dimensions of the conference were not adequately represented, previewers felt that in total the film accurately represents and presents the dynamics of what happened at Curitiba. Seeing and feeling the broad international scope of conference participation will be an inspiring experience for North American congregations.

The film is aimed at Mennonite in-church audiences and will be appreciated particularly by youth and adults. Junior and senior highs, however, should also profit by the experience.

Financed in part by grants from the Hesston Foundation, Hesston, Kan., and Mennonite Central Committee (Canada), the film is available for a \$30 minimum rental fee, or freewill offering in excess of this amount. Contributions in excess of production costs will be used for the next world conference. The film was produced by Visual Communications, Newton, Kan. C. J. Dyck, executive secretary of MWC, provided major initiative for the film and served as special consultant during its production.

The Ninth Mennonite World Confer-

ence (38-minute color motion picture, 1972. Rental: \$30) is available from Audiovisual Library, Box 347, Newton, Kan. 67114, or Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514.

Witnessing, Theme of New Film

"When the chips are down, your religion is just something to hide behind!" Greg Mowry tells Ron at the warehouse where they work. Ron, in the film, *Sharing the Glory*, wants to share his faith, but for some reason Greg isn't hearing him.

The unusually fine dramatic film brings together an intriguing assortment of persons representing a variety of commitments. About evangelism, specifically, the area of personal witnessing, the film demonstrates how every Christian has many opportunities every day to witness to his faith in Jesus Christ and "share the glory of God" (Col. 1:27).

The film is suited for use with children (from about eight or nine years old and up), youth and adults in Sunday school classes, Sunday evening and mid-week services, youth groups, church fellowship dinners, retreats, summer camps, and conferences. It provides an excellent resource for congregations and groups planning Key 73 involvement. A film guide including a synopsis and discussion guide is provided with the film.

Centennial in Manitoba



The Heinrich Wiebe marker restored and set at Cairn Corner on June 11, 1972.

Mennonites of Manitoba, Canada, are scattered all over the province—more than 50,000 of them. But one hundred years ago there were none at all. Their centennial comes in 1974.

Though still nearly twelve months away, the centennial will generate a host of celebrative gatherings in various communities which date their beginnings to 1874. Important earlier decisions and

events, preparatory to the migration which occurred at that time, are being appropriately remembered already.

A prelude to the Russian Mennonite migration was the journey of twelve delegates sent in 1873 from south Russia to visit the province and make recommendations about a move. That trip was given recognition when all the Mennonite Berghaler churches of Manitoba held a Thanksgiving Festival on June 11 last year. A part of that all-day Sunday service included the dedication of a restored gravestone marker at Cairn Corner near Gretna, about 75 miles southwest of Winnipeg and just north of the Canada—U.S. border.

The man remembered was a south Russian Mennonite minister, Heinrich Wiebe, who was born in the Berghaler colony there in 1839, and died in southern Manitoba in 1897. For 25 years Wiebe served the Mennonites of the Gretna area in the period immediately following his own coming to the province and the so-called West Reserve which was first settled in 1875. Resident in the little village of Edenburg, one of the earliest congregations to be organized, Wiebe was one of the delegates in 1873 who paved the way for the migration. He then gave the remaining years of his life to the shaping of church work among the 1874 arrivals.—*Laurence Klippenstein.*

And When Their Time Had Come

The Mennonite emigration from Prussia to the Ukraine began in 1789, following representations of the Empress Catherine II offering the prospective colonists certain economic privileges and religious freedom, particularly with regard to military service. They settled in the sparsely populated regions of the Lower Volga and the Black Sea, where they remained a distinct people, identified by language, religion, and cultural traditions. By 1917 they had established a complex of thriving communities, and for the first time in their history they had been allowed to develop social and economic institutions unmolested by external pressures.

This achievement was all but completely destroyed by the terrorism that followed the revolution of 1917—all that remained was a measure of faith and courage. The colonists suffered first the raids of a band of self-styled anarchists led by Nestor Machno, then a typhus epidemic, then famine, then alternate occupation by the Red and White armies as the front moved back and forth across the villages.

In that crisis, the future seemed very bleak. Some Mennonites thought they should attempt to rebuild their villages and farms, but to many it seemed that



Scene from *And When Their Time Had Come*

immigration was their only hope of survival.

By 1929 approximately 20,000 Mennonites had immigrated to Canada and settled in Ontario and the prairie provinces. The immigration was the result of a determined collective effort by Mennonites in both Canada and Russia, led by David Toews and B. B. Janz, respectively. Swiss-German Mennonites of Ontario, who had been in Canada since 1800, and other Dutch-German Mennonites of Ontario and western Canada, who had left Russia in the 1870s, provided food, clothing, and lodging until the immigrants could make their own way. The story of the revolution, immigration, and resettlement is told in great detail in two books: *Lost Fatherland* by John B. Toews, and *Mennonite Exodus* by Frank H. Epp, available in all Mennonite bookstores.

The Film

The film, *And When Their Time Had Come*, consists of a series of episodes depicting the progress of a Russian-Mennonite family from a time of prosperity and peace before the revolution, through the hardships of the civil war, to the journey to Canada and a new beginning on a homestead in northern Alberta. The film does not present all the details of the immigration, but rather attempts to convey an impression of the chastened faith and courage of the immigrants as they encountered each new hardship. The episodes are linked by documentary sequences of still photographs and news-reels.

The film, produced by E. Mina Associates Film Productions for The Mennonite Historical Society of Ontario, opens with a series of photographs showing the rise of the Russian Mennonite colonies from humble beginnings to a high level of cultural and social achievement and economic prosperity. The confidence of the Mennonites in the strength, stability, and security of their way of life is suggested in the wedding scenes which follow. The

next scenes depict the outbreak of World War I and the Bolshevik Revolution, particularly the terror of a band of self-styled anarchists, led by Nestor Machno, who suddenly show up at a home of a Mennonite family, demand food and lodging, molest the women, and assault the householder. The newsclips and photographs which follow show the famine and typhoid epidemic that accompanied the raids of the robber bands. Then follows a scene depicting the preparation of the lists of prospective emigrants while a neighbor argues that emigration is futile and that the Mennonites should stay in Russia and attempt to rebuild their communities. In the next scenes the family is shown packing, leaving friends and relatives behind, and journeying to western Canada. They are received at Rosthern, Sask. The last scene shows the

family trying to make a new beginning on a primitive homestead in northern Alberta.

Most of the film was shot in an old barn near Wellesley, Ont., hastily and inexpensively converted into a "film studio." Props were loaned by Mennonites who had actually experienced the story depicted in the film, some of whom also appear as "extras." Much of the outdoor shooting took place on or near the farm of Seranus Weber, an Old Order Mennonite from whom also the horses, buggies, and farm implements were rented.

Many of the performers were students at Mennonite colleges in Canada and the U.S., while others were recruited from Mennonite communities in Waterloo, Leamington, and the Niagara area. Both crew and performers volunteered their time and skills free of charge.

Membership Gains and Losses for 1972

Statistics have been compiled, and the 1973 *Mennonite Yearbook* will soon appear in print. In the meantime, *Yearbook* editor Levi Miller has provided some advance information. The details will be found in the *Yearbook*.

Two items should be explained. The South Central Conference shows a net gain of 455. Much of this is accounted for by the taking in of congregations now

holding dual membership—General Conference and M.C. The Southeastern Conference shows a membership of 546. Since many of these originally held membership in the Virginia Conference the latter conference shows a substantial net loss.

Numerical growth for the year, including overseas churches, was approximately 1.5 percent as opposed to 0.96 percent for the year before.

Conference or District	Total Gains	Total Losses	Net Gain	Net Loss	Membership Dec. 31
Allegheny	194	192	2		3,435
Conservative	270	242	28		6,853
Cumberland Valley (Pa., Md.)					339
Eastern Pennsylvania					1,724
Franconia	271	268			5,499
Illinois	166	161	4		4,070
Indiana-Michigan	745	397	348		11,660
Iowa-Nebraska	261	239	22		4,515
Lancaster	925	650	275		16,019
North Central	16	25		9	652
Northern Light	37	53		16	210
Northwest	35	157		122	827
Ohio and Eastern	826	611	215		14,982
Ontario	139	194		55	4,786
Pacific Coast	109	46	46		2,049
Rocky Mountain	82	132		50	1,233
*South Central	605	150	455		3,851
Southeastern (Va.)					546
Southwest	61	28	33		722
Unaffiliated					4,824
Virginia	361	748		387	5,376
Washington-Franklin N.	52	9	43		801
Washington-Franklin S.	23	18	5		723
Western Ontario	167	70	70		2,793
Total	5,345	4,407	1,577	639	98,489

* Includes added GC Membership

In addition to these figures, the overseas churches increased in membership from 21,370 in 1971 to 22,931 in 1972 or

by 563 members. The 1973 *Mennonite Yearbook* will report North American and overseas memberships separately in the coming *Yearbook* and from here on.

mennoscope

John M. Drescher, resigning editor of *Gospel Herald*, has accepted Scottdale (Pa.) Mennonite Church's call to the pastorate to become effective after mid-summer of this year.

Catherine R. Mumaw, professor of home economics at Eastern Mennonite College, has been named program director of a cross-cultural seminar that will take students to Jamaica this fall. Authorized by the Council of Mennonite Colleges and planned conjointly by Goshen (Ind.) College and EMC, the seminar will involve "not less than 12 and no more than 20" home economics majors who have successfully completed two years of college study. Scheduled Aug. 31 through Nov. 23, the seminar will begin in Kingston, Jamaica's capital, with six weeks of lectures and field trips, Mumaw said.

Dorcas Stoltzfus left Shirati Hospital, Tanzania, Jan. 24. After doing some traveling en route she plans to arrive in Philadelphia Feb. 21.

James and Carley Brubaker, doctor couple at Nazareth Hospital, Ethiopia, reported that the hospital is benefiting from the services of an AmDoc volunteer from San Francisco, Calif. Michael Meek and his wife, Joan, arrived in November for a six-month tour of duty. AmDoc functions as a placement service for medical personnel who wish to serve overseas. Meek, an internist, is the first volunteer from AmDoc to serve at Nazareth. The Brubakers wrote, "If Meek is typical in terms of competence and dedication, we will certainly want more AmDoc people in the future."

Richard and Ruth Sauder left Kenya and arrived in the United States Jan. 18. Their address is R. 1, East Earl, Pa. 17519.

Helen Ranck and Rhoda Kennel, teachers in Somalia, were transferred by government invitation from Chisimaio to Mogadiscio to teach in secondary schools there. Rhoda had just previously joined Helen in Chisimaio. Their transfer leaves Chisimaio without any Eastern Board personnel.

Fae Miller, formerly a nurse in Somalia, has been officially invited by the Christian churches of Sudan to work in a mobile medical clinic in the southern part of Sudan. Follow-up of the invitation is proceeding.

The Dave Shenk family and Ron and Ruth Hartzler left Somalia on Jan. 14. Details are being worked out for their future assignments.

Richard B. Martin was ordained Dec. 10 for ministry at the West Franklin Mennonite Church, Canton, Pa.

Omar Stahl, missionary in Germany, served on a team at the annual German Mennonite Ministers' Retreat held at Thomashof, Germany, from Jan. 15 to 19. The theme for the week was, "Ambassadors for Christ's sake." About thirty church workers shared in the meeting.

The Meserete Kristos and Mennonite Medical Board is studying a new contract proposed by the Ethiopian Ministry of Public Health, according to a report from James and Carley Brubaker. The Board needs to determine whether they will be able to give half-price and free care to government employees, in addition to all the free care already given to poor patients. The government is willing to consider increasing its subsidy but also wishes to nationalize all the drugs, supplies, and equipment (the buildings already belong to them).

The Manheim (Pa.) District congregations, Erb, Erisman, Gantz, Hernley, Kauffman, and Manheim are holding special missions services each Sunday in February. Guest speakers and local pastors will bring missions messages, preparing the way for discussion in the Sunday school classes which follow.

Cassette tapes of addresses presented during the "Consultation on the Healing Ministry of the Church," held on Jan. 22-25 at Eastern Mennonite College, are now available. The entire set can be ordered for \$33.50, which includes postage and tax, from radio station WEMC. Persons wanting individual address tapes are requested to contact the station for additional information and price quotes. In addition to examining the church's role in ministering to the physical and spiritual needs of the whole man, the four-day consultation attended by pastors and laymen dealt with current issues such as abortion, demon possession, drug abuse, and facing death.

David Thomas and Harvey Bauman will be the main speakers for the thirty-third annual Christian Day School Meeting. The meeting is scheduled for the afternoon and evening of Feb. 24, at the Bowmanville Mennonite Church near Bowmanville, Pa.

The trustees of Eastern Mennonite College have granted promotions in rank to nine members of the teaching faculty. Granted full professor status were Albert N. Keim of the history department; Vida S. Huber, chairman of the nursing department; and Ira T. Zook, Jr., chairman of the music department. The chairman of the sociology department, John W. Eby, has been promoted from assistant to associate professor. He received a

doctorate in developmental sociology from Cornell University last year. Promoted from instructor to the assistant professor level were Auburn A. Boyers of the education department and Norma R. Dickerson, Beryl H. Brubaker, Olive G. Kuhns, and Miriam E. Martin, all of the nursing department.

"The Coming Reign of Christ on Earth" was one of four lectures given to the public by J. Otis Yoder, Feb. 10 and 11, in the Zion Mennonite Church auditorium located near Beckersville north of Morgantown, Pa. Other lecture topics in the conference were: "The Restoration of Israel to Their Land," "The Rapture of the Church," and "The Revelation of the Lawless One."

From canoeing in northern Canada to exploring ancient ruins in Mexico, again this year, EMC's summer seminars will provide transcultural experience and credit in a variety of subjects. For more information on this diversified program, write EMC, Harrisonburg, Va. 22801.

A very tangible way to serve right at home in the total mission of the church is by sponsoring a Polish agricultural exchange visitor. Nine-month agricultural placements to begin Mar. 13 are needed for 16 young men and five young ladies from Poland, all with training in agriculture, many up to master's degrees. Farm families and agricultural businesses are urgently needed as sponsors. Write immediately to: Exchange Visitor Program, Mennonite Central Committee, Akron, Pa. 17501; in Canada write: Mennonite Central Committee (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

"Peace is the answer to our existence," stated Arthur Jackson in the Jan. 31 convocation in Goshen College's Church-Chapel. Jackson, who began to go blind at about 20, spoke to an attentive audience on "Passion for Peace" taken from his book of the same title. He said, "In writing this book, I wanted to think about peace on the personal, family, and community level instead of the international level." In his speech he concentrated on peace needed in three areas—vengeance and injustice, enemies, and the tongue. He concluded, "Peace does not take place at a rally; it comes from inside each person and must be spread to others. Peace is joy, love for ourselves and others, and comes from God." Jackson is a radio and television broadcaster; author of four books, including *The Delight of Being Different*; and frequent speaker in churches, schools, colleges, and civic clubs. He is a supporter of the Talking Books program.

For five of the ten years Mennonite Central Committee has been involved on the island of Crete, Dave Gerber, a volunteer from Orrville, Ohio, has been

there too. Dave, his wife, Fern, and their daughter Laura completed their term of service and returned to Orrville in December. Willie and Naomi Stoesz, Randolph, Man., are the remaining MCC volunteers in Crete.

"Eastern Menonite College's six-year-old nursing program continues to grow at a reassuring rate," Vida S. Huber, chairman of the department said in noting that 151 students are presently enrolled in comparison to 126 at the same time last year. "We have about all we can take and want in proportion to the size of the college," she commented. "But we have yet to turn away any qualified applicants." Huber added that the 64 graduates since 1970 have all passed state board examinations and that most feedback from employers has been very positive.

The Mennonite Publication Board will meet on Feb. 22 without the usual good services of its president, Harold P. Dyck, Hesston, Kan., who resigned in order "to spend more time with the family and other interests. . . ." Harold became a member of the Publication Board in 1953; he succeeded E. C. Bender as president in March 1969. Rufus Jutzi, vice-president, has been asked to carry the duties of the office until the Board's regular election of officers in September. Luke R. Bomberger, New Holland, Pa., was appointed by the General Board to fill the unexpired term of Harold Dyck.

Arthur and Ruth Thiessen, Vancouver, B.C., are the first Mennonite Central Committee (MCC) volunteers to serve in Lesotho, the only country in the world that is completely imbedded in another country, South Africa. The Lesotho Evangelical Church invited Arthur Thiessen to teach motor mechanics at the Leloaleng Trade School, near Quthing in the southwest corner of Lesotho.

Lesotho, a small country about the size of Maryland, is noted for its mountainous scenery and climate. Lesotho gained political independence from Britain in 1966 and is presently trying to develop its almost nonexistent industries.

Weaverland Mennonite Church will host Eastern Mennonite Board of Missions' 59th Annual Meeting and related sessions from Mar. 15 to 18 under the theme, "His Love Shared Through Us." Guest speakers will be Howard Zehr, Elkhart, Ind., Daniel Yutzy, and Richard Shewalter, Harrisonburg, Va., Lancaster Conference spring session will also be held at Weaverland on Thursday, Mar. 15. In the closing session Raymond

Charles, president of Eastern Board, will present the EMBMC President's Report. EMBMC Quarterly Business Meeting will follow on Friday March 16. The sessions are open to the public.

Featuring J. Kenneth Kreider and I. Clarence Kulp, the Mar. 5 meeting of the Mennonite Historical Associates will center in the origins and development of the Church of the Brethren. The session will be held at 7:30 p.m. at Mellinger Mennonite Meetinghouse, 4 1/2 miles east of Lancaster along Route 30. Kreider, a professor of history at Elizabethtown College, will give an illustrated lecture on "European Origins of the Church of the Brethren." I. Clarence Kulp, Jr., a native of the Vernfield community in Montgomery County and a descendant of both Mennonites and Brethren, will discuss American developments in the Church of the Brethren. His lecture will concentrate on the colonial period.

The Lawrence Brunk family will be returning to Argentina Feb. 23 after a three-month furlough in North America. Address: R. S. Pena 1340, Santa Rosa, FNDPS, La Pampa, Argentina.

Ed and Irene Weaver were scheduled to leave the U.S. on Feb. 18 for Southern Africa. They will spend approximately three months in Swaziland assisting the Maynard Kurtzes in developing relationships to the Independent churches of that area. After Feb. 26 their address will be: c/o Maynard Kurtz, P. O. Box 329, Mbabane, Swaziland.

S. J. Hostetler, Chandwa, Bihar, India,

Jan. 21 writes: "A week ago I went with Paul Knisses up to Tumbagara to Mark Knisses and the next day they had their annual mission meeting. It is certainly a change from the old days when, in the M.P., we had a whole roomful of missionaries for four days of annual meeting! Now there were seven of us, and I was only a visitor.

Mennonite Board of Missions, Elkhart, Ind., has received \$27,200 from the estate of Lillie S. Kaufman. Originally from Elida, Ohio, Lillie (Shenk) Kaufman was a medical doctor in Tanzania and India for a total of eight years. In 1941 she was married to J. Norman Kaufman, who preceded her in death in 1966. She was in medical practice in Laurelton, Pa., and Fisher and Morton, Ill., for 22 years before moving to Goshen, Ind., in 1959. She practiced in Goshen for five years before her retirement. She was a member of the College Mennonite Church, Goshen. Designations in the estate of Lillie Kaufman include \$4,000 to the nursing facility of Greencroft Villa, Goshen, Ind., and \$2,000 "for training of Christian leaders in India." Other undesignated funds included \$10,000 in a gift annuity, \$4,915 in an annuity assigned through the Mennonite Foundation, and a net residue of \$6,295. Eastern Mennonite Board of Missions, Salunga, Pa., also received \$6,295 from the estate and an annuity gift of \$14,915.

David Augsburg, Mennonite Hour speaker, will present a chapel address Feb. 23 at Malone College, Canton, Ohio.



Vida S. Huber



Omar Eby's First Full-Length Novel

A COVENANT OF DESPAIR

Ashley Crofton taught in an East African school, "a little European institutional island." Tradition, culture, and religion in the island and the "real Africa" frustrated Ashley Ash, torn between the two cultures, despaired deeply.

Trapped among superiors, students, and his African friends, Ash attempts a path of honesty and true values. In the end it becomes a decision between a covenant of despair or a covenant of hope. 308 pages. Cloth. \$5.95



Provident Bookstore



Special meetings: William R. Miller, North Liberty, Ind., at Beemer, Neb., Feb. 19-25. Herbert Schultz, Poole, Ont., at Waldo, Flanagan, Ill., Feb. 17-19. Percy Gerig, Eureka, Ill., at Bethel, Wayland, Iowa, Mar. 18-21.

New members by baptism: three at Mountain View, Lyndhurst, Va.; one by confession of faith at Greenmonte, Va.; nine at Souderton, Pa.

Change of address: Mr. and Mrs. Orrie D. Yoder from Elroy, Pa., to Eastern Mennonite Home, 207 West Summit Street, Souderton, Pa. 18964.

readers say

Submissions to Readers Say column should comment on printed articles.

I am in full agreement with Phyllis Pellman Goad's article "Woman's Place." As she says, we women are just now realizing how society, through our parents, programmed us for our docile, retiring roles. Hopefully, the church will soon show sensitivity to women's new awareness of their abilities by accepting some female leadership in areas heretofore dominated by men. And, hopefully, the correction of female typecasting will extend into the male realm and we will no longer feel uncomfortable about little boys who play with dolls or men who crochet. — Becky Mast, State College, Pa.

With reference to James D. Kratz's article in the *Gospel Herald*, Jan. 16, 1973.

I see no implication in Acts 1:12-14 and Philippians 4:3 that women held leadership roles equal to men. Why should we disregard Genesis 2:20, 1 Corinthians 11:3, and 1 Timothy 2:11-14 in favor of Women's Liberation? — Ralph Yoder, Adair, Okla.

Concerning your editorial on "Bombing, Law and Order, and the Press" in the Jan. 16 issue.

According to the teachings of the New Testament, Christ meant for His disciples to be engaged in spreading His gospel and not political slander. I say political slander because the view and techniques your article presents are not original. The "art" of passing judgment on an individual's motives and depicting him as a villain or scoundrel who is the least concerned for the welfare of the country or human race has all been heard before in past elections.

It is lack of faith on your part which causes you to use political smear in order to resolve human conflict and injustice of war rather than relying on the gospel of Christ which you claim to believe and live? The article gives one the idea that for the past election is not yet over as you are a "bad loser" in voting.

In the last paragraph you lay claim to the guarantee of freedom of press, at the same time wanting to deny that freedom to the people of South Vietnam by passively enslaving them to communism. You claim freedom of press (for yourself) but by your philosophy or religious belief condemn those who fought and died to give you that freedom. This indeed does smell, but not to high heaven as it is too dense to get there.

I find it rather dismaying to have "grocer" at the street corner politics coming from a "church paper" or from a church who is supposedly engaged in spreading the gospel of Christ. Since when has Christ started teaching politics? Well then *Gospel Herald* isn't Christ writing. Evidence is it is containing less and

less of Christ's gospel and more and more of "would be writers."

I now find it necessary to question your sincerity or wisdom in seeking freedom for or against any cause. — J. Stoltzfus, Bel Air, Md.

Thank you so very much for the timely editorial in the Jan. 16 issue of the *Gospel Herald*. Surely those few paragraphs will be recorded as words from the prophet of the twentieth century. Thank you so much, John, for sharing your insight fearlessly. How can we as a brotherhood now take seriously what you said and be a prophetic peace witness for our Lord? I hope the brotherhood will not read it lightly and forget. The gospel is at stake. We must discover the best method to keep alive our concerns even though by Jeremiah we may end in the dungeon. — Hubert Schwartztruber, Goshen, Ind.

Regarding the Jan. 16 editorial on the bombing, we agree that our nation can hardly escape God's wrath for its crimes of war such as the atrocious bombings of civilian areas north and south, and the general disregard for non-American human life. It is exactly this kind of war cruelties—civilian massacres, deportations—for which Amos uttered God's wrath even on nations which claimed no allegiance to Him. God used pagan nations to punish His own people, but He punished them in turn for their own cruelty.

We do not expect our government to act in a Christian manner, but we pray that it may not become demonic—letting one idea or one man enslave its people, including some of God's people.

Our main reason for writing is to encourage you to continue to urge our brotherhood to see government as it is—outside God's kingdom—and thus at best a benign pagan force, and at worst a malignant enemy of peace. Either way, it can never bring about anything like peace in the biblical sense.

We fear that some "spiritual" leaders in our country are seducing some Christians into believing that America is on God's side. That is the same lie that Amos' opponent Amaziah the priest promoted (he was a friend of the king). False prophets spoke the same lie in God's name, opposing Jeremiah and Ezekiel.

Only a false prophet will say that any government is on God's side. A true prophet will likely end up in jail, as you suggested. Where are God's prophets in America today? — Lois and Henry Shank, Apple Creek, Ohio.

We would like to express our appreciation for your editorial, "Bombing, Law and Order, and the Press" which appeared in the Jan. 16 issue of *Gospel Herald*.

It is time the Mennonite Christian community raised its voice mightily by confronting Richard Nixon about the atrocities committed in Southeast Asia, particularly Vietnam, and his general disregard to the wishes of Congress and the people of the nation. We have really become the silent majority which is.

Continue your admonition! In whatever capacity you find yourself — John and Juanita Jutz, Kitchener, Ont.

Praise God for Martha Ropp's report in *Gospel Herald*, Jan. 16, on miracles in Indonesia. This contradicted the report of the sterile intellectual investigation reported earlier in the *Gospel Herald* by the Minneapolis anthropologist, who likely was not on the island of Timor. From the varied denominational ministers on the scattered islands you could at this late time get all kinds of reactionary reports.

Even W. Stanley Mooneyham of *World Vision* could not and did not deny the miracles that happened on Timor in 1964-66. With an open

mind he gave pros and cons about Mel Tari's reports in response to inquiries as to his first-hand knowledge of Indonesia. Among various printings of this report you can read it in November 1972 *Moody Monthly*. He said the reason he had not reported the known miracles earlier is that he felt the tens of thousands of animists and Muslims turning to Christ because of the miracles was the greatest miracle (p. 90). On page 94 Mooneyham said, "Deplorable with me . . . the sterile intellectualism of contemporary Western religion." P. 91: "Why should we stagger when God—who if He is anything, is omnipotent and sovereign—sends miracles when and where He chooses to confirm His Word. In his book, *Miracles*, S. C. Lewis says, 'The mind which asks for a non-miraculous Christianity is in mind in process of relapsing from Christianity into mere religion.' " We say Amen! — Fred and Carolyn Augsburg, Youngstown, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Basinger, Doyle and Pearl (Fath), Dalton, Ohio, third child, first daughter, Julie Ellen, Dec. 3, 1972.

Beachy, Raymond and Emma (Schrock), North Canton, Ohio, fifth child, third son, Stephen Allen, born Nov. 2, 1968; adopted Jan. 25, 1973.

Crieser, Merlin and Mary (Breneman), Goshen, Ind., first child, Mira Luella, Dec. 6, 1972.

Kaufman, Gerald and Joy (Kropf), Tayu, Central Java, third child, second son, Troy Galen, born Sept. 29, 1972; received for adoption Oct. 24, 1972.

Kaufman, Dean and Arvilla (Nussbaum), Millersburg, Ohio, third child, second son, John Wayne, Dec. 16, 1972.

Kilmer, Phillip and Arleta (Schlabach), Goshen, Ind., second son, Keith Jeremy, Nov. 26, 1972.

King, Greg and Ramona, Sturgis, Mich., first daughter, Kimberly Dawn, Jan. 9, 1973.

Kurtz, Larry and Lynn (Neubauer), Ft. Wayne, Ind., third daughter, Christy Jo, Jan. 21, 1973.

Miller, Eli and Mary Sue (Yoder), Goshen, Ind., first child, Karl Erich, Jan. 24, 1973.

Rodman, Jerry and Carolyn (Hooley), Angola, Ind., first child, Jeremy Hughes, Dec. 13, 1972.

Snell, Donald and Verna (Bock), Manson, Iowa, fourth child, second son, Brett Maynard, Jan. 11, 1973.

Stoltzfus, George and Ruth (Ressler), Kaysville, Ariz., second son, Gary Lynn, Dec. 30, 1972.

Weaver, John Denny and Mary (Wenger), Durham, N.C., third daughter, Michelle Therese, Jan. 23, 1973.

Yoder, Robert and Alice (—), Manter, Kan., fifth child, third son, Matthew Brian, Dec. 13, 1972.

Zehr, Dayle and Donna (Price), Woodstock, Ont., third child, first son, Jason Dayle, Jan. 14, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Christner — Wiederstein. — Merle Christner and Evelyn Wiederstein both of La Junta, Colo., by H. James Martin, Oct. 17, 1972.

Law — Imhoff. — Rick Law, Aurora, Ill., Brethren Church, and Rosemary Imhoff, Eureka, Ill., Roonoke cong., by Percy Gerig, Jan. 27, 1973.

Miller — Mishler. — Duane Miller, Greenwood, Del., Laves cong., and Fern Elmer Mishler, Greenwood, Del., Greenwood cong., by John F. Mishler, father of the bride, Jan. 1, 1973.

Miller — Yutzky. — Floyd Miller, Arcola, Ill., Prairie Chapel, and Marilyn Yutzky, Arthur, Ill., Quinn Chapel by Robert E. Nolt, Dec. 30, 1972.

Neenschwender — Yoder. — Arthur Paul Neenschwender, Kidron, Ohio, Sonnenberg cong., and Cheryl Ann Yoder, Wadsworth, Ohio, Bethel cong., by Aden Yoder, father of the bride, and Ray Himes, Nov. 25, 1972.

Reigsecker — Meyer. — David Reigsecker, Archbold, Ohio, Evan. Mennonite Church, and Mary Meyer, Wauson, Ohio, Inlet cong., by Dale Wyse, Dec. 29, 1972.

Smith — Armstrong. — Mike Smith, Morenci, Mich., and Jackie Armstrong, Delta, Ohio, both from Inlet cong., by Dale Wyse, Dec. 23, 1972.

Troyer — Schofield. — Keith Troyer, Goshen, Ind., Yellow Creek cong., and Ruth Schofield, Spartanburg, Va., Valley View cong., by Arland Miller, Nov. 25, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bean, Margretha, daughter of Mr. and Mrs. Andrew Atz, was born at Phillipsburg, Ont., June 14, 1884; died at the Fairview Mennonite Home, Preston, Ont., Dec. 14, 1972; aged 88 y. 6 m. In March 1908 she was married to H. Warren Bean, who preceded her in death in 1946. She is survived by 3 sons (Andrew, Oliver, and Gordon), 3 daughters (Dorothy, Ruth, and Mrs. Matthew Kiereta, and Hilda Mae — Mrs. Walter Helmut), 16 grandchildren, 2 great-grandchildren, and one brother (Elm Atz). She was preceded in death by one son (Norman). She was a member of the New Hamburg Conservative Mennonite Church, where funeral services were held on Dec. 17, in charge of Earl Koch and Elmer Grove; interment in the Blenheim Mennonite Cemetery.

Eggl, Joseph J., son of Benjamin and Adella (Rinehardt) Eggl, was born in Minier, Ill., July 13, 1890; died of an apparent heart attack at his home in Manson, Iowa, Jan. 15, 1973; aged 82 y. 6 m. 2 d. On Aug. 31, 1917, he was married to Vinnie Widlund, who survives. Also surviving are 2 sons (Verle and Ben), 5 daughters (Esther — Mrs. Floyd Fenske, Doris — Mrs. Ray Hall, Mrs. Grace Fugy, Mrs. Ida Laisron, and Edith), 22 grandchildren, 3 great-grandchildren 2 brothers (Reuben and Ben), and 4 sisters (Mrs. Anna Bohn, Lena — Mrs. John Weideman, Mrs. Emma Bachman, and Tillie — Mrs. Perry Miller). He was a member of the Manson Mennonite Church, where funeral services were held on Jan. 18, in charge of Nick Stoltzfus and Walter Smetzer; interment in the Rose Hill Cemetery.

Erb, Veronica, daughter of Mr. and Mrs. Valentine Gerber, was born in Holt Co., Neb., Sept. 22, 1889; died at her home in Stanton, Iowa, Feb. 21, 1973; aged 83 y. 3 m. 30 d. On Apr. 20, 1915, she was married to Aaron Erb, who preceded her in death on Nov. 26, 1971. Surviving are one daughter (Dorothy), 3 sons (Gordon, Harold, and Leroy), 10 grandchildren, and 15 great-grandchildren. She was a member of the Blake Mennonite Church. Funeral services were held at the Westlake Funeral Home, Zurich, Ont., Jan. 24, in charge of Ephraim Gingerich and Clayton Kueper; interment in the Blake Mennonite Cemetery.

Espenshade, Edith M., daughter of David and Susie (Ebersole) Miller, was born in Dauphin, Pa., Dec. 25, 1904; died Nov. 20, 1972; aged 67 y. 10 m. 25 d. On Oct. 4, 1959, she was married to Arthur Espenshade, who preceded her in death in November 1968. Surviving

are 5 brothers (Menno, David, Ira, Martin, and Samuel) and one sister (Elizabeth). She was a member of Strickler Mennonite Church, where funeral services were held on Nov. 24, in charge of Russel Zeager; interment in Spring Creek Cemetery, Hershey, Pa.

Gehman, James Harold, son of Harold and Gladys Gehman, was born June 3, 1946; died of lung cancer at the Lebanon Community Hospital, Lebanon, Ore., Jan. 26, 1973; aged 26 y. 7 m. 23 d. In June 1969 he was married to Ruth Ann Miller, who survives. Also surviving are one son (James Scott), his parents, 2 brothers (David and Edward), and one sister (Bachel). Funeral services were held at the Lebanon Mennonite Church on Jan. 29, in charge of Daniel M. Longenecker and at the Landisville (Pa.) Mennonite Church on Feb. 4, in charge of John Burkhardt; interment in the I.O.O.F. Cemetery in Lebanon.

Gerber, Fannie, daughter of Levi and Anna (Hosteler) Sommers, was born at Trail, Ohio, July 14, 1906; died at her home near Walnut Creek, Ohio, Jan. 30, 1973; aged 66 y. 6 m. 16 d. She was married to Clyde Gerber, who survives. Also surviving are one son (Loyal), one daughter (Marilyn — Mrs. Paul Hersherberger), 5 grandchildren, 2 brothers (Abe and John Sommers), and 3 sisters (Mrs. Albert Horrisberger, Mrs. Paul Hamsher, and Mrs. Mattie Miller). She was a member of the Walnut Creek Mennonite Church, where funeral services were held on Feb. 1, in charge of Ervin Schlachbach; interment in the church cemetery.

Hosteler, Galen N., son of Noah and Susie (Mast) Hosteler, was born in Holmes Co., Ohio, Aug. 8, 1901; died at Union Hospital, Dover, Ohio, Nov. 28, 1972; aged 71 y. 3 m. 20 d. He was married to Caroline Switzer, who survives. Also surviving are one daughter (Verna — Mrs. Virgil Keim), 3 sons (Louis, Leroy, and Dale), 15 grandchildren, 6 great-grandchildren, his mother, one sister (Vesta), and 2 brothers (Forest and Vincent). He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Dec. 1, in charge of Ervin Schlachbach; interment at the Union Hill Cemetery.

Imhoff, Edith M., daughter of Frank A. and Alice (Dellenbach) King, was born in Partridge, Kan., May 23, 1911; died in the office of a local physician, Jan. 19, 1973; aged 61 y. 7 m. 27 d. On Apr. 10, 1936, she was married to Peter Imhoff, who survives. Also surviving are her mother, a stepdaughter (Mrs. Russell Bachman), a stepson (Kenneth Imhoff), 4 grandchildren, 2 brothers (Verne and Walter), and 2 sisters (Mrs. Ruth Kelly, and Mrs. Laura Musser). Funeral services were held at the White Funeral Home, Jan. 22, in charge of James Detweiler; interment in Oakhill Cemetery, Elk City, Kan.

Kennel, Elizabeth, daughter of Henry and Katie (Steider) Saltzman, was born at Milford, Neb., Jan. 22, 1888; died at the Mennonite Home for the Aged, Albany, Ore., Jan. 18, 1973; aged 84 y. 11 m. 27 d. On Nov. 19, 1905, she was married to Jacob Kennel, who preceded her in death in July 1948. Surviving are 6 sons (Henry, Jess, Ervin, Melvin, Ezra, and John), 4 daughters (Mrs. Elma Anderson, Mrs. Ruth Hunter, Mrs. Mary Garrison, and Mrs. Katie Cental), 21 grandchildren, 21 great-grandchildren, and 3 brothers (Jess, Alvin, and William). She was a member of the First Mennonite Church, Nampa, Idaho, where funeral services were held on Jan. 23, in charge of Max G. Yoder and Robert Garber; interment in the Kohler Lawn Cemetery.

Kohler, Esther, daughter of Ira and Emma (Pullem) Swope, was born at Sterling, Ill., Sept. 9, 1915; died of a massive stroke at Wesley Memorial Hospital, Chicago, Ill., Jan. 23, 1973; aged 57 y. 4 m. 14 d. On Dec. 13, 1933, she

was married to Lester Martin, who survives. Also surviving are 2 daughters (Dorothy Martin and Mrs. Betty Adkins), 4 sons (Kenneth, Samuel, Charley, and Owen), 10 grandchildren, one brother (Earl Swope), and her stepmother (Mrs. Selma Swope). She was a member of the Hopewell Mennonite Church, where funeral services were held on Jan. 26, in charge of Samuel S. Miller and John F. Murray; interment in the Hopewell Church Cemetery.

Steckly, Alvin Roy, son of Joseph and Magdalena (Zimmerman) Steckly, was born at Beaver Crossing, Neb., Aug. 7, 1905; died of cancer Jan. 9, 1973; aged 67 y. 5 m. 2 d. In 1925 he was married to Mary Lilly, who survives. Also surviving are 3 sons (Dale, David, and William), 2 daughters (Shirley — Mrs. Richard Gingerich and Marilyn — Mrs. Joseph Lundquist), 18 grandchildren, one great-grandchild, 3 brothers (Joseph, Harry, and Floyd), 2 sisters (Mrs. Lydia Ecker and Viola), one step-sister (Henrietta — Mrs. Clarence Walline), and one stepbrother (Harold Bradford). He was preceded in death by one son (Floyd Glen) and one sister (Ida — Mrs. Sam Shantz). On Oct. 9, 1939, he was ordained deacon at the West Zion Mennonite Church, Carstairs, Alta. Funeral services were held at the West Zion Mennonite Church on Jan. 9, in charge of Gordon Buchert, Linford Hackman, and Virgil Snyder; interment in the Hopewell Church Cemetery.

Wenger, Phares W., son of Samuel and Rebecca (Weaver) Wenger, was born in Olive Twp., Ind., Mar. 25, 1901; died of cancer at the Elkhart General Hospital, Elkhart, Ind., Jan. 16, 1973; aged 71 y. 9 m. 22 d. On Nov. 6, 1920, he was married to Mary Null, who survives. Also surviving are one son (Robert), 5 grandchildren, one brother (Enos Wenger), and one sister (Mrs. Mary Ressler). He was a member of the Holdeman Mennonite Church, where funeral services were held on Jan. 19, in charge of William Conrad and Simon Gingerich; interment in the Olive Cemetery.

Yoder, Andrew A., son of Daniel J. and Elizabeth (Eash) Yoder, was born in Lagrange Co., Ind., Apr. 15, 1882; died at the Pleasantview Home, Kalona, Iowa, Jan. 26, 1973; aged 90 y. 9 m. 11 d. On Oct. 28, 1913, he was married to Mary Ann Gingerich, who survives. Also surviving are 2 daughters (Bernice — Mrs. Clayton Foss and Ellen — Mrs. John E. Yoder), 6 grandchildren, 7 great-grandchildren, 2 brothers (Jon and Menno Yoder), and 3 sisters (Mrs. Annie Slabaugh, Mrs. Mary Christner, and Mrs. Elizabeth Beachy). He was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 29, in charge of Robert K. Yoder and Dean Swartzendruber; interment in the church cemetery.

Cover by H. Armstrong Roberts

calendar

Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelvie Mennonite Church Center, Mt. Pleasant, Iowa, Feb. 23-25, 1974. 75th Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, "Led by the Spirit," Goshen College, Goshen, Ind., May 11-13.

Virginia District Conference, Harrisonburg, Va., July 19-22.

August 7-13 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

FBI Terrorize I-W

NISBOC has learned from the Emergency Ministry on Conscience and War of the United Presbyterian Church in the U.S.A. of a case of harassment and terrorism against a conscientious objector in alternate service. The conscientious objector was fired when he returned tardily to his job with a Good Will agency in Indiana.

He immediately sought out another job and with the assistance of his local board found a suitable alternate service job with an agency in New York state. The conscientious objector's local board, not having the proper authority, approved the job and assigned him to it.

When he was contacted by the Indiana State Director, the young man denied the allegations that he was fired from his job because he was a "slacker" (a term unique to conscientious objectors) and informed the State Director that his former employer had provided his local board with a favorable report.

The man thought the problem was over, and went about his work. He was not informed that he was being prosecuted until the FBI startled his employer, the people attending the conference center where he works, and most of all the conscientious objector himself by taking him away from his job to be fingerprinted and formally arraigned in New York City. It took outside legal counsel two weeks to clear up the situation and now the Selective System says it was all a mistake. — *Reporter for Conscience Sake*

One of Every 5 Victim of Crime

The actual incidence of crime is greater than FBI statistics indicate, according to a Gallup poll conducted last December.

Results of the survey indicate that one third of all city residents and one fifth of all suburbanites have been victims of assault, robbery, or property loss during the past year.

This compares with FBI figures, compiled from police reports, of 5.4 percent of city residents and 3.9 percent of suburban residents, respectively, for these categories of crime.

An equal percentage of whites and blacks surveyed — 21 percent — said that they had been victims of burglary, assault, robbery, theft, car theft, or vandalism. A geographical breakdown showed the highest percentage of crime victims in the West — 28 percent — compared with 22 percent in the East, 19 percent in the South, and 17 percent in the Midwest.

Ancient Skull May Foil Evolution

An anthropologist reported recently that he found the skull of a 2 1/2-million-year-old man — the oldest ever discovered — that looks so much like the skull of modern man that it could upset current theories of evolution.

The findings by Richard Leakey, a scientist from Kenya, were announced simultaneously by the National Geographic Society in Washington and by Leakey at a scientific meeting at the London Zoo.

At a news conference afterward, Leakey added some details about his fossil evidence which could upset theories about the evolution of man.

A Subtle Change

"The Europeans, while vocal in their disapproval of American foreign policy which they sometimes label: 'Grandfather policy,' out of date in the use of military and imperialistic solutions, have rarely been anti-American as such. Since Nixon's reelection there has been a subtle change, and editorials and posters have become more openly anti-American. Especially the Dutch now feel that Nixon's landslide victory proves that the American public actually approves of Nixon's political opportunism at the cost of human suffering and untold millions of dollars better put to use on many of the world's urgent needs, including the awesome task of rebuilding both Vietnams."

Disputes Nixon's Views

The president of the National Council of Churches has taken issue with President Nixon's views on "permissiveness."

"I agree that America is in deep moral crisis," said Dr. W. Sterling Cary. But he said he saw this in such things as the bombing in Vietnam and a national budgeting process that shows "insensitivity to human need."

Mr. Nixon's view of permissiveness, he said, appears to mean that "America must start saying no to the needs of individuals and minority groups."

He also charged that the president's conception of morality appeared to be "little more than patriotism," adding that this patriotism was in turn "little more than loyalty to the politicians who happen to be in office."

"For me to love America, as I do," said the NCC leader, "means that if America is wrong, I'm doing a disservice by remaining silent."

Asked Conscientious Objector Discharge

A Green Beret who won 24 medals during three tours of duty in Vietnam had declared himself a conscientious objector and announced a "personal withdrawal" from the Army.

Sgt. 1st Cl. Ernest R. Pounder of Peoria, Ill., said that he was leaving the service on Jan. 15. After that date, he said, he would not wear his uniform.

The sergeant's commanding officer at Schofield Barracks has approved an application for discharge as a conscientious objector. However, the matter is still under consideration in Washington.

Sgt. Pounder said the "last straw" came on Nov. 21, 1970, following an unsuccessful U.S. raid designed to free U.S. prisoners of war at Son Tay near Hanoi.

Asked German Church Pressure

A group of U.S. religious leaders appealed in Bonn, West Germany, to German churchmen to urge their government to bring "whatever pressure and persuasion they can on the American government to stop its war policy" in Vietnam.

"We have come on a mission of desperation," said Dr. Harvey Cox, the Harvard theologian who acted as spokesman for the group.

Earlier, appeals were made to British and Dutch churches to spark Vietnam war protests in their countries.

Dr. Cox addressed the Synod of the Evangelical Church of the Rhineland at its annual meeting in Bonn.

He said that the religious communities represented by the members of his group have opposed the war in Indochina longer than "we like to remember."

Backs Minister's Refusal

The head of the Wilmington District of the United Methodist Church has pledged his support to a minister who is refusing to pay 60 percent of his 1972 federal income tax.

The Rev. Howell O. Wilkins, superintendent of the district, said he did not know what supporting the Rev. Ronald P. Arms would mean, "but I'll support him."

Mr. Arms, associate pastor of the 3,100-member Aldersgate Church in suburban Fairfax, has said he will not pay that part of his income tax which he figures goes to "buy bombs and other weapons of destruction."

The clergyman, the son of missionaries to Chile, has the "respect" of his bishop in his action. Bishop James K. Matthews of Washington, whose area includes Wilmington, told a reporter he had considered the same form of war protest.

12040 51
LEONARD GROSS
405 GRA ROY DR
GOSHEN IN 46526

1/74

Your Reactions Reveal You

Dr. O. E. Sproull once said, "You can tell the size of your stature by the way you react to criticism. When a mosquito bites an elephant, there is no reaction. When a tiny insect bites a baby, the child cries. If you holler every time you are criticized," he said, "you haven't grown up."

It's not your actions which reveal the real you. It's your reaction. You seldom react to any situation in life contrary to what you actually are inside. To excuse our reactions we say, "I'm not really that way" or "It's the pressure I'm under" or "I was taken off guard." By such statements we excuse our outbursts of bitterness, self-pity, or resentment.

Someone said it like this: "It's like a big luscious-looking lemon. It looks delicious. But when you squeeze it something sour comes out. Did the pressure on the lemon put the bitterness inside? Did it cause it? No . . . the pressure only served to reveal what was already there."

As the Holy Spirit is allowed to lead us we see that not only actions are wrong but reactions are worse and reveal our true character. He gives us the courage to confess, "That's me on the inside. I need forgiveness and God's help." He changes our actions and reactions.

One of the secrets of the Apostle Paul's life was his ability to manage criticism. The character of the mighty meek is that the meek are not self-defensive, self-protective, and self-important. This is why the truly meek can rise above criticism and not be upset. The small are overly sensitive when anything is said or done. The small purr like a kitten when stroked with praise and become resentful and turn to self-pity when criticized.

Expect criticism. Every person who does something worthwhile will be criticized. Someone suggested, "If you are never criticized, wake up and live! Do something!"

It is reported that while Sir John Semon held the unpopular post of chancellor of the exchequer, his wife kept this embroidered bit of irony on his living-room wall: "To

escape criticism, say nothing, do nothing, be nothing."

Second, try to learn from criticism.

E. Stanley Jones in a recent book says that no one in public responsibility can escape criticism. He tells how it used to cut him to the quick. Then he came to the place where he accepted it and tried to learn from it. He asked, "Is it true? If so I will take it and profit from it." "Thus," he said, "my critics become the unpaid watchmen of my soul." If criticism is true he said he can use it and if not, "I can make the fires of unjust criticism serve to burn up my fetters and make me free."

Antisthenes, the cynic philosopher, said, "There are only two people who can tell you the truth about yourself—an enemy who has lost his temper and a friend who loves you dearly."

Abraham Lincoln's response when he was told one of his cabinet members called him a fool was: "Did Stanton call me a fool?" When Lincoln was assured that he had, the president replied, "Stanton is a wise man. If he said I am a fool, then I had better look into the matter."

Our problem is that when criticism comes we are inclined to flare up and defend ourselves and blame others and fail to reap the good which could come to us. And because we resent criticism even our friends who could help in pointing out our weaknesses remain silent.

Third, we must keep ourselves free from allowing criticism to fester. After we have learned from the criticism the best thing to do is to forget it and move on with what we are called to do. We cannot please everyone. And we waste a lot of precious time and energy if we seek to justify everything or keep a ledger of criticisms. One of Beethoven's contemporaries said of his composition—"If Beethoven continues this sort of trash, our orchestras will degenerate into instrumental debating societies." But Beethoven did not wilt under this criticism. He replied, "A few fly bites cannot stop a spirited horse." — D.

GOSPEL HERALD

February 27, 1973



The Empire of Mammon and the Joyous Fellowship

by David Janzen

The empire of mammon

There he stands at the assembly line, patiently loading powder and ball bearings into steel globes about the size of a grapefruit. All day long. It can't be an exciting job. But he's probably got a family to feed. Honeywell pays better than his last employer, and he hopes to buy a newer car before the year is out. Like his neighbors, he expects a rising standard of living. But in the empire of mammon, one man's living means another man's death.

Perhaps you have seen the NARMIC slide show on "The Automated Air War" and have, like me, been appalled at the technological monsters our scientists, corporations, and tax dollars have produced — winged, computerized monsters that rain death with relentless precision on the people of Indochina. These grapefruit-sized bomblets, spreading out from one big canister bomb, will explode over an area of several football fields and freeze in an instant all that moves and breathes there.

Even with a cease-fire in Indochina there is no repentance in Washington; the Department of Defense is already planning a four billion dollar increase in spending for 1973, and the manufacturers of bombs have contracts to fulfill. Peaceful Canadians also have cause to mourn; their government, in 1971, was the world's fourth largest salesman of weapons.

But what else can we expect in a society of mass consumption and economic competition. When social progress is measured in terms of our gross national product, then we will

contents

The Empire of Mammon and the Joyous Fellowship	173
David Janzen	
North America as a Consumer Society	176
Gayle Gerber Koontz	
Portrait of the Involuntary Poor	178
Hubert Schwartzentruber	
Advertising: A Threat to Human Identity	179
J. Daniel Hess	

have prosperity at any price. We have to invest and sell overseas and must build military bases to protect this wealth. Last year, Americans taxed themselves \$400 per person for "defense" — more than the average person in the third world earns all year. The U.N. tells us that "at the end of the 1960s there were more sick, more undernourished, and more uneducated children in the world than there were ten years ago." In the empire of mammon, one man's living means another man's death.

Mammon, as Jesus taught us, is money and property ruling over people. Mammon has the power of deluding slaves into thinking they are free. We are kings of the supermarket; we can choose between ten brands all leading to the same affluent life-style. We are king-puppets manipulated by advertising and built-in obsolescence to consume and produce more and more for corporations' rising profits. We ravage and pollute the earth, believing that mammon's archangel "technology" will save us with a miracle.

We seek our own security, amusement, careers, sexual gratification, and have to live on guard to make sure we get our fair share out of all our relationships. Our labor and creativity is paid for and consumed by men we never meet. As professionals we serve those with wealth more than those with needs, for only money can express a demand. Who in our society knows, without realizations, what he or she really needs to live on? Who of us is in touch with others' needs so we can love our neighbor as ourselves? True communion between hearts escapes our lifelong grasping for it. In the empire of mammon each one dies alone in a crowd.

The unending year of Jubilee

Because we are everywhere surrounded by the empire of mammon, it molds our consciousness and confuses us about what age we are living in, what land we are citizens of. We think, perhaps, that we are living in an age of corporate capitalism or that we are citizens of the United States or Canada. But these things will pass away — hopefully in our lifetime. Followers of Christ have chosen to live as citizens of the age to come, witnessing by all our relations to the good news of God's kingdom.

Now this kingdom is not just a heavenly vision at the end of time; it had its beginnings way back in the Old Testament. In Leviticus 25, for example, the Hebrews are commanded to celebrate the year of Jubilee. Every fiftieth year all that grew in the fields was free for the poor and strangers to gather as needed. Slaves were released, debts were canceled, wealth was redistributed, and celebrations echoed across the land. But for reasons very necessary to those with power, the practice of Jubilee had fallen into disuse.

When Jesus launched his ministry in the synagogue at Nazareth, he proclaimed an unending year of Jubilee that

none of His hearers could misunderstand.

"The Spirit of the Lord is upon me,
because he has chosen me to preach the Good News
to the poor.

He has sent me to proclaim liberty to the captives,
and recovery of sight to the blind;
to set free the oppressed,
and announce the year when the Lord will save
his people."

Luke 4:18, 19.*

Jesus declared war on mammon, on everything the present age holds dear. He came in God's power, the power that gives everything away, and to follow Him we must overthrow all our perceptions. Jesus gathered His disciples, calling them to leave possessions, families, and careers in order to form a new society living out the good news of God's kingdom in their fellowship and service.

Modern man has tried to make Christ's teachings on possessions very complicated to understand and easy to do. In truth, these sayings are so simple to understand and so hard to do that who can follow them on his own?

"Happy are those who know they are spiritually poor"
(Mt. 5:3).

"Happy are the poor" (Lk. 6:20).

"When someone asks you for something, give it to him"
(Mt. 5:42).

Do not save riches . . . here on earth" (Mt. 6:19).

Do not be worried about the food and drink you need
to stay alive" (Mt. 6:25).

"Be concerned with . . . his Kingdom and with what
he requires, and he will provide you with all these
other things" (Mt. 6:33).

We want to believe that we can go on living as we do, and by some change of attitude serve God as well. That's what the rich young man believed when he asked Jesus the secret to eternal life. He claimed he had always kept the law, that he honored his father and mother, that he

GOSPEL HERALD

Volume 66 Number 9

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.50 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

*David Jaenen, Newton, Kan., is editor of Liberty to the Captive, a prison and prison alternatives newsletter published by the MCC Peace Section.

loved his neighbor as himself. But Jesus put his claim to the test, for he had *not* loved his neighbor as himself. Jesus said to him, "If you want to be perfect, go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me" (Mt. 19:21). As the old Hutterite saying goes, "You can't boil two soups in one pot." It's God *or* mammon.

Voluntary poverty and community of goods are clear emphases of Christ's message and life. When His Spirit of love and freedom was let loose on His followers at Pentecost, the war on mammon was taken up again, and in the liberated zone where mammon was routed, we see the fellowship of believers "one in mind and heart. No one said that any of his belongings was his own, but they all shared with one another everything they had. . . . Those who owned fields or houses would sell them, bring the money received from the sale and turn it over to the apostles; and the money was distributed to each one according to his need" (Acts 4:32-35").

Some say the church eventually abandoned communism of consumption because "it didn't work." That is like saying, "It doesn't always pay to tell the truth." We live Christ's way because it reveals the nature of the Father, because it is the only way peace will come on earth. To say, "It doesn't work," ignores the fact that in every age there have been communities and individuals who have followed Christ's teachings of voluntary poverty and radical sharing.

The Bible does not teach the cramped ascetic view that the material world is inferior and that we should withdraw from it. Jesus came to bring us the abundant life. But the secret of the abundant life is not in the accumulation of personal possessions, which are the sacraments of mammon worshipers: Jesus teaches us that sharing makes *things* holy and creates the joyous fellowship, while private possession makes *things* demonic and separates us from our brothers. Wherever Christ's Spirit liberates people we see the practice and celebration of jubilee.

Poverty, persecution, and the joyous fellowship

"So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Lk. 14:33).

Oh, Christ, your words hang like a heavy stone on our hearts, for we know that mammon is in possession of our lives.

"What I earn and own is my own business."

"Who'll take care of me in my old age?"

"I won't deny my children the things I wanted but couldn't have when I was growing up."

"Giving up my things would make me so unhappy, and God, You surely don't want us to be miserable."

Oh, how guilty we feel and how angry we are with those who make us feel guilty. But feelings of guilt, like most feelings, don't last long and have little power to change our lives. Surrender is not a new moralistic assignment, but a way to reorder our lives so that light and warmth and clarity may break in and grasp our whole

being. God doesn't just want to have our possessions, but He has a much more joyful alternative for us.

"Peter spoke up, 'Look, we have left everything and followed you.'"

'Yes,' Jesus said to them, 'and I tell you this: anyone who leaves home or brothers or sisters or mother or father or children or fields for me, and for the gospel, will receive . . . a hundred times more houses, brothers, sisters, mothers, children, and fields—and persecutions as well; and in the age to come he will receive eternal life' (Mk. 10:28-31).

Those who have, in our day, given up their possessions and joined in Christian community are finding new meaning in these verses. In community they find brothers and sisters, fathers and mothers. They find that, though they call nothing their own, yet everything is theirs as they have need. This is the joyous fellowship where work belongs to us and care belongs to God. The nuclear family is no longer a millstone that burdens us with its demands for security, but it is part of a larger support group that encourages and liberates us to take risks for the kingdom. Here God is calling His people out of the Egypt of enslavement to possessions and is leading us through the wilderness of simplicity where there is manna for all.

If you would like to take up with Christ the battle against mammon, then reach out to others of like mind and covenant to meet regularly. A first step together might be to share honestly information about your income, property, and debts. Struggle together to learn your real needs—perhaps the county welfare standard may be a guide to loving your neighbor as yourself. Then use all your resources to bear each others' burdens for the work of God's kingdom. A word of caution: once you move to trust each other and God, rather than in mammon, you will find that many suppressed personal conflicts will boil to the surface. These seeds of mistrust must be faced openly and worked out in truth and love, for this is the business of the church. Love alone can win the victory over mammon.

You will need each other, since persecution is sure to follow if you continue in Christ's way. Men are either violently threatened or attracted when they see the kingdom; they can not ignore it. The empire of mammon will not allow its idols to be ridiculed. States can not rule men and women who fear God alone.

You will find that the oppressed and alienated will come to your door, for mammon does not take care of them. It is with the least of these that you will have fellowship and show the nature of God to the world. ☩

Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God. 2 Corinthians 3:5.

*From *Good News for Modern Man* (TEV). Copyright © by American Bible Society, 1966, 1971. Used by permission.

North America as a Consumer Society

by Gayle Gerber Koontz

In many ways North Americans are like spoiled children. We get what we want at the expense of others. We waste and destroy, manipulate and hoard. And Mennonites, who have consciously tried to be separate from the world, are strikingly like the rest of American society in this respect. Most of us are caught in a cycle of consumerism which so confuses our needs and wants that we, like spoiled children, become irresponsible consumers.

Consumerism is not merely buying and using things. Consumerism is a state of mind. A consumer values people and things for the pleasure and use they give. Consumers begin to see people as sex objects, potential labor, or sources of status and wealth. Family relationships are particularly open to such exploitation because of their intensity and length. Parents use children and children manipulate parents for their own ends.

Consumerism is based on a world view that is individualistic. Individual profit and comfort are its goals. Those of us who consume in excess lack a real sense of the interrelatedness of all life. We act as if the universe revolves around us, and our needs are more important than the needs of the poor in America, people in other nations, and other forms of life.

We give little thought to the limits of our planet. We assume that middle- and upper-class North Americans can strive for yet a higher standard of living (certainly no less) and still there will be enough for all.

A state of mind and an economy that seeks individual profit and ignores the possibility that the world's resources are limited, easily leads to excess, waste, exploitation, and destruction. As consumers we, perhaps unwittingly, support these tendencies.

Excess and waste characterize the North American way of life:

Today there is one car for every second citizen in the United States. Many commuters drive alone to work which undersubscribes the public transportation system necessary to the young, the old, and the poor.¹ There are about seven million cars junked in the United States each year, 70,000 of them abandoned on the streets of New York.²

Dr. Bruce Hannon of the Center for Advanced Compu-

tation, University of Illinois, figures that to package the eight billion hamburgers MacDonald's has claimed to have sold, each accompanied by one large drink (paper napkins not included), 890 square miles of forest and three billion kilowatt hours of energy is required.³

Excess leads to destructiveness. Hunting whales almost to extinction for main use as feed for Western man's pets shows a kind of consumer madness. Such excess is illustrated most blatantly and tragically in war. In Vietnam both sides chose to destroy people and land before allowing its will to be frustrated.

Such destructive conflict is often rooted in economic interests. Those who have wealth want to keep it. In America where the have-nots are continually exposed to the wealth of others, some of the bottled frustration of the poor has broken through in violent riots. As mass communication becomes even more widespread, the have-nots of the world will similarly become frustrated by the great gap between the rich and the poor.

It is striking to see how our consumption as North Americans compares to that of other countries. The United Nations Department of Economic and Social Affairs *Statistical Yearbook* reports that in 1970 the underdeveloped countries with a population more than twice as large as the developed countries, consumed only a little more than one seventh of total energy produced. Daily intake of calories was 3,290 in the United States compared to 1,890 in Algeria, 1,760 in Bolivia and 1,750 in Indonesia.

North Americans, who make up only 6.7 percent of the world's population, consume far more than our share of the world's resources. North American economy is based on growth and growth depends on an ever-increasing demand for products and services. If the demand doesn't exist, money is spent to create demands which are not real needs. And in a world of limited resources, the more we consume, the less poorer nations consume.

Lester R. Brown in *The Interdependence of Nations* estimates that by the year 2,000 the United States will likely be dependent on foreign supplies for twelve of the thirteen basic raw materials needed in modern industrial society. Many of these materials are imported from underdeveloped countries where Americans and Canadians have foreign investments. Raw materials needed for development in the poorer country are exported to North Ameri-

Gayle Gerber Koontz is a writer for MCC Information Services, Akron, Pa., and a student at Lancaster Theological Seminary, Lancaster, Pa.



ca by businesses which make large profits. Poor countries on the other hand are at the mercy of the rich. Prices they get for raw materials stay relatively static or rise slowly but prices they pay for needed manufactured imports rise rapidly.

"I sit on a man's back choking him and making him carry me and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means—except by getting off his back," wrote Leo Tolstoy. In order for other nations to have more, North Americans must face the fact that we must be content with less.

The suggestion that middle- and upper-class North Americans must deliberately consume less is a direct challenge to the economic theory that we have lived with for a long time. Our economy fosters the myth that opportunities for wealth are open to all—all those willing to work. Unlimited economic growth is assumed. The fact that unlimited growth for a minority of Americans means that others must have less than they need for a decent standard of living is overlooked.

Others assert that the problems that consumption and growth have raised in the past have been solved by science and technology. Why not again? Some of us have little faith that technology can provide the total answer. Technological solutions to some problems have resulted in other problems—pollution is one example. In addition it is not scientists calculating the results of various technological options who supervise industrial society. We consumers, our wants shaped in part by advertising, are largely responsible for how technology is used in industry. Technology, wrongly applied, feeds on our confusion and greed and creates millions of unnecessary gadgets as well as the monstrous weapons we think we need to defend our extravagant standard of living.

To limit North American consumption while helping

poor nations increase their wealth involves a profound change of public opinion. Christians who see the injustice, waste, and destruction that excessive consumerism fosters may facilitate change by prophetic political pressure, by public education, and by living their lives in ways that challenge the excesses of consumer society.

Responsible consumption requires a new state of mind. We can no longer accept material things and our own profit and comfort as ultimate values. We must value the well-being of the community and environment more than our own comfort. We must take responsibility for the waste we cause and pay for its recycling. We must take responsibility for other people and strive for relationships characterized by lack of exploitation and by mutual love, respect, and dignity. We must live more simply in order to redistribute our wealth to those trapped in inhuman poverty. We must ask ourselves what are our genuine needs and values. What makes life worthwhile?

Perhaps some of us who like to pride ourselves in our Mennonite simplicity can look to the Amish and the plain people for a truth that many of us have lost. Meaning in life is not directly proportional to telephones, cars, electric typewriters, and stereos.

It is important to remember, however, that simplicity for simplicity's sake or material sacrifice motivated by guilt is joyless giving and is usually short-lived. The Christian God does not call us to be poor for poverty's sake but to love our neighbors as ourselves because we were first loved. It is our relatedness to our God and to others that provides meaning. As we experience the love of God through a community of God's people and find profound meaning in such relatedness we can be freed from some of the compulsions of consumerism. People become more important than things. By fostering such a change a community can help each person see the needs of people outside the immediate group and share themselves and their resources. Such a community is the real church.

It isn't easy to challenge the theology of ownership that American society cherishes. We early learn what property, what territory, what benefits, and what responsibilities belong to "me." But the theology of ownership outlined in the Bible is clear. All belongs to God. Possessions are gifts to be responsibly used in the process of loving others. We must ask ourselves time and time again, "How much is enough?" Will this purchase or these plans make our relationship in the whole human family more fully human? Does this attitude help to affirm the worth of other people? Will this item or this act clarify or confuse our understanding of ourselves as people of God? How much is enough?

1. John V. Taylor, "Enough Is Enough," CMS Newsletter, September 1972.

2. *Ibid.*

3. Bruce Hannon, "The Big MacDonald Rip-Off," reproduced and distributed by Housewives Involved in Pollution Solutions, 2108 Rainbow View, Urbana, Illinois.

Portrait of the Involuntary Poor

by Hubert Schwartzentruber

During a call in an inner-city home, I discovered on display a model of the scars that a society, gone mad with materialism, inflicts on a large segment of its members.

The mother's income was a small welfare check. There were children of almost every age scattered from the crib in the corner beside the overworked oil heater to school age children, pulling together their buttonless coats as they tried to hide on the back porch, as well as several teenage daughters nursing small babies and starting the cycle of poverty all over again.

I soon discovered that the mother was the master of a certain language which expressed her hopelessness. I became aware immediately of the ability she had developed over the years to misrepresent the truth. It was evident that in her reaching out for meaningful relationship, she could develop none that had any permanency. She moved from one broken-down tenement to another. The fathers of her children were strangers to her. The most sacred experiences of human love were prostituted into degrading acts which further destroyed her feeling about herself. The quality of humanness in life and surroundings which distinguishes man from animals was obviously absent from hers. She was hungry, cold, insecure, and frustrated. All because in our society a few people have found ways to make money by keeping many in poverty and a large segment in our society has lost the gift of caring.

Until we look down the throat of injustice and see the swollen tonsils of hate and the cavities in the teeth of racism, and observe the obscene movement of the jaws of an unjust society as well as the wagging of the tongue of ignorance, and smell the regurgitation of broken promises, one cannot begin to become aware of the crippling cancer of poverty in our society.

Most of us give priority to the things that give us security and guarantee to aid us in development of the life-style of our choosing. We refuse to be made into something we do not want to be. We choose our neighborhood because it lends itself to achievement of our goals. We seek the education we need in order to secure the fulfilling job. In our zeal for the "good life" for ourselves, we become partners of taking away from others.

Hubert Schwartzentruber, Goshen, Ind., serves on the staff of the Mennonite Board of Congregational Ministries, Goshen, Ind.



In order to protect our economic climb, we cry out against those who are receiving welfare and say that people are too lazy to work. We never seek out the real facts that only 0.9 percent of the Federal welfare dollars go for able-bodied fathers, in most cases only while he is seeking a new job because of automation or while enrolled in a job training program. The blind and disabled get 11.7 percent of the welfare monies, the aged get 14.9 percent, mothers with responsibility to care for small children get 16.7 percent, and the remainder of 55.8 percent goes for children who have no other means of survival. We do not want to see that welfare rolls are not full of able-bodied loafers.

A history professor told me, "We see things not as they are, but as we are." We have been so long climbing the ladder of success, we have not heard the voice of Menno

Simons who said, in 1593, "True evangelical faith can not be dormant, it clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute, it serves those who harm it, it binds up that which is wounded, it has become all things to all men."

It is already too late to educate the church concerning poverty. Writing books or planning study courses on poverty only serve to immunize us from responsibility. We at least feel good because we have studied the problem. Nor am I optimistic enough to believe that we will mobilize our resources so that we could share adequately with the oppressed. We continue to elect into office in high levels of government those who will oppress the poor some more. The average American Christian would sooner invest his dollars in a church building or a new steeple and bell for the church, than to do something about the poor.

I do see some hope, however, in our brotherhood. A little cloud of a few committed people is beginning to form. However, we will likely only respond to live and vital demonstration of what God is doing through His people. Can we as a brotherhood be a model of caring Christians in a hurting society? Some one must develop such a model which might accomplish such a goal. Perhaps the following would bring about the change we need.

1. Select a heavily concentrated Mennonite community of approximately twenty congregations.
2. Plan a mass monthly meeting in rented facilities for

all the congregations for a time of celebration.

3. Form neighborhood fellowships of eight to ten families which meet on a regular basis in homes.
4. Proceed to develop the "priesthood of believers" theology.
5. Reduce the paid clergy staff by each member serving as a priest before God.
6. Center Christian nurture and worship around the family gatherings and quietly dispose of all church buildings and property.
7. Rechannel the resources which were formerly used for physical plants to aid in development of domestic development programs such as renewal of an inner-city ghetto from a slum to a garden in the sun.
8. As the need decreases for trained men as clergymen (if we continue to demoralize them as we have in the past, we won't have them anyhow), we can free gifted persons to be redemptive agents for our hurting society.
9. Make our Christian commitment a life-or-death matter.
10. Leave room in our hearts to love those who would rather play church on Sunday morning and on Monday go about the business of benefiting from the system which crushes our brothers and sisters in the ghettos of our large cities across America.

Poverty is always involuntary, and any solution that binds up the wounds must flow voluntarily from the commitment of love on the part of all of God's people. ☺

Advertising: A Threat to Human Identity?

by J. Daniel Hess

In 1970, advertisers spent \$20,800,000,000 huckstering their wares. We received those sales messages sometimes from people we knew—the friendly clerk who gave us the painter cap with his lumber mill name on it. But usually the messages came to us from giant companies headed by unknown executives who hired advertising agents who bought time or space from television, newspapers, magazines, radios, billboards, or direct mailings.

Business was good in 1970 and still is. It's hard for us, who were born after the depression, to imagine economic hardship.

For this attractive economic climate, we can give much credit to advertising. Advertisers have informed the populace of new products, stimulated thousands of people to desire the products, then directed them to purchase them. Advertising, it can be argued, has played a primary role in pushing our country into so rapid a development from a gross national product of \$227.2 billion in 1940 to a gross national product today of \$974.1 billion.

Advertising has helped shape our country's economic fabric—our way of production and distribution—that is the envy of many less-developed nations.

There seems to be something right about our country's developing its resources to the fullest potential. I have traveled in countries where economies were stunted in growth, where *inconvenience* was not as well known as *deprivation*, where people labored under conditions we know don't have to exist on this earth, and where people did not have the money or the stores or the products that make our country so luxurious.

My family has benefited from this affluence. For example, we enjoy classical music, so we began dreaming of owning a good stereophonic sound component system. In six years we saved a sufficient number of hundreds of dollars; we went to a dealer who answered our questions and offered us folders of advertising on which basis we purchased a receiver/amplifier, a record changer, two speakers, and an FM antenna. We love the system. Our

J. Daniel Hess is associate professor of Communication at Goshen College, Goshen, Ind.

living room has now become the setting for many of our more meaningful family activities.

But economic prosperity and advertising raise questions. There seems to be something potentially wrong about one nation spending \$20 billion for advertising. That figure, despite all of its zeros, amounts to only \$100 per person, but trouble is, I am hit with not only my \$100 portion, but also the portions for my neighbors across the United States.

The typical U.S. resident comes in contact with more than 1,500 ads each day. I may intercept 20 or 25 percent of Procter and Gamble's yearly \$265,000,000 advertising budget.

Surely the human nervous system has defense mechanisms to resist that kind of onslaught. There are screens we subconsciously raise up, that keep out some messages and admit others. But whether that defense system will withstand what our economy plans to throw against it in the future is open to question.

Behind the wild escalation of advertising is a kind of economic maelstrom that is threatening all of us. At a certain point, advertising ceases to be the buyer's guide and becomes instead a monster-manipulator who fuels an already fevered economic system.

Let us return to stereotypes. Our dealer, a family friend and conscientious Christian, invited me to a national convention for dealers. A huge assembly it was. The most aggressive participants, however, were not the dealers but the manufacturers and distributors who came with charts showing the hyperactivity of their automated factories and other charts plotting the purchasing power of families.

In a display area the size of a city block they spread out their latest products. The refrain of the convention was not a relaxed melody of good will, but an anxious staccato of urgent pleadings, "We beg of you, save our company, save our industry, save our nation—sell, sell, sell. . . ." The nation, it became obvious, was producing more than it was consuming.

I pitied some of the dealers. They were coaxed through cocktails and jokes and Chicago bunnies to increase their inventories, yet I personally heard some of the same dealers muttering about the new lines of "trash" and describing the new four-channel receivers as "just a gimmick."

Nonetheless, I imagine most of the dealers returned to their stores, resigned to use a more persuasive sales pitch.

That pitch came. In a national weekly news magazine I read an ad showing a four-channel speaker system. "Buy stereo equipment and get the good life—your sophisticated lover . . . of music." More prominent than the four speakers were four sensuous women. The ad

read, "You can get more from four."

The ad, by sexual implication, was trying to make us dissatisfied with our conventional set. The ad suggested not only sexual involvement, but also sexual gluttony.

Of course I was angered by the immoral ad, yet I had to realize that probably no one person could be given all the blame for the ad. The assembly line employees want work, the warehouses are too full, the distributors need to reduce inventory, the advertising agent wants to get his job done. But alas, that company and a thousand others ply us with the most subtle and suspect persuasions. Have we come to the point where the only thing that will prop up a bloated economy is consumer gluttony?

Gluttony is a distasteful notion. To eat, to overeat, to eat more. Forces beyond our control urge us to consume until destruction. The image we gradually gain of ourselves becomes something akin to a garbage disposal.

Recently John A. Lapp, churchman, social critic, and academic dean, was asked what was most needed to insure the survival of the New Testament church. He replied, "We must again learn to define the *world* that stands pitted against faith and commitment." If I may share in the task of definition, I would define one aspect of world as the attitude that "the enjoyment of life depends upon how much one consumes."

As we scrutinize that definition, surely we will realize how near to being worldly we are. We, of the Mennonite denomination, are producers and merchandisers. We families are the consumers. Advertising and consumerism involves all of us.

If the conformed-to-God family insists upon not giving over to the advertiser the control of its buying habits, cultivates the ability to evaluate products and the advertisements of those products, and shares wisdom on what provides genuine satisfactions, that family will be at odds with the consumer-mad world. And if the conformed-to-God businessman sees in his customers human beings whom he can conscientiously serve rather than robots whom he might manipulate, that businessman will be different from his colleagues.

This has been a public service announcement you are not likely to hear on your favorite television station. ☞

True Beauty

You should not use outward aids to make yourselves beautiful, such as the way you fix your hair, or the jewelry you put on or the dresses you wear. Instead, your beauty should consist of your inner self, the ageless beauty of a gentle and quiet spirit, which is of the greatest value in God's sight. — 1 Peter 3:3, 4, TEV.

1 Cor. 12:4



Global Market Performance - Q3 2023									
Region		Sales Volume (Units)			Revenue (USD)			Profit Margin (%)	
Country	Product Line	Q3 Sales	Q3 Units	Q3 Revenue	Q3 Profit	Q3 Margin	Q3 Margin	Q3 Margin	
Africa	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Asia	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Europe	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Latin America	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Middle East	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
North America	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Totals	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Grand Totals	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Overall Summary	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Global Averages	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Grand Totals	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Overall Summary	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Global Averages	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Grand Totals	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	
Tanzania	25					80	18	18	
Zaire	26	19	13	21	8	259 (34.1%)	144	813 (13.1%)	
Zimbabwe	44		12	4	86	223	15	238	
Overall Summary	Algeria	9	3	4	1	9	34	97	
	Botswana	32	2			2	93	1	
	Ethiopia	18		2		20	43	43	
	Ghana	10				14	11	25	
	Kenya	36	4	1	1	26	122	13	
	Mali	4	2			4	12	12	
	Morocco	2	2			4	12	15	
	Nigeria	9	2			10	79	89	
	Sierra Leone	25		1	26	80	18	80	
	Somalia	26	19	13	21	8	259	144	813 (13.1%)
Swaziland	44		12	4	86	223	15	238	

Remove this sheet and post it in your home or church. It gives you a quick grasp of the scope of the MCC program.

MCC 1972 — a Christian resource for meeting human need



International Programs

1 PAX	
2 TAP	
3 Medical	
4 Development	
5 Administration	
Total MCC Personnel	

Expenditures In Thousands of Dollars

6 Cash	
7 Material Aid	
Total	

Associated Programs

8 Child Sponsorship	
9 Trainees	
10 Self-Help	

1972 has been a year of coming together of Mennonites and Brethren in Christ through Mennonite Central Committee in unprecedented expressions of unity in the spirit and endeavors to meet human need in the name of Christ.

Shoulder-to-shoulder and up to the knees in the water-warped, mud-choked tragedies of their neighbors, Christian women, men and youth have discovered again the warmth of personal sharing through Mennonite Disaster Service in the immense task of cleanup and restoration. They contributed 48,000 volunteer days in 1972 as compared with an average MDS year of 6,200 volunteer days in 1971.

Fourteen relief sales in Canada and the United States brought together increasing numbers of communities in a mixture of serious celebration and work to share their plenty with the hungry and destitute.

The curious came to these sales, too. They came to see what this was all about, to collect a genuine Mennonite quilt, to chat with the Mennonite girl in the strawberry pie booth, and to catch a glimpse of Mennonite heritage and vision. The sales raised about \$450,000 for relief and development.

We have counseled together as committees, as conferences, as congregations and as individuals seeking the way of the Spirit, seeking answers within our fragmented puzzle of a world in 1972.

Increasingly in Europe, Africa, Asia and Latin America as well as in

North America, Mennonites and Brethren in Christ have responded with generous outpourings of money and personal talents, expanding the outreach and strengthening the witness, sharing their mountains of plenty to help fill in deep valleys of human need at home and abroad.

For us, therefore, this is a time of celebration. And though the churches have made 1972 a good year for MCC, it has not been a good year for the people of Bangladesh, Burundi, Buffalo Creek and Vietnam.

Beyond the hills of Appalachia where Chris and Gloria serve, are more hills that hide more and more valleys of human need.

MCC, a service arm of Mennonite and Brethren in Christ churches, reaches into such valleys to help needy people, from Appalachia to British Columbia and around the world.

Many MCC volunteers and individuals whose lives they have touched have spoken of the meaning of Christian service. These slices of personal experience from various MCC programs are meant to be representative of the total ministry of MCC.

William T. Snyder,
Executive Secretary

1. All in full-time language study.
 2. Includes 82 VS from North America detail.
 3. Includes 114 VS from North America detail.
 4. Not shown on this report are \$70,000 administrative expenses plus \$264,000 program expenses for MCC-Canada.

1. Paxman Harry Loewen drills wells to bring fresh water to Zalre village people who in return feed and house him. "Requests for wells usually come from the churches," Harry wrote. "This is a way of reaching out to the people spiritually."

2. Harold Wenger served two terms in the *Teachers Abroad Program*. Now a seminary student, Harold wrote a paper envisioning his own role returning as a TAP missionary to Zambia: "My main purpose in going to Zambia in TAP would be to share the gospel and introduce people to Jesus Christ through the local Christian community. I would take the teaching profession seriously, but teaching would be more a means than my goal."

3. Eighteen-year-old Jhan, born blind in the Nayak Valley of Afghanistan, had never been to a medical doctor. "Jhan walked 20 miles to our clinic," said Doris Alwine, R.N. "After his operation, Jhan could count the doctor's fingers a few inches from his eyes. So empowered was Jhan with his new sight that for some time he wandered around the grounds just looking at things."

4. "Development work is frustrating and slow," wrote Keith and Sharon Walther from Sumatra. "We simply go ahead in faith that God will provide us another good year, and that we can contribute to the people."

5. "Sharing one's faith becomes difficult if a person believes that living the gospel means fulfilling completely the needs of others," said Edgar Slesaz, an MCC administrator. "The needs are inexhaustible and the resources limited."

In 1972, MCC volunteers came from:

Africa	1
Asia	4
Canada	194
Europe	14
Latin America	1
United States	545

6. 1972 cash and material resources came from:

Material Aid			
Canada		252,000	
United States		2,590,000	2,842,000 (41.6%)
Contributions			
Canada		543,000	
Europe		32,000	
Latin America		3,000	
United States		1,892,000	2,470,000 (36.2%)
Other income		1,517,000	(22.2%)
Total		6,329,000	

7. Abu Hanna, Arab refugee and crippled father of six, tried suicide in his despair. Through the *material aid* program, Urbane Peachey helped Abu Hanna set up a grocery business in Amman, Jordan. "Abu Hanna now supports his family and is happy to be alive," Urbane wrote.

8. "Sponsorship programs here in Hong Kong changed the future for Lui Tai Chuan," wrote Jerry Barkman. "Tai Chuan's father found release from opium addiction. His mother began a sewing business, and Tai Chuan himself took training and got a job. The family no longer needs MCC support."

9. After one year in Virginia and Kansas, Bolivian trainee Raul Arze has returned to Santa Cruz to serve with MCC. "My year in North America will help me understand better the problems of North Americans in Bolivia," Raul said. "Trainees often speak of the spiritual impact of learning to know other Christians, and of personal relationships built during their year in a different culture."

10. "Uma Mitra is partially paralyzed, deserted by her husband, and has no children to help her," wrote Winifred Beechey from Calcutta, India. "Her specialty is handcrafted needlework marketed through the self-help crafts program. Uma Mitra expresses appreciation for the opportunity of steady work and income."

Chris Gredler is a trained agricultural extensionist.

When you see him handle the heifers he has bred

by artificial insemination (about 75 in 1972), when you see him deliver these to poor Appalachian families, and when you hear him discuss how to care for them to provide better nutrition and income, you feel

here is a person serious about serving his fellowman in the name of Christ.

Chris and Gloria Gredler live and work in the community center of a remote hollow in southeastern Kentucky.



many
gifts—

one spirit

Remember EMC's 1972 Homecoming Weekend?

If you were here last year, we're certain you do. And even if you couldn't make it, you likely heard about the exciting events from fellow alumni.

April 27-29, 1973—circle those dates on your EMC calendar now. A visit to alma mater in the Shenandoah Valley springtime will offer:

- departmental meetings and reunions for all classes ending with a "3" and an "8," heralded by the 50th anniversary of the class of 1923.
- a Friday evening comic opera presented in English.
- the annual alumni banquet featuring Mennonite artist Jan Gleysteen from Scottdale, PA
- special ceremonies in observance of the 25th anniversary of the international students program at EMC, and more!

Watch for additional homecoming information from EMC.

Homecoming 1973, a special weekend for alumni, EMC's most important product.



Eastern Mennonite College
Harrisonburg, Virginia 22801



Mennonite Novel Being Filmed in Lancaster

Merle Good's book, *Happy as the Grass Was Green*, has become the first Mennonite novel to be filmed as a major motion picture. Filming began in Lancaster County on Feb. 12. The 35mm feature will star award-winning actors Geraldine Page and Pat Hingle. Added to the excitement was the announcement in Hollywood that Miss Page, who will star as Anna Witmer in "Happy as the Grass Was Green," has been nominated for an Academy Award.

Good's 1971 novel tells the story of Eric, a student from New York who visits a conservative Mennonite community in Lancaster. He is torn between loving the people and their simple way of life, and despising their narrowness. Eric experiences faith in a new way, partly as a result of his friendship with Eli, the minister. And Eric falls in love with Hazel, Eli's daughter, "who has as mysterious a grip on life as her father seems to have on God."

Pat Hingle will portray Eli, the man of God who pastors the local Mennonite congregation and befriends Eric. His credits in screen, stage, and television are impressive. He has received much attention for his work on Broadway as the lead in the Pulitzer Prize-winning play "J.B."

Graham Beckel has been cast as Eric in *Happy as the Grass Was Green*. This is his third feature. In his most recent picture, *Paper Chase*, he starred with Timothy Bottoms.

Negotiations on a film version of Good's novel began in late 1971. Good's main concern was integrity. "I believe I would have turned down any offer, regardless of how lucrative, if I was not convinced that the film would be faithful to the book and to our people," he stated. "I wanted our story to reach the national market, but it was more important to me that the story maintained its integrity and honesty."

Good is serving as associate producer of the picture. Charles Davis wrote the screenplay and is directing the film. Burt Martin of Burbank, Calif., is producer. Financing was made possible by the formation in Lancaster of Happy Production Company of which Good is president. Budget figures were not disclosed.

Charles Davis, too, has impressive credentials in directing, writing, and act-



Charles Davis, screenwriter and director of the motion picture *Happy as the Grass Was Green*, discusses production details with novelist and associate producer Merle Good.

ing. Davis came to Broadway as a costar in *Finian's Rainbow* and has since appeared in many stage and film performances. He has directed and/or written and/or acted in nearly 100 television shows including *Bold Ones*, *Night Gallery*, *Wild, Wild West*, *Bill Cosby Show*, *Medical Center*, and *Owen Marshall*. He has directed and/or written eight features, including *Kennedy's Ireland* and a CBS Movie of the Week, *The Violent Ones*.

Martin has successfully headed his own film company for 13 years. He is best known for his award-winning work in documentaries. He produced his first feature, "Mark of the Hawk," with Sidney Poitier in 1962. Prior to forming his own company, Martin served for ten years as executive director of Broadcasting and Films for the United Presbyterian Church.

Many of the smaller parts, bit parts, and extras in the film have been cast locally. Hundreds of local Mennonites are participating, some with sizable roles, and many as part of crowd scenes in the story.

Rachel Thomas of Lancaster, the daughter of a Mennonite minister, has been cast as Hazel. Steve Weaver of New Holland will play Jim Witmer, Elvin Byler of Lancaster will appear as Rufus, John Miller of New York City is cast as Ben, and Norene Huber of Leola will portray Sara.

"The whole project has me a little overwhelmed," Good admitted. "We never

dreamed the project would be able to attract such famous actors and yet retain its touch of truth."

Good is perhaps best known as the producer of the Dutch Family Festival in Lancaster the past five years, where he has brought to tens of thousands of visitors each year his experiment in theology and the arts. He has written six full-length dramas which he has produced at the festival. Best known are the musicals *Strangers at the Mill* and *These People Mine*. *These People Mine* premiered at the Ninth Mennonite World Conference in Curitiba, Brazil, last summer will be released as a paperback soon.

Happy as the Grass Was Green will be filmed at undisclosed locations in Lancaster County over a five-week period. Good is concerned that the whole tone of the movie be authentic and sensitive. Release is set for sometime this year, but no date has been announced. *Happy as the Grass Was Green* is the first Herald Press book to become a major motion picture.

Conrad Grebel Appoints New President

The appointment of Frank H. Epp as president of Conrad Grebel College, effective Aug. 1, was announced today by chairman of the Board, John W. Snyder.

Epp, who is 43, will succeed J. Winfield Fretz, who served in that capacity since the college was founded at the University of Waterloo ten years ago. Fretz will remain with the college as a full-time professor in sociology.

Established as a residential college for 110 students, Conrad Grebel now also has a faculty of seven full-time and three part-time professors. More than one thousand students are enrolled annually in college-taught courses, all of which carry university credit. The college's adult studies program involves additional hundreds from the community.

Epp came to the campus in 1971 as associate professor in history and communications. Since that time he has also served as founding editor of the *Mennonite Reporter*, a position he said he would need to resign to accept the presidency. He was previously editor of *The Canadian Mennonite*, the *Reporter's* predecessor, from 1953 to 1967.

Currently engaged in the writing of the history of Mennonites in Canada with



Frank H. Epp

the help of a Canada Council grant, Epp has previously written books including *Mennonite Exodus* (1962), *The Glory and the Shame* (1968), and *Whose Land Is Palestine?* (1970).

Before coming to Waterloo Epp lived in Ottawa for four years, serving a church, lecturing at the University of Ottawa, and writing for the Mennonite Central Committee Peace Section. He serves on several national and international Boards. They include the Federal Government's Advisory Board on the Adjustment of Immigrants, the Mennonite Central Committee (Canada), and the presidium of the Mennonite World Conference.

Epp is married to Helen Dick, formerly of Leamington, Ont., who assists him in research and writing. Both their families came to Canada from Russia in the 1920s. They have three daughters: Marianne, a student at the university, Esther and Marlene, both in high school.

Enthusiasm High for Bible School Workshop

Seventy-five persons were involved in the Herald Summer Bible School Superintendents' Workshop and the presentation of the new multipurpose Herald Omnibus Bible Series curriculum entitled *Exploring the Jesus Life*, Feb. 2-4, at Laurelville (Pa.) Church Center. The Omnibus material was enthusiastically received, as indicated by comments and requests for order blanks.

The eight resource persons were Hubert Schwartzentruber, Maynard Shetler, J. J. Hosteler, Richard Crockett, Paul Lederach, Marjorie Waybill, James Horsch, and David Cressman.

The workshop participants came from ten states, with the majority coming from Pennsylvania, Ohio, and Virginia. The represented four groups: Church of the Brethren, Mennonite, General Conference Mennonite, and Conservative Mennonite churches.

"I needed a shot in the arm," said one workshopper, "and I got it." He seemed to represent the feeling of many others.

Richard Crockett presented an overview of the Herald Summer Bible School Series and James Horsch introduced the Herald Omnibus Bible Series. Paul Lederach brought a message on "Specialized Bible in the Context of the Total Church Education Program." Hubert Schwartzentruber spoke on "The Need for Religious Training."

One Bible school superintendent said, "I came for help and was not disappointed." Summer Bible school is not dead, according to the spirit of the workshop. About two thirds of the participants had never been at Laurelville Church Center before. The workshop included

a tour of Mennonite Publishing House and the Scottdale Provident Bookstore.

The House That PAX Built

Domaine Emmanuel at Hautefeuille, southeast of Paris, was established by the French Mennonite Mission five years ago and has support from the French Government. Sixty retarded young men live here in an old chateau, a former hunting lodge set on farm and forest land. Each day the young men work either in specially equipped workshops or in nearby factories and farms. The aim at Domaine Emmanuel is to provide the residents with a settled way of life in which they may achieve the peace of mind that eludes so many of the world's retarded people.

Largely responsible for founding the school was Robert Witmer of the Board of Mennonite Missions, a Canadian who has been in France since 1956. Most of the staff at Domaine Emmanuel, headed by the director and cofounder Andre and Mrs. Kennel, are French while others from Switzerland and elsewhere in Europe. In addition the work of Domaine Emmanuel is assisted by a number of Mennonite Central Committee (MCC) volunteers from the United States and Canada whose main responsibility has been to improve and add to the available buildings.

Art Neuenschwander, an MCC volunteer from Kidron, Ohio, has been at Hautefeuille for more than two years. He had previous experience in electrical fitting and plumbing and was able to modernize and reequip the old buildings. During 1971, when Domaine Emmanuel decided to build extra accommodations, Art found himself organizing a complete building operation.



New offices and meeting rooms were needed at Domaine Emmanuel, a residential center for mentally retarded boys established at Hautefeuille near Paris by the Mission Mennonite Francaise. A timber frame house was erected by Mennonite Central Committee Paxmen employing designs and materials supplied by the Franco-Canadian house-building organization, Dumez-Campeau. Four similar houses are being erected on the ground at Hautefeuille for staff accommodation.

That he has succeeded so completely in the first phase of that operation is a tribute to him. But Art prefers to speak of the special assistance he received from many sources including the Dumez-Campeau organization which supplied designs and materials and Paris representatives of the Council of Forest Industries of British Columbia who provided technical advice. Then there was practical, physical help. Four MCC Paxmen, James Burkhart, from Hespeler, Ont., Ed Rupp from Wauseon, Ohio, Steve Diller from Medway, Ohio, and Larry Thimm from Beatrice, Neb., came to lend a hand.

The first frame building at Domaine Emmanuel is being used for offices and as a meeting room. Work has already started on the first of four similar houses to be built on a nearby site to provide homes for members of the sheltered workshop staff.

GC Church Reports Good Year

Beginning with the singing of the doxology for an extremely good year financially in 1972, the General Board of the General Conference Mennonite Church adopted a 1973 budget of more than \$2 million at its annual sessions Feb. 5-9 in Newton, Kan.

The General Conference programs met 103 percent of budget in 1972, the second year in a row in which budget askings have been matched by receipts. Income from Canadian churches was 18 percent higher than last year.

This year the General Board okayed a budget of \$2,155,945 — 5 percent over last year — plus \$60,000 for poverty projects, since the Poverty Fund is no longer in existence.

The Commission on Overseas Mission (COM) is asking for \$1,470,645 this year, the Commission on Home Ministries (CHM), \$369,300; the Commission on Education (COE), \$143,000; and Mennonite Biblical Seminary, \$173,000. From these budgets will come \$99,800 for Division of Administration Services and \$68,900 for General Board Services. Funds for poverty projects are divided among the three commissions, with \$27,500 each for COM and CHM and \$5,000 for COE.

In addition, the seminary is planning to expand its library and has set a \$100,000 capital improvement goal for 1973. This will be matched by Goshen Biblical Seminary, which shares the same campus in Elkhart, Ind. Total goal for the next two years is \$400,000.

In other action, the General Board declined to accept the resignation of conference president Henry Poettcker of Winnipeg, who will be teaching under COM in seminars and workshops in

Taiwan and Japan during the next school year.

Conference vice-president Jacob T. Friesen of Elkhart, Ind., will assume Mr. Poettcker's responsibilities in his absence, and both will probably share in moderating the 1974 General Conference sessions, a few weeks after Poettcker's return from Asia.

The General Board gave some direction to the program committee for the 1974 triennial General Conference sessions. Plans now are for the conference to be held Aug. 3-9, 1974, at Brock University in St. Catharines, Ont.

Although some pleaded that the centennial of the coming of the Mennonites to the plains states and provinces should be the theme of the conference and that the conference should be moved to Manitoba, the General Board indicated to the program committee that the committee's theme suggestion, "Christian Discipleship," might be integrated with a centennial celebration and that the faith dimension of the centennial should not be neglected.

Commission on Home Ministries Meeting

Evangelism, church extension, women's role in the church, civil religion, Project Equality, and the General Conference's relation to Mennonite Central Committee were among the items on the Commission on Home Ministries' agenda at its annual meeting in Newton earlier this month.

Although some commission members expressed uneasiness about the General Conference's relationship to Key 73, the commission agreed to continue its evangelism efforts under the Key 73 banner, but at the same time it affirmed that it would feel free to share its own theological position without hesitation with other participating denominations in the year-long outreach venture.

The commission's contract with the Office of Worldwide Evangelism in Depth also came under question, especially the questionnaire which it uses for its congregational survey. The questionnaire which will be used in General Conference congregations is in the process of being redrafted to more nearly conform to Anabaptist theology, but some commission members felt it was based on theological premises which are incompatible with the Anabaptist view.

The Evangelism in Depth organization's services will likely be discontinued at the end of the present one-year contract.

Church planting, which has been given only minimal attention by the General Conference in recent years, was moved several notches higher on the priority ladder this year. A staff person will be

hired to work in the area of church extension. The approach he will use still needs to be decided.

Lights Green at Canadian Council of Boards

All three of the Boards of the Conference of Mennonites in Canada, and some of its standing committees, meet in Winnipeg for three days each winter. When they invaded the Canadian Mennonite Bible College campus in late January, the school's hallways, meeting rooms, and dining hall echoed with the warm pulsation of greetings delivered to the student from back home; debates sometimes scintillating, sometimes not, on issues both on the agenda and off; reports and again some more reports; and the laughter and the tears of people who enjoy working and being together.

It hasn't always been so. Two years ago, when the conference was facing crippling financial and morale problems, the Council of Boards, as this meeting is called, seemed more like a deathwatch.

This year it was a much more joyous occasion. One of the tangible ways in which the conference's recovery has become evident is its financial status. The 1972 budget, calling for cash contributions totaling \$360,000 was met.

The problem the conference now faces is to avoid charging forward too exuberantly. Its budget for 1973 calls for an income of \$391,000, which is approximately 9 percent more than it received last year. The increase will cover an enlarged ministry among Canada's native peoples and larger salary adjustments for the conference's mission and clerical staffs.

Two Inner-City VS Units Terminate

Two Voluntary Service units in the inner city terminated recently. The unit in Youngstown, Ohio, closed on Jan. 20; in Los Angeles, Calif., the unit on 73rd Street ended activities on Jan. 26. Regional director of VS Leonard Garber cited the "nearly two years of intense involvement on the southside of Youngstown" — and indicated that he hoped others "will pick up the challenge" of the youth center — "Heaven's Basement" — and other VS involvements in the community.

In Los Angeles the action to close the unit was taken at the recommendation of Art Cash, local program director of the 73rd Street unit, and members of Calvary Mennonite Church, Inglewood.

According to director of VS Ray Horst, since the unit opened in April 1966 "we haven't been able to come to grips with the dynamics of the situation. . . ."

Assembly 73: One Family from Each Congregation

Mennonite Church organization is based on the premise that the congregation is central in church life. Assembly 73 is planned so as to strengthen and support what happens in every congregation. Therefore, it is urged that all congregations be involved in Assembly 73 by having one or more families present for this churchwide meeting.

Assembly 73, which is planned for Aug. 7-12, at Eastern Mennonite College campus, Harrisonburg, Va., is planned around the theme "God's People in Mission." It is intended that Assembly 73 will not only be a mere happening this coming August, but that it will be the beginning of a fruitful two years in the life and work of the Mennonite Church. Hopefully, everything that happens at Assembly 73 will be carried out further in every congregation in the coming biennium.

There are more than 1,000 congregations in the Mennonite Church in Canada and United States. Each congregation will be asked to choose one family to represent the congregation at Assembly 73. This family is to be appointed by the congregation and, if necessary, will want to make it financially possible for this family to be present. This family is to bring the concerns and convictions of the congregation to Assembly 73, share in the activities of the meetings there, and then report to the congregation regarding the actions and happenings of Assembly 73. Assembly 73 is designed to be a training and inspirational experience for all who are present. This family will serve as a channel to report to the home congregation regarding Assembly 73.

Assembly 73 is a gathering for the whole family. Adults and youth will participate as members of Assembly 73 congregations, be involved in the inspirational sessions, listen in on the delegate business session, and observe the churchwide program in the Display-Happenings Center. Additional activities will be planned for youth in the evenings. Special attention will be given to children up through grade eight. Plans are being made to provide the children with a Christian education experience related to the general theme of the meeting, "God's People in Mission."

In the near future a letter is to be sent to all congregations inviting them to designate their representative family. After they have chosen this family they are to report regarding the name and address of the family chosen. Congregations are not limited to only one family that may attend. All are welcome and will profit by being present. The minimum attendance for every congregation is one

New Elective Study Published by M P H



A *New Vision*, by Lois Bartel, grew out of the concern of a number of church leaders and the Minority Ministries Council in their contacts with Mennonite congregations. They felt that white racism was a persistent problem that needed attention. Therefore, a counsel and reference committee was appointed to develop outlines for a Sunday school elective or second-track study and to counsel with Lois as she wrote the manuscript.

A *New Vision* contains 13 individual chapters which make it suitable for a Sunday school elective or three larger units of study—The Bible and Race (two chapters), Understanding Racism (three chapters), and Coping with Racism (eight chapters)—which make it useful in weekend seminars or retreats. Marginal questions, a Bible study base, suggestions for experiencing the lesson, and additional reading and AV resources are suggested for each chapter.

David Augsburger in the introduction to *A New Vision* says, "It is informative—it truly broadens awareness. It is confrontive—it demonstrates what new life-style demands of us. It is persuasive—it calls for convictions and commitment. It is authentically Anabaptist—it calls for faith, acted out in new discipleship behavior."

After reading the manuscript Lee Lowery, Saginaw, Mich., commented, "To some it may come on too strong but to water it down would be to tell an untruth. The church needs to study this."

The author, Lois Bartel, has been active in various church and service projects most of her life. She is presently chairman of the General Conference Mennonite Women's Missionary Association Literature Committee. In 1970 she earned an MS degree from Washington State University with a thesis: "Religiosity, Prejudice, and Social Activism."

A *New Vision* is available from Mennonite Publishing House, Scottsdale, Pa. 15683, or Provident Bookstores.

Waltner Accepts Position with Foundation

Arthur C. Waltner, who recently retired as special agent and field representative for the Central Plains Insurance Company of Hutchinson, Kan., has accepted the position of area representative for the Mennonite Foundation, Inc., Goshen, Ind. He also represents Davenport Realty, Hutchinson, in farmland sales.

Waltner attended Bethel College, Newton, Kan., and Salt City Business College of Hutchinson and is presently serving on the Bethel College Board of Directors. In 1972 he completed two, three-year terms on the Home Missions Committee of the Western District Conference. He is a member of the newly formed Agri-Urban, Inc., of the conference. Waltner and his wife, the former Edna Graber, have served in short-term Voluntary Service programs in Gulfport, Miss.; Chicago, Ill.; Oklahoma City, Okla.; and also in the General Conference Mennonite Mission stations in Colombia, South America. They are active in the Sunday school and church work of the

First Mennonite Church of Pretty Prairie, Kan.

The Mennonite Foundation is a special stewardship service agency. It promotes and administers charitable bequests and special gifts. It provides estate-planning guidance and effective management of gift property. The Foundation also furnishes a convenient channel for the distribution of contributed funds for the benefit of any church institution, congregation, or other charitable organization. It currently holds special gifts in excess of \$5,000,000, which eventually will be used for the benefit of charity.

In his new position, Waltner will work with Harold P. Dyck, Hesston, Kan.; regional director of the Mennonite Foundation. He will assist in administering the activities of Mennonite Foundation, Inc., as well as other financial services in this area. His primary assignment will be to assist Mennonite individuals, congregations, and institutions in the area of Christian stewardship as it concerns estate planning, wills, and special gifts. He will be available to work with all branches of Mennonites in Kansas, Oklahoma, and Nebraska.

Mr. and Mrs. Waltner reside at 315 West 15th; Hutchinson, Kan. They have one daughter, Mrs. Dean Schrag of Newton.

mennoscope

The Annual Bible Conference of the Bayshore and Tuttle Avenue (Fla.) churches was held Jan. 21-28. Willis Breckbill, conference minister of the Ohio and Eastern Conference and member of the General Board of the Mennonite Church, and Howard J. Zehr, associate secretary of Mennonite Board of Congregational Ministries with special assignment in evangelism and ministerial concerns, served as resource persons and speakers. There was a daily attendance of over one hundred. Willis Breckbill led the daily Bible studies from the Gospel of Luke. Howard Zehr spoke on the local church and its witness. In each evening session a presentation was given on some phase of the program of the Mennonite Church, which was followed by a message. Howard Zehr and Willis Breckbill spoke on alternate evenings.

A special installation service was held at the Bayshore Mennonite Church on Sunday afternoon, Jan. 21. Paul R. Yoder was installed as pastor. Members of the board of elders of the Bayshore Church, Omar Mayer and Irvin Graybill, were in charge of the service. Howard Zehr spoke briefly, giving a charge to the congregation, emphasizing their responsibility to be a pastor to their

new pastor and family. Willis Breckbill, conference minister for the Ohio Conference, gave the charge to Paul R. Yoder and led in the installation service and the dedicatory prayer.

The Rockview Mennonite Church at Youngstown, Ohio, demonstrated its seriousness about its evangelistic task by engaging in a seven-session weekend gathering Feb. 2-4, with Howard J. Zehr from the Mennonite Board of Congregational Ministries as resource person. The purpose of the meeting was to work at establishing goals and a clear sense of direction in evangelistic outreach. An honest and earnest search was made in an attempt to grapple seriously with the church's evangelistic outreach. There was wide diversity of concern and viewpoint, but God honored the earnest desires for faithful witness. Following the Sunday morning sermon a number of responses were made, and a baptism on Sunday afternoon was viewed as a definite answer to prayer. Participants felt a sense of the Holy Spirit's presence.

Mrs. Elvina Gerber, of Kidron, Ohio, received a call from the State Department of the U.S. government informing her that her son Daniel's name was not on the list of prisoners to be released from North

Vietnam. Daniel, along with other church service personnel, was captured by the Vietcong in May 1962. Further news will be reported as received.

North Central Conference Couples' Retreat is scheduled for Mar. 30 to Apr. 1 at Cooperstown Bible Camp, N.D. Norman Teague is serving as coordinator and Ray Keim as leader.

During the past year the Peace Section of the Mennonite Central Committee received \$4,000 in contributions made in lieu of tax payments. This was something of a new phenomenon. The contributions were unsolicited; they were made by individuals whose consciences would not allow them to pay taxes which were used for war purposes. Since a substantial number of individuals from the MCC constituency are looking for an alternative way to use tax monies otherwise collected for war purposes, the Peace Section took action at its November meeting to establish a Taxes-for-Peace Fund to which such contributions could be made. It should be clearly understood that contributions made to this fund will not satisfy the Internal Revenue Service.

Church-mission relationships, mission board-missionary relationships, and church-government relationships came under scrutiny by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church at its annual sessions Feb. 7-9 in Newton, Kan. National churches in almost every country are assuming more responsibility. Missionaries, too, are being heard. On the final day of the sessions, commission members took the back seat for an hour while missionaries gathered around the table to voice their concerns. Yet in the midst of these causes for rejoicing, there were sobering notes: governments in at least three countries in which COM is working are placing some new restrictions on the work of the church.

Five hundred shovels, 500 spades, 50 wheelbarrows, 50 rakes, two pickup trucks, and two travel trailers will boost Mennonite Central Committee's reconstruction program in Nicaragua. Church World Service is contributing the tools and the Goshen, Ind., community through MCC is providing the trucks and trailers.

Higher education received top priority from the Commission on Education of the General Conference Mennonite Church at its annual sessions Feb. 7-9 in Newton, Kan. Major impetus to the higher education discussion was Robert Kreider, hired by the commission last September to spend one year at one-fourth time as staff member for the commission's Department of Higher Education. The commission spent more than four hours on one of the most urgent issues — the future of Freeman (S.D.) Junior College and Academy. Both the college

and the academy have been plagued by declining enrollments in the past ten years. The college has only 29 full-time students this semester and, in addition, has received notice of the loss of official accreditation. (Students can still transfer credits to other institutions.)

The project to develop psychiatric nursing care and an activities program in the national mental hospital of Paraguay is well under way, according to a recent report from Gerhard Friesen in Asuncion. Friesen is a volunteer from Winnipeg, Man. (originally from Paraguay), who since November 1972 has been serving as a consultant and assistant in developing the activities program under Mennonite Mental Health Services (MMHS). He works with a Paraguayan nurse to train her as director of activities.

Harold D. Lehman, on the faculty of Madison College, Harrisonburg, Va., gave the Conrad Grebel Lectures at Hesston College, Hesston, Kan., Feb. 18-20. The theme for the lecture series this year is "In Praise of Leisure."

Several hundred contributions totaling \$22,000 have been made to the Mennonite Central Committee (MCC) Peace Section Vietnam Christmas Fund as of Jan. 31, 1973. Most of the money has come from individuals and families. However, a number of congregations also shared part or all of their Christmas offerings with the Vietnam Christmas project. The funds will be used for rebuilding North Vietnam. Some will be used to purchase medical and technical journals requested by the Hanoi doctors who received the earlier shipments of medical supplies.

Most General Conference Mennonite congregations have church membership classes. But few of these use any teaching methods beyond lecture and discussion, and most pastors who teach the classes indicated a rather high level of dissatisfaction with the classes. These are some of the findings of a survey on church membership classes conducted in 1972 by the Commission on Education.

Ralph Myers, Jr., was ordained to the ministry and installed as pastor at the Grants Pass Mennonite Church, Grants Pass, Ore., on Dec. 31. The sermon was preached by Eugene Garber and the charge was given by Harold Hochstetler, Pacific Coast Conference minister. The Myers recently moved from Harrisonburg, Va., where he attended Eastern Mennonite Seminary.

Harold Yoder of the Hartville Mennonite Church was installed as youth minister on Feb. 11, by appointment, to serve his home congregation. The Yoders are parents of six children and reside at Camellia Drive, Hartville, Ohio 44632. Their residential phone number is 216 877-2746.

Elementary and secondary teachers from public and private schools across North America will meet at Eastern Mennonite College this summer to discuss the meaning of values and methods by which such values may be transmitted to students. Scheduled June 11 through 22, the "Values Education Seminar," sponsored by EMC's education department in consortium with the University of Virginia, will offer participants three hours of credit on the undergraduate or graduate level. More information on the seminar is available by contacting Jesse T. Byler at EMC.

Mennonite Community Chapel of Chicago, Ill., received into church fellowship 14 new members. At the same time William Espinoza was licensed as a pastor for the Spanish wing of the congregation. Paul Sieber and William Hallman officiated. Mr. and Mrs. Espinoza are formerly from Bolivia. He was ordained to the ministry under World Gospel Missions ten years ago and he also served as a school-teacher in his home country.

Special meetings: J. Otis Yoder, Quarryville, Pa., at Martin's Creek, Millersburg, Ohio, Mar. 7-11. Norman Derstine, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., Mar. 11-18. Harold Zehr, Orrville, Ohio, at Hartville, Ohio, Mar. 18-21.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Begley, John and Betty (Paulson), Wooster, Ohio, first child, Twyla Joy, Jan. 28, 1973.

Enck, Larry and Linda (Denlinger), Landisville, Pa., third child, second son, Larry Randall, Jan. 23, 1973.

Garber, Peter and Maxine (Bond), Alpha, Minn., fifth child, third son, Chad Darrin, Jan. 15, 1973.

Gascho, Joseph and Barbara (Brunk), Charlottesville, Va., first child, Joseph Alvin, Jr., Feb. 3, 1973.

Heisey, James L. and Ruth Ann (Breneman), Lititz, Pa., second child, first daughter, Jannah Rochelle, Nov. 13, 1972.

Hostetler, Jerald and Betty (Gingerich), Wooster, Ohio, first child, Sheri Lynn, Jan. 25, 1973.

Kauffman, Wayne and Donna (King), Archbold, Ohio, second daughter, Lana Leigh, Dec. 15, 1972.

Nussbaum, Roger and Cheryl (Ramer), Elkhardt, Ind., first child, Michelle Dawn, Jan. 30, 1973.

Peifer, Eugene and Evelyn (Mohler), East Petersburg, Pa., fifth child, second daughter, Ann Louise, Feb. 13, 1973.

Peifer, Jay and Eleanor (Brubaker), Manheim, Pa., second daughter, Valerie Ann, Jan. 19, 1973.

Rolon, Juan and Odette (Leininger), Alibonito, P.R., second son, Miguel Angel, Dec. 4, 1972.

Saltzman, Karl and Gloria (Smetlzer), Albuquerque, N.M., second daughter, Karla Dee, Jan. 17, 1973.

Sangrey, Gordon and Bonnie (Martelle), South Portland, Me., second child, first daughter, Kristen Lee, Feb. 6, 1973.

Shantz, Carl and Marcia (Breneman), Didsbury, Alta., second child, first son, Jason Albert, Feb. 3, 1973.

Stuckey, Gary and Marlene (Gearig), West

Unity, Ohio, second child, first son, Timothy Lee, Dec. 14, 1972.

Wyse, H. Dean and Berneda (Grieser), West Unity, Ohio, fourth child, second daughter, Joyce Kay, Dec. 6, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Chupp — Stuckey. — Arthur B. Chupp, Elkhart, Ind., Belmont cong., and Donna Marie Stuckey, West Unity, Ohio, Lockport cong., by Walter Stuckey, Dec. 23, 1972.

Frey — Metzger. — Aden Frey, St. Jacobs, Ont., and Sheryl Metzger, Wallenstein, Ont., both from the Floradale cong., by Gerald Good, Dec. 16, 1972.

Gingrich — Luzquinos. — Byron Gingrich, Lebanon, Ore., Albany cong., and Virginia Luzquinos, Peru, S. America, by James M. Lapp, Nov. 23, 1972.

Kornhaus — Hertzler. — Harold Lee Kornhaus, Newport News, Va., and Kathryn Joyce Hertzler, Williamsburg, Va., by Michael Shenk, Dec. 23, 1972.

Miller — Borpujari. — Robin Miller, Cleveland, Ohio, and Sunita Borpujari, Allahabad, U.P., India, by Paul Das, Jan. 17, 1973.

Neff — Herr. — Daniel W. Neff, Manheim, Pa., Brethren Church, and Carol Herr, Lampeter, Pa., Willow Street cong., by John A. Breneman, Jan. 1, 1973.

Nolt — Baker. — Wilmer M. Nolt, Denver, Pa., Bowmanville cong., and M. Jane Baker, New Holland, Pa., Meadville cong., by Luke L. Hore, Feb. 3, 1973.

Wolfer — Shank. — Daniel Wolfer, Albany, Ore., and Carol Shank, Lebanon, Ore., both of Lebanon cong., by William Shumaker, Jan. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Esheleman, Verlin Lee, son of James and Grace (Kiser) Esheleman, was born in Rockingham Co., Va., Apr. 12, 1944; died at St. Joseph's Hospital, Lancaster, Pa., as a result of an automobile accident, Feb. 1, 1973; aged 28 y. 9 m. 20 d. On Nov. 20, 1965, he was married to Joyce Nafziger, who survives. Also surviving are his parents, 3 sons (Winfred, Daryl, and Sean), 4 brothers (Gerald, Jay, Neal, and Elvin), and one sister (Bonita). He was a member of the Laurel Street Mennonite Church. Funeral services were held at the East Chestnut Street Mennonite Church on Feb. 3, in charge of James M. Shank; interment in Mellinger Mennonite Cemetery.

Keady, Fannie B., daughter of Benjamin B. and Anna (Bucher) Keady, was born in Lancaster Co., Pa., Aug. 24, 1910; died at the Lancaster General Hospital, Lancaster, Pa., Jan. 31, 1973; aged 62 y. 5 m. 7 d. Surviving are one sister (Mary B. — Mrs. John N. Metzler), and one brother (Norman B. Keady). She was a member of the Manheim Mennonite Church, where funeral services were held on Feb. 3, in charge of John O. Yoder II and Lester Harnly; interment in the Hernley Mennonite Cemetery, Manheim, Pa.

Mumaw, Stanford R., son of Amos and Emma (Rohrer) Mumaw, was born in Orrville, Ohio, Apr. 3, 1907; died while working at his home near Orrville, Ohio, Jan. 18, 1973; aged 65 y. 9 m. 16 d. On Aug. 1, 1933, he was married to Lavina Hilty, who survives. Also surviving are his mother, one son (W. Lloyd), 4 daughters (Maxine — Mrs. Leroy Yoder, Elsie — Mrs. Glenn Hartzler, Lucille — Mrs. Norman Shank, and Loretta), 11 grandchildren, and 4 brothers (Homer, Ralph, Irvin, and Clare). His father, an infant son, and an infant sister preceded him in death. On Aug. 17, 1930, he was ordained to the ministry and served the Martins Mennonite Church for 30 years. At the time

of his death he was serving as pastor of the Pleasant Hill Mennonite Church, Sterling, Ohio. Funeral services were held at the Martins Mennonite Church on Jan. 21, in charge of John M. Drescher, Harold Zehr, Wilmer Hartman, and Aden Yoder; interment in the Martins Church Cemetery.

Ramseyer, Mary Ellen, was born in Orrville, Ohio, June 16, 1886; died at the Glendora Nursing Home, Wooster, Ohio, Dec. 20, 1972; aged 86 y. 6 m. 4 d. Surviving are 7 daughters, 2 sons, 29 grandchildren, and 15 great-grandchildren.

Shaum, Mary E., was born at Elkhart, Ind., July 24, 1898; died of a heart attack — her home in Elkhart, Ind., Jan. 31, 1973; aged 74 y. 6 m. 7 d. On Oct. 30, 1920, she was married to Oliver Shaum, who preceded her in death on Oct. 19, 1960. Surviving are 2 brothers (John S. and Cecil Linn) and one sister (Ethel — Mrs. Murray Stout). She was a member of the Olive Mennonite Church. Funeral services were held at the William Stemm Funeral Home on Feb. 2, in charge of Richard Hostetler and Allan Martin; interment in Rice Cemetery, Elkhart, Ind.

Troyer, Della Darlene, daughter of Jacob and Mable (Hobbs) Oswald, was born in Beaver Crossing, Neb., Dec. 31, 1927; died of cancer at Lebanon, Ore., Jan. 28, 1973; aged 45 y. 28 d. She was married to Stanley Troyer, who survives. Also surviving are her father, 7 children (Galen, John, Linda, LeAnn, Hope, David, and Douglas), one granddaughter, 2 brothers (Vesper and Ronald), and 3 sisters (Jeanine — Mrs. Lester — Schwietzer, Dorla — Mrs. Tillman — Heiberger, and Twila — Mrs. James Roth). She was a member of the Hope-well Mennonite Church. Funeral services were held at the Fairview Mennonite Church, Albany, Ore., Feb. 2, in charge of Verle Nofziger, Roy Hostetler, and Levi Strubhaar; interment in the adjoining cemetery.

Yoder, Stella, daughter of Daniel and Anna (Maust) Yoder, was born in Johnson Co., Iowa, Dec. 17, 1910; died at the Mercy Hospital, Jan. 4, 1973; aged 62 y. 18 d. Surviving are 2 brothers (Alva and Richard Yoder). She was a member of the First Mennonite Church, Iowa City, Iowa, where funeral services were held on Jan. 6, in charge of Edward Stoltzfus; interment in the Upper Deer Creek Cemetery.

Zehr, Elizabeth, daughter of Mr. and Mrs. Samuel Iutzi, was born in Oxford Co., Ont., June 7, 1888; died at the Maples Nursing Home, Tavistock, Ont., Feb. 1, 1973; aged 84 y. 7 m. 25 d. On Dec. 17, 1908, she was married to Christian B. Zehr, who preceded her in death on Jan. 31, 1972. Surviving are one son (Stanley O. Melbourne). She was a member of the Tavistock Mennonite Church, where funeral services were held on Feb. 4, in charge of Wilmer Martin and David Schwartztruber; interment in the East Zorra Mennonite Cemetery.

Photo credits: Cover by Luoma photos; p. 177 by Ed Carlin; p. 178 by Paul M. Schrock.

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., Mar. 4-6.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

NEW LIFE SERIES
by David W. Augsburg

Four pamphlets in series to lead the reader to definite commitment to Jesus Christ. Effective for evangelism visitation programs. Each pamphlet is 8 pages with full-color photographs.

The titles are:

1. WHAT DO YOU WANT?
2. WHAT DO YOU FEAR?
3. THE BOOK THAT READS YOU
4. LIKE FALLING IN LOVE

Sold in packages of 10 (unassorted) \$1.50

Provident Bookstore

12040 51
LEONARD GROSS
405 GRA KOY DR
GOSHEN IN 46526

1/74

Thanks, I Needed That

Our family has been chuckling at a recent series of television commercials for a skin bracer (the ad agency won't like this, but I can't recall the product's name) in which the subject, after having the skin bracer applied resoundingly to his cheek, resolutely bounces back and entones, "Thanks, I needed that!"

I would propose that most of us don't need an invigorating slap on the cheek nearly as much as we need a pat on the back. All of us need to be affirmed from time to time—some more than others, of course. We need reassurances that we matter.

Since it is not customary in our culture for a person to invite this sort of affirmation, we must take the initiative in seeking appropriate occasions to give an individual a supportive pat on the back, especially when he or she seems to stand in need of it.

Genuine affirmation is not a mechanical mouthing of sweet-flowing flattery. In most cases it involves getting

to know a person deeply enough so that the words of support and encouragement communicate an authentic concern. But there are almost frequent occasions when even relative strangers can be affirmed in small but helpful ways. People working in the service industries and in the professions, for example, have the potential for "making the day" for many of their customers and clients by treating them as individuals with feelings and needs.

The sad trend in our society, however, seems to be to treat this category of people with growing suspicion and disdain. They become faceless soulless consumers of goods. This attitude tends to feed on itself. The less we affirm each other's personhood at this level of interaction, the more we tend to turn toward dehumanizing ways of seeking gratification for our hungers. For one thing, we often become irresponsible consumers to fill the void.

Reverse the trend. Make someone's day today. Give them a pat on the back. — Larry Kehler.

Check Here

Philip Guedella, writer and biographer, tells how in writing biographies, among the things he examines carefully, is the way a man spends his money. In writing the biography of the Duke of Wellington he found a pack of receipted bills, "a fruitful source of information." Mr. Guedella says, "Show me how a man spends his money and you will show me what kind of man he is." The use of money is a dead giveaway as to what kind of people we are.

Following genuine conversion to Christ it is common for persons to become esoteric. Things are deplored, despised, and sometimes disposed of. It is one effort to take the words of Jesus seriously. Soon, however, a person sees that things are needed to exist and now a very severe test of spiritual maturity and spiritual values is raised. It is easy to allow material things to become uppermost.

Anna Mow writes, "throughout church history there has been a swinging back and forth from 'beauty' and 'austerity' in dress and architecture. Pride has just as free rein in austerity as it does in beauty. Simplicity is the balanced virtue. In simplicity there is no room for ostentation or ugliness; in fact, simplicity is beauty."

This is the day of the easy payment, the credit card, the status symbols, the great drive to promote the importance of things, and the "buy now, pay later" push. Advertisements, TV programs, and the great sweepstakes campaigns promote a spirit of greediness. And if we are not committed to a different standard we are caught in the spirit of covetousness. "The wicked . . . blesseth the covetous, whom the Lord abhorreth."

Jesus recognized that money is no surface matter. He knew that the deepest convictions and controls of our lives are all tied up with material things. So He spoke more about money than about any other ethical or moral question.

This covetous spirit fastens itself upon the old rather than the young. And the most dangerous thing about it is that it is not thought of as the heinous thing it is. The only way to overcome covetousness is to strangle it, put it to death, mortify it. We do this by giving away.

This issue, which is a combined issue of *The Mennonite* and *Gospel Herald*, seeks to give some help in this important area of using the things of this world. If we do not solve the problem of affluence we are doomed. —D.

GOSPEL HERALD

March 6, 1973



When God Spoke Spanish

by Edwin C. Bullers

¡Por favor! Hablen ustedes como buenos cristianos. ¿No saben que Dios se manifestó a la raza humana en lengua castellana?

These words often announced the entry of German-born linguist and Spanish instructor, Dr. H. Isar, into his classroom at Indiana University of Pennsylvania. His smile, as he articulated those words, carried a blend of wit, humor, and irony.

These words, which are a reflection from the time of the Moorish occupation of Spain centuries ago when the Spaniards were revolting against the foreign occupants and their language, translate something like this: *Please speak like good Christians! Don't you know that God revealed Himself to the human race in the Spanish language?* This manner of announcing himself was Dr. Isar's good-natured way of expressing disapproval of our using English to converse in the classroom while awaiting his arrival.

With fond nostalgia I look back to those days at the university when God was preparing me for the work I am now doing. Dr. Isar not only taught Golden Age Spanish Literature; he quoted Scripture, and often made me squirm to defend my beliefs — in Spanish.

Those were my "tentmaking" days; for, like Paul, I was called to preach to a different people. Also, as in the case of Paul, I had to wait until the Lord was ready to send me into service. While Paul made tents during his waiting years, I studied Spanish during mine.

It took me 6 1/2 years as a part-time student to get my degree. During those years I pastored two different multiple-

contents

When God Spoke Spanish	197
Edwin C. Bullers	
The Way of Joy	199
Paul Kratz	
Return to Discipline	202
Menno B. Hurd	
A Pastor's Foes May Be the	
Professional Religionists	206
Paul M. Miller	

point charges for the E.U.B. and United Methodist churches. When I was only at the halfway point my son Bill became an engineer and my older daughter, Betty, gave me a grandson. But I was not the last one in the family to get a diploma: my younger daughter, Cathy, was licensed as a registered nurse about a year and a half after I graduated.

I regret having wasted so many precious years of my youth after backsliding from a wonderful salvation experience. I regret not having answered the Lord's call to preach when it came to me at the age of twelve, not long after my conversion. I thank God for His mercy in renewing the call to me in my late thirties.

I thank God, too, for my good wife and helpmate, who came to know the Lord at about the same time that I cried out to God for mercy and rededicated my life to Him. I rejoice that I am where God wants me to be, doing what He wants me to do. I have this assurance because I am winning souls to Christ — souls that speak Spanish.

During my life I did many things without any particular known reason. When I was in fourth grade I became the proud owner of a *Cortina Spanish in 20 Lessons* and began a solitary study of the language, without the remotest idea why.

During my busy years at the university I wedged into my schedule readings on Mennonite history and beliefs, without knowing why. Many times, for no particular reason, I would go home on Sundays after preaching the circuit and say to myself, "The sermon I preached today would be suitable in the Mennonite Church."

God led me to the Mennonites before He led me to Spanish-speaking people. In Mahaffey and Mayport, Pennsylvania, where I served in the ministry, we had no Mennonite neighbors within a hundred miles. But one came to my door one day selling religious records. I had been trying in vain to get some encouragement in my calling to work with Latin people. No encouragement had come from the denomination I was serving or from any other source.

I asked the Mennonite salesman, whose name I can't recall, if the Mennonite Church might be receptive to my calling. He told me there might be a possibility. Later he sent me some pamphlets. Next, I subscribed to *Gospel Herald*, of which I devoured every word of the first few issues with avid interest.

Then, one day when I had a hospital call to make in Pittsburgh my wife and I decided to make a day of it and go from there to Scottdale to try to meet some Mennonites. In Scottdale we browsed in the Provident Bookstore for a while and then found the Mennonite Publishing House. There we were received, welcomed, and introduced to editor John Drescher who gave us a very impressive tour, a handful of literature, and an invitation to stay that evening for a special service at the church. We did

stay, and we found the people sincere and friendly. We drove home that night feeling happy, blessed, and favorably impressed by the Mennonites.

Later that year, while on vacation, we visited the Mission Board in Elkhart, where we talked with Brothers Simon Gingrich and Dorsa Mishler about the possibilities of doing home mission work. On our way back east we worshiped with Spanish-speaking people in Ohio and attended a service at one of the labor camps during the tomato harvest. After that visit to the labor camp I knew I could not be content until I, too, found myself preaching in Spanish to the migrant workers.

When we returned from our vacation that summer I was full of joyful anticipation, partly because of the evangelistic preaching commitment I had scheduled in the fall and partly because of an electrified sense of urgency to work with the migrants and other Latin Americans. Before I was to realize my dream, however, I was to spend another year in the vicissitudes of expectations and disappointments.

Some of my queries were answered negatively and some were not answered at all. Most of my letters had been directed into the northwest Ohio area where I had witnessed spiritual hunger at the migrant camp. I had leads from eastern Pennsylvania, New Jersey, and New York, but I didn't feel impelled to push in those directions. Yet, it seemed that every door in Ohio leading to a Spanish-language pulpit was bolted, barred, and barricaded. My faith was having a severe trial.

During that year I had a few sessions with the Lord when I would tell Him that if this "calling" I felt were only my imagination I was willing to forget about it and settle down to the ministry I already had. But each time the answer came, reassuring me that my calling was genuine.

I thank God that my faith was strong when my district superintendent offered me a change to a nearby parish with less work, higher status, and a substantial increase in salary. He granted me the three days I asked in which to

GOSPEL HERALD

Volume 66 Number 10

John M. Drescher, Editor David E. Hostetter, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Edwin C. Bullers is pastor of the Good Shepherd Mennonite Church, Archbold, Ohio.

make a decision. I spent most of those three days in Ohio trying to uncover some opportunity. There was none. The one slight possibility I had became an impossibility.

I started back to Pennsylvania with no prospect whatsoever, but with an inner assurance that God did want me to serve in Spanish work somewhere and that I could not accept the job that had been offered to me. The district superintendent understood when I told him I was acting upon pure faith in turning down his offer.

A month later, in July 1971, my wife and I started out on vacation again. The roads in northwest Ohio were now so familiar that it hardly seemed possible that a whole year had gone by since we first learned them. I remember saying to my wife as we drove that if something did not materialize from this trip, I would take it to mean that God was not calling me to Ohio, and that I would start looking elsewhere.

Well, God showed me that He did want me in Ohio for during that vacation I had the satisfaction of preaching my first sermon in Spanish in the Good Shepherd Church in Archbold. Although at the time I preached I did not have the least idea that three months later I would be preaching regularly to that Spanish-speaking congregation, I knew it soon afterward. God did open the door for me, and I praise Him for it!

The Way of Joy

by Paul Kratz

Joy is the strength of living! Unless joy is the basis of your life, living is drudgery. One of the rules of the road on the way to life is joy. Rejoice! Be glad!

I'm not talking about the cheap joys advertised on homemade signs along the way offering 5¢ and 10¢ joys that give a thrill and a headache. I'm not talking about the joys that give a flip and a fling.

I'm talking about joy that sticks with you as you travel along life's way. Joy that isn't bought with money or good looks. Joy that remains even when the going gets tough.

The way to life is the way of joy! Where this joy comes from is a secret few people know about. But if you'll wait just a minute I'll tell you how to find it. I found out from a man who was in prison. You'd think in a place like that it would be impossible to rejoice. But he was one of the happiest men in the world. In fact, in one of his letters he refers to his happiness over a dozen times! Think of

I thank Him for the blessings I have experienced as pastor of the Good Shepherd Church, and especially for those of preaching in Spanish in the migrant camps last summer. As I look forward to next summer I eagerly anticipate serving the migrant camps in an increased capacity. Meanwhile I live on the vibrancy of daily blessings that come as a result of serving the church and the glow of the joy of having won souls to Christ from among the migrants.

Although I could cite many examples of the cause of this joy, I offer just this one: Two women, one young and one middle-aged, accepted Christ during one of our meetings in a camp. I gave them each a paperbound Spanish New Testament and a few words of encouragement. That was a great joy to win those souls to Christ, as it always is.

But the best part came two weeks later when a teenage girl, who had been sitting between the new converts during the message, decided to give her heart to the Lord too. Winning another soul naturally brought another wave of joy. But when I noticed the middle-aged lady stand with bowed head and tears of gladness streaming down her cheeks as I prayed with the repenting teenager, I felt God's love for mankind in a new way. That lovable sister in Christ, who had been growing in her experience for only two weeks, could already rejoice with the angels in heaven over a new convert.

That was one of the times when God spoke Spanish. ☺

that! Not only was he behind bars, but he also had a guard standing beside him all the time! And he was happy! But that's not all. His letter was written to people who were free and had no police record. And you know what he was doing? He was trying to cheer *them* up! Of all people! They should have been cheering him up, don't you think?

Would you like to have jubilant joy like that? Joy that would stick with you even to death row?

If you're interested, I'll share a bit from this man's letter. He just signed his name "Paul." And that's the way he was known to his friends and everybody. His letter was addressed especially to Christians in Philippi, a city in the country of Greece, but it's also an open letter. In this letter he intimates that joy isn't something you make yourself, but it's a gift you receive. It's a way of living. The way of joy is the way to life. To travel this way he suggests six directives.

First: Rejoice in fellowship with God. Philippians 1:4. The more intimately you know God, the greater your joy.

Paul Kratz with his wife, Evelyn, serve in Trinidad with the Virginia Mennonite Board of Missions and Charities. The Kratzes direct the *Way to Life* follow-up work for the lower Caribbean. Paul provides one or two sermons each month for the *Way to Life* broadcast in Harrisonburg, Va.

Just imagine knowing God on a personal basis — knowing what He thinks, how He loves, and what brings Him joy! Say, that's exciting! He hears, understands, and answers the petitions of His children. Though Paul was behind bars physically he was free in spirit to talk to God. He rejoiced in God.

Second: Rejoice in fellowship with others — especially those who rejoice in God. Such rejoicing doubles joy because in this kind of fellowship there are others who are experiencing the joy of communication with God. Paul says, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel" (1:3-5). True Christian fellowship is beautiful and joyful! A Christian lecturer who has traveled a great deal felt sorry for his non-Christian colleagues because as he explained, "Wherever I travel, I have friends. Wherever they go, they meet strangers. I don't—I meet other members of the family!" (Professor Blaiklock, as quoted by George B. Duncan in *The Life of Continual Rejoicing*.) Wherever Christian fellowship does not produce joy it is because of sin on the part of one or more persons within the group. Gossiping, whining, complaining, and fretting are sins against the unity of the Holy Spirit and do not produce joy. But rejoicing in God yourself and rejoicing with others who also rejoice in God results in great joy!

The third directive for the way of joy is: Rejoice in the success of others. It is easier, perhaps, to complain when others win and we lose—or when others get the prominent positions. Paul could have complained more than any of us, though, because while he was imprisoned, others were preaching in his place—some even spited Paul in their preaching. But he rejoiced that Christ was being preached. He said, "I therein do rejoice, yea, and will rejoice" (1:18). It's not always easy to accept someone else in the position where you'd like to be. Especially when it seems as though the other person has taken advantage of you by getting your position. But I believe it is possible to love that person and be joyful about it even as Paul was. However, as soon as you nurture an unforgiving spirit, your song of joy will die. Therefore rejoice in the success of others.


Fourth: Rejoice in Jesus! Philippians 1:25. Paul urged the Philippians to rejoice more abundantly in Jesus Christ. True happiness is impossible outside of Jesus Christ. When the angel announced the birth of Jesus many years ago, he told the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people." Rejoicing in Jesus multiplies joy because Jesus saves from sin. That's pure joy!

The fifth directive Paul gives might be stated, "Rejoice in sacrificial service!" For he says that *he* is "holding forth the word of life; that I may rejoice in the day of Christ. . . . If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (2:16, 17). Paul rejoiced in service for Christ. If service

for Christ brought him suffering he rejoiced in it too. Joy is not the result of everything going "my" way. Joy is not just believing in Jesus. Joy comes from believing Jesus and from serving Him even when it calls for giving up some things we'd like to do sometimes (1:29). That's sacrificial service. Gladly giving up something to bring joy to God's heart. Such service brings unexplainable joy. Try rejoicing in sacrificial service.

Did I hear somebody say, "Yes, but you don't work where I work. You don't live where I live. You don't have the 'boss I've got.'" Are you saying, in other words, that because you are in a difficult place of service you can't rejoice? Well, put yourself into Paul's shoes for a while. He was chained to his boss for two years! Do you think you could take that cheerfully and write letters to encourage others to rejoice? Joy doesn't depend on the atmosphere outside. It depends on the atmosphere inside of you. Don't allow bitterness in your heart at all, for it will never produce joy.

While George Duncan was enduring a very difficult trial he discovered these words: "This shall turn to my salvation." The joy of the Lord so welled up in his heart that he responded by writing: "There may be qualities lacking in your life as a Christian that God can only secure if He puts you in a place that is utterly difficult, where it is desperately lonely, where doubt beats in upon your soul, where jealousy is tending to thrust up its angry and ugly head, where resentment fires are liable to burst into flame, such a place is going to turn to your salvation. God is going to do something to you that is going to make you sweet and gracious and lovely. He can't do it anywhere else except in the fire, so He puts you right there."

Finally: Rejoice in God's gift, the Holy Spirit, and God will give you joy along life's way! This may seem a bit odd. But Paul explains that a part of the fruit of the Spirit is joy (Gal. 5:22). See also Philippians 4:4; 3:1, TEV. Joy, then, is evidence of the Holy Spirit in the life of a Christian. Joy is a gift from God and is the result of faith in Him and fellowship with Him. Joy does not depend on *things* as so many people would like to believe. But real lasting joy depends on your fellowship with God and with others. It depends on your relationship to Jesus and your service for Him. And it depends on how much you let God's Holy Spirit bear fruit in you. When this becomes a reality to you, you will discover that losses, troubles, disasters, or come what may, these *things* can no more quench your joy than the passing clouds overhead extinguish the sun. Truly, the way to life is the way of joy! Rejoice! Live! 

Church members stop bringing their Bibles to church when preachers stop keeping the Bible central in preaching.

To Open the Book

by Ron Kennel

"Oh, I feel so good — I feel so good!"

"I could not find words to express my awe and wonder..."

"About a quarter before nine, I felt my heart strangely warmed..."

"Thereupon I felt myself to be reborn and to have gone through the open doors of paradise."

"By a light, as it were, of serenity infused into my heart, all the darkness of doubt vanished away."

Exclamations of an astronaut exploring the moon? No, actually these are the words of five persons: a despairing humanist and an agnostic prisoner, both in the twentieth century; a discouraged preacher in the eighteenth century; a guilt-ridden monk in the sixteenth century; and a frustrated philosopher in the fourth century, all of whom described what happened to them as they explored the same Book, an ancient Book to be sure, about an ancient people.

But why all the excitement? This is what happens when reading a book brings liberation like it did for these persons. While they encountered the Book, the loneliness, guilt, despair, and meaninglessness, which had made them miserable for so long, began to give way to a new sense of reconciliation, forgiveness, meaning, and hope.

It so happens that the ancient Book they were reading was the Bible. And one of these persons was Martin Luther who in describing his experience said, "The whole Scripture took on new meaning, and whereas before, the justice of God had filled me with hate, now it became to me inexpressibly sweet in greater love." Another of these persons, John Wesley, put it this way, "I felt I did trust Christ, Christ alone for salvation; and even an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

The experiences of all five of these persons, Augustine, Luther, Wesley, Emile Cailliet, and Lyle Noah have been like that of thousands of others who have found in the Bible an answer to their ultimate questions and a guide for life. For as they encountered the Bible, they met the God of the Bible. And that God called them to be a part of His kingdom and gave them a new lease on life as He had done for the people in Bible times. They experienced what the Bible in 2 Timothy 3:15 promises to do, "To instruct you for salvation through faith in Christ Jesus."

As it has been for these persons, meeting God through reading and studying the Bible is possible for you too.

But what is necessary to meet God in the Bible? A lifetime of Bible study? No. At least two of the persons I mentioned earlier met God when they read the Bible for the first time. A special version of the Bible then? No. In the five examples I mentioned, there were a total of at least four different versions used.

Did these five persons have anything in common then? Yes. It is quite apparent that all five approached the Bible with an intense earnestness to find help.

And it is this attitude which touches base with what the Bible itself says. The New Testament Gospels report that many eyewitnesses of Jesus understood and accepted His message, but many who saw Him with their eyes and heard Him with their ears and who had been studying the Old Testament nearly all their lives were either confused or so turned off that they got rid of Him. But John 7:16, 17 records what Jesus had to say about this. He said, "My teaching is not mine, but his who sent me; if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority." Here Jesus gave the key to the understanding of His message — the attitude of wanting to do God's will. If such an attitude is the key to understand Jesus for the eyewitnesses, is it not also the key to the reader of the biblical eyewitness accounts of Him?

If you really want to do God's will, you have the key to understanding the biblical account. How might this affect the way you approach the Bible?

It would mean accepting the Bible on its own terms, not as a science textbook, a hodgepodge of wise sayings, or an object to be worshiped but what it claims to be as 2 Timothy 3 states: a way through which God communicates to people in order to lead them to a saving relationship with Him through Jesus Christ.

It would mean being honest with the Bible and rather than using parts of it to support one's convictions, first looking carefully to see what it says and then on the basis of what it says, drawing conclusions about what it means.

It would mean being prepared to accept and obey the will of God as He revealed it through His Book.

Through the Bible, God can talk to you, He can meet you, and can call you to be a part of His life-redeeming kingdom.

If you really want to hear Him, meet Him, and experience the joy of His kingdom, try reading His Book with a will to do His will.

Ron Kennel, Wellman, Iowa, is pastor of the Wellman Mennonite Church. This is the message he presented on the *Mennonite Hour* broadcast on Feb. 4.

Return to Discipline

by Menno B. Hurd

When you grow older, you daydream of the past. I am older, and I recall the past, compare it to the present, and a wave of nostalgia sweeps over me.

I remember the days in school, when few weeks went by, that one of my fellow classmates didn't "get it." You heard the whacks from the principal's office, and depending upon the stoicism of the person whacked, you heard the sobs, muffled or unmuffled. But you usually heard something by way of reaction. And as a result, you sat a little straighter in your seat, worked a little harder on your arithmetic, shuffled your feet a little less, and slipped the rubber band with its bent paper wad quietly into your pocket. Mr. Larimer really laid them on!

I remember the days at home, days when punishment came with swiftness and accuracy. I remember when my mother said with firmness to me and my brother, "When you were at grandma's house, you went down to the creek. And you had to cross the railroad tracks to do it. You knew you were not to cross the tracks." She was both prosecutor and judge. And we danced to the tune of her stinging switch upon black stockinged legs. I did not smile then, but I smile now. I thank God for the stinging switch.

I remember the counsel meeting at the Mennonite Church where I attended, the time when people stood, confessed their sins, and sought forgiveness from the brotherhood. And again, depending upon the emotion of the person, one "heard" the sobs, either uttered or unuttered.

And then the following Sunday we all broke bread together, we drank the "wine" together, we washed feet together. And our hearts were aglow, our spirits refreshed and cleansed, and we were one in the Spirit. We had sinned, but God and the brotherhood forgave us. We were at peace with one another. We had submitted to the discipline of the church.

I sat across the desk from Bishop D. A. Yoder after four years of military service in the Hospital Corps of the U.S. Navy, listened to his kindly advice and instruction. And when he gently suggested that I take from my arm the simple bracelet engraved with my name and the serial number 626-64-76, USNR, I took it off. He was my bishop, beloved and respected. I stood in church and made my

confession. I had done wrong, I acknowledged it. The church had the right to discipline me.

When I was a boy, it seemed that black was black, white was white, there were no shades of gray. The rules were sharp, inflexible, they did not bend. If you played hookey from school, it was not a lark, it was wrong, you caught it at school, you caught it at home. When I came home with a walnut that I snitched from a filled basket outside the grocery store, my mother called it stealing. It was not snitching, it was stealing. My plea that it was but a single walnut mattered not. I marched back with the walnut that weighed ten pounds, and replaced it, most thankful that my mother did not take me by the ear to see the owner of the store.

When a schoolmate was caught lifting penny candy at the corner store, he was banned from the store for "forever." When it was discovered that a young lady in the block was getting married rather quickly, the whole block trembled.

But a new day has dawned in the last decade or so. I wonder if the sky is as blue today as it was when I was a boy. There is pollution of air, there is pollution of life, pollution of spirit. Now, the sky seems neither beautifully blue or blistering black. Instead, it is a hazy gray. And I cannot tell if the sun is shining or not. Perhaps it is setting, only the last feeble rays straying over the horizon.

Today parents seem reluctant or unable to tell their children what they think is right or wrong. Perhaps parents are puzzled themselves. Our own school surrendered their dress code several years ago and few cries arise regardless of what is worn or what is not worn. The family seeks to have children discipline themselves, and the school stumbles in that same direction, strangled by the courts.

And the church, likewise stumbles along. Out of an era of bishopdom we moved rapidly into an era of memberdom. Interpretation of "bishopdom" and "memberdom"? It is simple. At one time the bishop headed up his little kingdom, interpreting the rules and regulations of the conference. And the bishops I knew were kindly, sincere, God-fearing men who sought to lead the church aright. There may have been other kinds of bishops, but I did

not come in contact with any such.

The era of memberdom is like the period of the judges, when every man did that which was right in his own eyes, and the devil takes the hindmost. He may even take some that are not dragging at the tail end of a church membership, for sometimes there is no line, we simply stagger about in our own funny ego circles. Or are they ellipses, geometric figures that swing so far out that we wonder if they even belong to the church solar system?

But, today, one hears a new voice in the wings which suggests that the small group, the house fellowship, the commune, miniaturized bodies of believers of some sort, might, can, or should pick up the reins of discipline. The reins have been dropped to fall loosely on the wagon tongue, the team runs helter-skelter, often pulling against each other.

The suggestion is being whispered that perhaps we do need some corporate direction, some leadership, some group regulation, some help from the body so that the individual may find out who he is, where he is at, and where he is going.

Perhaps a new ball game is about to begin, and once more we will play by the rules. We may have a new umpire, but we will begin calling a strike a strike. And when three strikes occur, the batter is out, at least temporarily. Perhaps the era of memberdom, when every player was his own umpire, judging whether it was a ball or a strike, will fade away, to be replaced by a groupdom. In the groupdom, be it a congregation of sanctuary or house status, the fellowship will establish some ground rules, more likely the smaller group than the larger. We tried rigidity, we tried nothing, it may be time to try something.

Frankly, I am a bit weary of standing at the plate and calling the shots myself. If I like the pitch, I declare it a hit and jog to first base, calling myself safe regardless, ignoring the opinions of others in the game. For in the recent past in the church, by mutual consent, we played ball by individual rules, each of us thinking of ourselves as a star in our own right. And honestly, some of us were real duffers.

I, frankly again, do not like to be a Christian by myself. I need the body of believers, call it a church, call it a house fellowship. The name is not important, but the burden bearing, the rule making, the counsel of the brethren, yes, even the judgment of the group, is helpful. Personally, I need it.

On my shelf is a little booklet entitled "Mennonite Church Policy." It is a statement of practices in church government, bound in black paper cover. I hope the choice of binding color had nothing to do with its contents. The booklet is probably out of print, out of date, and many of

our people have never even seen it, let alone read it. I am not calling for the immediate printing and distribution of 98,473 copies, one for every man, woman, and child in the Mennonite Church.

But I am saying that I would like to tell someone what I think is right, what I think is wrong, and I would like to hear the same from them. I would like to give counsel, to receive counsel on our life-styles. I would like to turn to someone with my questions and have them listen, pray with me, help me find an answer to my questions. And I would like to have them call upon me for the same.

And we might even print something about what we have learned, perhaps set down some guidelines. I wouldn't even mind checking out with someone a few Scriptures like Matthew 16:17-19; Matthew 18:17, 18; Acts 15:6, 22; 1 Corinthians 5:11-13; 2 Corinthians 2:6-11; Mark 10:42-44; 1 Peter 5:2-4; Hebrews 13:17; 1 Timothy 5:20; etc.

Let me inject something just now, hoping to clear up any misconception. I, Menno B. Hurd, am not a far right person, a John Birch supporter. My nostalgic call for a return to discipline in the church does not necessarily spin out of crime on the streets or riots on the campus.

Perhaps, of all people, the disciples of Christ should be disciplined. I am simply saying that in the Christian fellowship surely we should be a group of people who care enough about one another to attempt to shape one another on the anvil of life's experiences. And to do that I suppose the bellows must be pumped, some heat applied, and the sparks must fly as the hammer is wielded.

When the blacksmith I watched as a boy pounded out the horseshoe to fit the horse's hoof, he did not do it because he hated the iron, despised the horse, rejected the man who owned the horse. He did it because it was his job, it needed to be done, and he could do it. He did not hate, he cared.

I am not interested in belonging to a church club of some 200 members that gets together once or twice on Sunday, occasionally during the week, then splitting to go some 200 other different ways the rest of the time. I need advice, admonitions, rules, restraint, discipline.

I am sorry, I am past 50, but I still find it difficult to discipline myself. Shame on me, but I need pressure, help, encouragement, and perhaps at times a swift kick. I do not mind having the Christian fellowship to which I belong lay down those ground rules. We will help one another to live by them. It would be better than living in a vacuum of permissiveness where I might suffocate and no one would know it was happening, or even care if he did know.

There are rules to follow if one would keep his physical body healthy. And I believe the same is true for the spiritual body. To learn those rules, to establish them, to conform to them is not wrong. To me it even makes sense.

Jesus Makes the Difference

by Salmon Buteng'e as told to Joseph Shenk

Neither of my parents were Christians. Both were very religious, however; in fact, they specialized in divination. Father could read omens in chicken entrails and Mother used gourds. Both of them were also gifted musically. On special occasions Father would play the drums and Mother led the women in dancing.

From as early as I can remember I had a deep fascination for spiritual matters. I listened eagerly to my father's stories of the deeds of our heroes and religious leaders. In the evenings I would make a smoldering fire of twigs and dried cow dung within the corral near the door to my father's small house. After supper, as the pungent smoke curled sleepily toward the stars, Father would bring his stool to the fire and all of us would gather round to hear the oral traditions of our people. I was especially interested because I felt that in some special way God's hand was on my life.

Back in 1933, when I was only four months old, I had become deathly sick; in fact, my family thought I had died. After all the relatives had come to weep in our village my grave was dug and I was laid on a mat beside it. The chief in pity reached down to touch me and felt my skin was slightly warm. Surprised, he picked me up and heard a faint murmur in my chest. He ordered the grave closed and some warm milk prepared for me. Slowly I recovered.

Father didn't want me to go to school because the schools were run by missionaries who taught strange ideas about God. But God's hand was on me, and when I was fourteen my father moved to Bumangi where there was a Mennonite mission and school. For six years I went to school there. I was thrilled to hear about Jesus who was God-made-flesh. God, whom my parents knew only vaguely, has been clearly revealed to me through His Son.

Within a year of beginning school I opened my heart to Christ. After studying catechism for two years, I was baptized in 1950.

During the last years of my primary education I preached at outlying worship points and taught catechism. The young men my age poked fun at me and called me "pastor." In 1953 I heard a voice telling me to go to Bible school, and three years later I was graduated from the Mennonite Bible School at Bukiroba.

I was then 23 years old and wanted to get married, but

I had no bride-price and my father would not help me. The church gave me the job of clerk to the education secretary. For three years I worked for Mahlon Hess and James Shank, saving enough money to marry my sweetheart, Lois Kyangwe.

The Lord called us to a difficult task in Ikoma, a frontier settlement surrounded by an uninhabited wilderness. During the rainy season we were cut off from transportation and during the dry season we had to walk five miles to the nearest water hole. There were long stretches when we went without even the luxury of salt. During one period my wife became thin and sad and mentally exhausted from work, homesickness, poor food, and child care.

But in all of this our faith in Christ never wavered and He was never slack in His care for us. So we give Him thanks and praise for His unfailing protection and help.

In 1962 the church called us back to Bukiroba to study in the Mennonite Theological College. After graduation in 1965 I was appointed dean of the Bible school and later principal. In 1967 the Bible school closed and I was given a parish. I was ordained to the ministry by Bishop Zedekia Kisare on September 13, 1969. But the next year the church sent me 500 miles to Dodoma for a three-month course in bookkeeping and office administration; after this I was appointed treasurer of the Mennonite Church in Tanzania.

I do not know what lies in the future for us. Pray that we may always be faithful to our Savior and that He may be continually glorified by our lives.



Rest

*I folded my wings in the nest of Your hands,
Lost in the evening's gray—
Journey too long, country unknown,
Alien branches, landscape of stone—
Soft in Your hands I lay,
Folded my wings in the nest of Your hands
Till day.*

— Phyllis Rogers

His love shared through us

Mennonite Voluntary Service
709 Boulevard
Anderson
South Carolina 29621

Dear Jerry,

When we decided to move into an old two-story schoolhouse in a black, poor community, it was not a careless decision. Well-meaning friends warned us that our car would be stolen, the apartment broken into, and our dog poisoned. To convert a filthy room in the decaying building into presentable living quarters would take a whole lot of work. And we weren't sure we'd be accepted in the Fant Street Community.



But we had been assigned to develop a youth project among the kids of Fant Street, and where we were living was simply too far away from them. So we chose to move. And when we walked into our new home seven months ago, we had nothing to rely on but faith and hope and love.



Today, we look back over the past and admit that in a certain sense the predictions of our friends did come true. Our dog is dead, tragically killed on the street. Our car is gone; it was given up for a more useful pick-up truck. And if we consider all the times our quiet was broken by fellows pounding on the door, begging to come in and play ping pong and pool, our house has been broken into.

But we have been happy in our new home. We do not claim to have solved any problems by being here, but we have learned much from our neighbors, who may be poor and misunderstood, but are very real people with deep feelings and emotions.

When we hear, "Thanks, Dave," after fixing a broken minibike, or "Hi, Joyce," when driving on the street; when we are asked to join a game of ping pong; when we are told we were missed after being away for a week; when someone tells us he knows how it feels to lose a dog you loved; when a neighbor entrusted with a responsibility does not betray the trust, we know our move to this community has been worthwhile.

Love in Christ,

Joyce & Dave



EASTERN MENNONITE BOARD OF MISSIONS & CHARITIES
SALUNGA, PENNSYLVANIA 17538

A Pastor's Foes May Be the Professional Religionists

by Paul M. Miller

Anyone who has listened to ecumenical gatherings of ministers becomes keenly aware that pastors feel misunderstood and even slightly opposed by the "professional religionists" of their denomination. The pastors feel that these theologians, church executives, and secretaries from denominational headquarters are ready with easy answers and even criticisms of the congregation, but lack the loving concern and care for the church just as she is. Pastors tend to feel that many non-pastor "religionists" are unwilling to endure the patient, loving teaching required to effect change in the church.

Pastors feel that non-pastors form a bureaucracy and are too ready to define the pastor's duties and responsibilities. Professors of religion tend to join young radicals in advocating methods which are unworkable in the actual congregational situation. It is asserted that a great many professional religionists tend to be opinionated individualists.

The broad generalizations above are documented somewhat by two recent studies. Murry H. Leiffer used individual and group interviews and 1,353 questionnaires in five denominations for the study reported in *Changing Expectations and Ethics in the Professional Ministry*, Bureau of Social and Religious Research, Evanston, Ill., 1969. Gerald Jud led a team of researchers using similar methods in a study among more than 500 United Church clergy. These findings are reported in *Ex-Pastors—Why Men Leave the Parish Ministry*, Pilgrim Press, Philadelphia, Pa., 1970.

Leiffer's study supports the pastor's feeling that the non-pastor, professional religionists show a lesser respect for the feelings and convictions of the people in the congregations. Non-pastors seem to be more insistent upon their own rights and privileges and less convinced that the congregation is a crucial center of church life.

Ten percent more non-pastors than pastors resent the challenge "to be an example by living simply and unostentatiously regardless of the standard of living of church members." Twice as many "special appointment Metho-

dist Ministers" as pastors felt that "a minister may choose to smoke or drink, in the exercise of his responsible freedom, even though this may be against the expectations of his denomination." Ten percent more of the non-pastors than pastors in the five denominations feel that "the conceptions of the minister held by lay people prevent the minister from leading a normal life and being his own true self."

Fourteen percent more non-pastors than pastors feel that "the mission of the church can no longer be carried on effectively through the local congregation or parish church." Fifteen percent more non-pastors than pastors felt that "young people are justified in feeling that the local church is not where the action is in our society."

Eleven percent more non-pastors than pastors feel that "preaching is less influential than it used to be." Eleven percent more non-pastors than pastors feel that "the ministry must become increasingly involved in meeting and influencing the power structures of our society." Ten percent more non-pastors than pastors felt that "it is appropriate for a minister to relate himself actively to a labor union or federation as chaplain or counselor."

Twenty percent more non-pastors than pastors felt that "it is appropriate for a minister to participate in party politics as an individual citizen—for example, by campaigning for the party." Fifteen percent more non-pastors than pastors felt "it is appropriate for a minister to assume leadership in organizing or conducting a civil rights meeting."

The lower respect for the local congregation on the part of non-pastors is seen also in the fact that 20 percent more non-pastors than pastors felt that "social service in non-church agencies may offer youth a better opportunity to render Christian service than the pastoral ministry." In a study in the Methodist Church, 20 percent more special appointment ministers than pastors felt that "the ministry today is marked by a sense of confusion and uncertainty as to the possibility of achieving any results."

Non-pastors are less ready than are pastors to allow the congregation to become the complaisant captive to the

Paul M. Miller, Goshen, Ind., is professor of Practical Theology at Mennonite Biblical Seminary, Elkhart, Ind.

status quo. Thirteen percent more of the non-pastors agreed that "a church which has only one economic class or racial group within its membership is thereby handicapped in presenting the gospel."

The research led by Gerald Jud helps to bring into focus what some of the differences are between pastors and ex-pastors. It appears that there is little or no difference in parental background, racial identity, or communities from which they come. They are very similar in age with a median age of 38 years. Both had an equal amount of experience in secular employment before entering the ministry. Both felt about the same amount of stress in their work and they were equal in their expressions of appreciation for the way in which laymen are rising to assert leadership in the congregations. Both place preaching and counseling first as the most enjoyable aspect of pastoral ministry, and committee meetings, administration, and planning sessions among the duties which are least enjoyed.

Ex-pastors differ from pastors in their ability to get along with people. They tend to have more formal education than pastors but list "a sense of personal and professional inadequacy" first among their reasons for leaving the pastorate.

Ex-pastors have more marital problems, if one can judge by the fact that 11.8 percent of them have been divorced whereas only 2.8 percent of pastors had this experience.

Money may have been a factor in leaving the pastorate, since more than one half report receiving more money now, with an average salary of \$1,500 per year higher than that of the pastors.

Ex-pastors insist that loss of faith was not a factor in their leaving the pastorate. Most insisted that they pondered a long while before actually leaving and hoped to be considered as "ministers" still.

The pervasive problem in interpersonal relationships which the ex-pastors experienced is evidenced by the fact that they were more critical of denominational executives than were the pastors. In the pastorates they held they stayed only two thirds as long as did the pastors. They also tended to be more critical of the denominational seminaries than were the pastors.

These researches can not appraise the extent to which the non-pastors may be providing a prophetic voice much needed by the church. A larger research design would be needed to evaluate this problem.

The Jud research stresses that "the quality of the relationship between husband and wife and the attitudes of the wife have tremendous bearing upon the minister's performance and upon his persistence in church employment. . . . Pastors are not aware as they might be of the power of the family to influence career choice."

The research cited above should not be used as "scare propaganda" about the great exodus from the pastoral ministry. Actually the percentage leaving the pastorate is less than that among a number of other professions.

Also it would be incorrect to assume "allness." A great many who have left the pastorate have done so for the very best reasons and continue as the warmest and most patient workers in their local congregations. ☺

Freedom

Jesus said, "You shall know the truth, and the truth shall make you free."

May I tell you of a freedom I have and I hope one that I can share with you? It is my freedom to listen to some leading evangelist on the radio or on TV expound his ideas and then to go out to the corner grocery and hear some stranger expound his and to choose between them what is best for me.

Now, I hear some "practical Christian" saying that the ideas of the leading evangelist are so much more liable to be of worth than the ideas of some stranger in a corner grocery.

Are the ideas of the leading evangelist liable to be more worthy? He is often speaking with many considerations in his mind. He is considering the organization that is backing him up: will his ideas offend the leaders? He is considering the position he has attained, will his ideas endanger his standing?

But the man in the corner grocery is speaking from his heart, he has no ax to grind. He is out in the world and being buffeted by it, he is constantly being exposed to many ideas. But the leading evangelist is sheltered from the world and often only exchanges ideas with church officials or people of like mind.

Yes, I value my freedom to listen to the stranger, for if I listen to him, perhaps I am entertaining an angel unawares.

— Bailey Frank

"Clarity and Coherence"

In John 20:30, 31, the writer states the subject matter of his book, his method of procedure, his purposes, and his intended audience. And all of this in just two verses! It is a little masterpiece of "clarity and coherence," as Shirley Hildebrand, one of my former Bible students, put it.

The subject matter: "signs" (v. 30). The method: selectivity. "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written . . ." (vv. 30, 31a). There are two purposes: the immediate and the ultimate. The immediate purpose is "that you may believe that Jesus is the Christ . . ." (v. 31a), and the ultimate purpose is "that believing you may have life in his name" (v. 31b). His intended audience? "You." And that "you" really includes all of the readers of the book.

One test of good writing is economy of words. John 20:30, 31 passes the test. — Stanley C. Shenk.

Just Checking If You Love Me

by Simon Schrock

Have you ever been offered a bargain, and were ready to bite? But when you read the fine print, you said, "Skip it." A flier in the mail offered a \$5.98 item at \$1.29. I was ready to deal, until I read the fine print. We are for bargains. It's the fine print that turns us off.

Many of us see some fine print in God's Word. We are all for God's bargains, it is what looks like fine print we want to avoid. We want heaven, but we get stuck on being heavenly. We want the benefits of Jesus, but when the fine print calls for standing alone or being different, we back off. We want to bargain to get us to heaven if that doesn't interfere with our way of life.

Why God's fine print? What is it? Let's examine. Adam and Eve had a bargain from God. Everything was provided for them. Food without DDT. No traffic jams to get groceries. Health and fellowship with God. That was the good part. The fine print of the bargain—don't eat of the one tree. "Why, God?" "Just checking to see if they loved Me." That is what it is about. A test of love to see if they loved God. They were to tell God they loved Him by choosing to do the fine print. That is how God wanted to be told—I love You.

Abraham had a bargain. God will bless him. Make a great nation out of him. All nations will be blessed through him. Then came the fine print. "Do you really love Me? Then offer Me your son." "Why, God?" "That is the way to tell Me that you love Me."

Lot had a bargain. He was offered deliverance from sin city. The good part was he could get out and not burn with Sodom. The fine print—don't look back. Why? God said so. God delivered them, then He expected a bit of courtesy from them by obedience. That is how they were to say thank You. "Remember Lot's wife" (Lk. 17:32). She ignored the fine print. With each of God's bargains He provides a means by which He wants us to tell Him we love Him. There may be a lot of theological reasons why they were not to look back. But the basic reason I see is that was the way they were to tell God they love Him.

Jesus Christ had His test too. The fine print of the deal came when He looked into the bitter cup. There He saw the price of telling us sin-enslaved humans He loves us. He accepted the painful verdict. As a result the human race has a bargain of hope offered them.

What are our bargains? Redemption. Jesus took our

punishment and curse for us. He paid whatever price was required for our sins. He made man. Man sinned. Jesus bought Him back. That is a bargain. Now how do we tell Him we love Him?

Forgiveness is a bargain. Forgiveness can make us smile again. We are for it. He erases all sin and "remembers them against us no more." He removed them as far as the "east is from the west" and casts them into the "depth of the sea." What a bargain to rejoice about.

Escape from hell is a bargain. We are born in sin, headed for hell and torment to live in the presence of Satan. But the Holy Spirit asks man to stop and take a bargain, accept Jesus as sin Forgiver and Lord and don't go to hell.

Heaven is a bargain. It can't be bought, worked for, or earned. It is the richest city there is. It is a free bargain made available through Jesus. We are happy to share testimonies of accepting God's bargains. But do we tell Him in His way we love Him for it?

Great bargains. Now what is the fine print? How does God want us to tell Him we love Him for the bargains? First, obedience. Jesus said, "If ye love me, keep my commandments" (Jn. 14:15). "Why obedience?" "Just checking to see if you love Me." Why all the forbidden fruit for Christians? Why love my neighbor, help my brother, wash his feet, go the second mile? Why did God through the Holy Spirit instruct Paul to call us to modesty, to separate from the world, to living and service to Him? Is God just checking if we love Him? Obedience—it is the way God wants us to tell Him we love Him.

The word obedience causes our voices to change, lowers the volume, changes tones, and narrows smiles. At Probe 72 while Brother Brunk's preaching was reflecting approval of the emotional and high spirit present, the crowd was with him in applause and laughter. But when he called the church to obedience of the gospel, the crowd of over two thousand suddenly became like dead quiet except for a few "amens." The church is for the bargains, but when it comes to telling God we love Him through obedience, we hang up on the fine print. I don't appreciate my children disobeying me, especially in public. Neither does God appreciate our disobedience. "Do you love Me? We'll see by the way you obey."

Second, discipleship. If you love Christ, lose yourself in Him. Make Him first and foremost in your life. "He

LIKE A SWEET SMELL
THAT SPREADS EVERYWHERE,
GOD USES US TO MAKE CHRIST KNOWN TO ALL MEN;
FOR THOSE WHO ARE BEING SAVED, IT IS A FRAGRANCE THAT BRINGS LIFE.
WHO, THEN IS CAPABLE FOR SUCH A TASK?
BECAUSE GOD HAS SENT US, WE SPEAK WITH SINCERITY AS

SERVANTS OF CHRIST





A report of the work and relationships
of its Overseas Missions Division
by Mennonite Board of Missions
Elkhart, Indiana.

Overseas Missions Committee

John H. Koppenhaver, chairman
Hesston, Kansas
Emerson L. McDowell, vice chairman
Unionville, Ontario
Lois B. (Mrs. Clifford) Amstutz
Hesston, Kansas
David Hostetler
Scottsdale, Pennsylvania
Calvin J. King
Colorado Springs, Colorado
Doris L. (Mrs. David) Lehman
Elkhart, Indiana
Glenn E. Miller, M.D.
Columbus, Ohio
Paul M. Miller
Goshen, Indiana

Overseas Missions Staff

Wilbert R. Shenk
Secretary for Overseas Missions
James D. Kratz
Associate Secretary for Overseas Missions
Esther Graber
Administrative Assistant

Directors, Mennonite Board of Missions

Samuel Janzen, president
Harrisonburg, Virginia
James Detweiler, vice president
Metamora, Illinois
Gerald E. Good
Elmira, Ontario
Doris Kramer
St. Jacobs, Ontario
David W. Mann
Phoenix, Arizona
Leamon Sowell
Maywood, Illinois
Lewis E. Strite
Harrisonburg, Virginia
Roy Vallarta
Milwaukee, Wisconsin
Lloyd Weaver, Jr.
Newport News, Virginia
Donald E. Yoder
Phoenix, Arizona

Executive Secretary of the Board
H. Ernest Bennett

Personnel Secretary
Dorsa J. Mishler

Contents



The Quickest Way

3

A veteran missionary and evangelist, Laurence M. Horst, writes out of his experience and relationships working with and helping an emerging Mennonite church overseas.



Who Is Capable for Such a Task?

5

From Ghana also, Willard Roth writes from the perspective of a missionary assigned to relate to the larger Christian cause in that country.



Tent-Making Missionaries

7

Himself formerly a missionary among the Toba Indians in the Argentine Chaco, James Kratz, responsible for missions administration in Latin America, explores the pros and cons of self-supported missionary assignments.



General Assistant for Everything

9

In recent years the short-term missionary has come into the spotlight. Keith Stuckey, a returned Overseas Mission Associate, reflects on his experiences and relationships in Brazil.



Ripples of Influence

10

A career missionary, Gerald Kaczor describes the impact of the short-term missionary OMA.



To Hear the Orchestra

12

One of the least understood roles in the entire missions cause is the role of the missions administrator. Robert Gerber, Brazil, shares his reflections about missions administrators from his base on the field.



Participant Rather than Critic

14

Wilbert Shenk, speaking as an administrator, describes that role as he sees its purposes and ways of functioning, along with the contribution of the fraternal visitor.

The Overseas Missions Team An editorial note

16

The Quickest Way

By Missionary Helper Laurence Horst, Accra, Ghana

I always enjoy times of close encounter with leaders of our Mennonite Church in Ghana. My work is a privilege because I believe that working with them as they develop their leadership is the quickest way to build the local church. Ghana Mennonite Church has been growing well and has set goals for 1972-73 which are well within reach.

Although our sister church in Ghana is small — 301 members in 14 congregations, they want to gain at least 100 new members this year. They plan revival-evangelistic meetings in every congregation and encourage congregations in crowded quarters to borrow money to enlarge. In addition they plan to open at least one new witness center this year.

One of the means they use to accomplish their goals is in-service-training for leaders and potential leaders in congregations. Our last school was held December 11-16. To this school were invited the leader of each congregation and two other potential leaders. The school lasts one week because our Ghana Mennonite Church leaders are "tentmakers" (self-supporting) and cannot attend longer sessions.

At the December school we were encouraged by the larger number of Ghanaian teachers. Ebenezer K. Nimo, conference secretary, taught church administration. S. T. Okrah, an area leader, taught how to have literacy classes in congregations. Abraham K. Wetseh, evangelism committee secretary, served as registrar and with Anna Kurtz taught music.

Ghanaians from outside Ghana Mennonite Church taught courses or individual classes on the Christian home, on

the values of church union, and on the importance of churches uniting for evangelism in Ghana.

The group studied preaching and homiletics by taking notes on ten short sermons preached by church leaders in daily worship services. An outline of parts of the sermon appeared on the board and the entire group participated in discussing each sermon.

We felt that the school had significant value because new friendships were formed across tribal lines. Missionary and Ghanaian also worked together shoulder to shoulder for the entire school.

The school itself challenges each leader to delve more deeply into the Scriptures for better understanding. Many new facts and new ideas were shared. Leaders from other denominations became known. Courses in music and English contributed. Church leaders develop more confidence as they speak before their peers in homiletics and worship services.

Participants had opportunity to grow through close association with other church leaders. Each day a time was set aside for intercessory prayer and prayer requests were shared by members of the group. We prayed for the leaders of Ghana and for the sick among us. We prayed for numerical and spiritual growth of the Mennonite Church in Ghana.

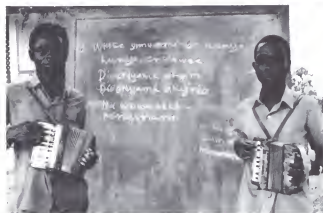
Each church leader took several books home with him: *Sermons From the Mennonite Pulpit*, by Paul Erb; *Harold S. Bender, Educator*, edited by Guy Hershberger; *Church Hymnal* (Mennonite); and *The Touch of God*, edited by

m3



Missionary helper Anna Kurtz and some of the Ghana church leaders who participated in the in-service-training December 11-16, 1972.

Isaac Sackey,
secretary of
Ghana Mennonite
Church for ten years.



Ebenezer Nimo and Abraham K. Wetsch teach Ghana church leaders songs in the vernacular. Brother Nimo processes home Bible lessons for Ghana Mennonite Church. He is also secretary for GMC.

James Fairfield. They also took two books along for the church library: *Through Sunlight and Shadow*, by Evelyn Bauer, and *Tomorrow, Tomorrow, Tomorrow*, by Elaine Sommers Rich. All of these books had been made available by Books Abroad.

The group share enthusiasm for the school and ask for another. One said, "Many learned to speak better and were helped to overcome their fear of speaking before people."

Another reflected, "Some good songs were learned in the vernacular to be taken back and taught to local congregations."

To improve and strengthen congregational life, Ghana Mennonite Church is also working aggressively at literacy classes, congregational and pastoral libraries, in-service training for congregational leaders, improved planning for sermons and other congregational programs, and increased Bible knowledge.

Increasing Biblical knowledge and understanding involves helping persons with varying abilities and aspirations. At

the village elementary school level, Lydia Burkhart teaches basic Bible knowledge on the weekly timetable. More than 600 young people, mostly high schoolers, are enrolled in Home Bible Studies by correspondence through Ghana Mennonite Church. Ebenezer Nimo processes the lessons with counseling assistance of Laurence Horst.

To give leadership in growing, an evangelism committee and an evangelism team draws for its personnel from four different tribes (Ga, Krobo, Ewe, and Ashanti) to make the most effective communication possible.

Mennonite Board of Missions cooperates to help reach these goals by sending my wife Marian and me here as missionary helpers, along with Lydia Burkhart and Anna Kurtz.

It is our privilege to pray with brothers and sisters in Christ in Ghana Mennonite Church and to work with them in accomplishing their goals.

Career pastoral missionary Ralph Buckwalter, Asahigawa, Japan, wrote in December: "Dedication of the new church center here in the city of Asahigawa took place on December 17, Sunday afternoon. A memorable day for Genny and me for another reason, too, since that was the day, 23 years ago, that we arrived in Japan. And more than that historical note, is the fact that something of exhilaration and expectancy of those early years we are again experiencing in a new and exciting way these days. I'm sure that part of this is simply the joy of being involved with a young and growing congregation. It is seeing God work in wonderful ways to bring about this miracle which December 17 symbolized.

"While workmen are rushing to complete the building, members were visiting homes in the community giving Every Home Crusade tracts and a printed church invitation. We contacted about 500 homes in the immediate community in this way. All of us were impressed with the friendly attitude of most people. A number of families expressed interest in the church. One Christian lady who hadn't been attending church services for several years was found. Others who had contact as children or youth also expressed interest. . . . Just two days before the dedication the 12 Protestant churches in the city joined in a union Christmas worship service. Some 400 filled the chairs in the auditorium. A children's choir and adult choir sang. . . . I'm sure it was in the glow of this celebration that several of the pastors and members of the city churches attended the dedication of the new Mennonite church center two days later. . . . I should also mention that a number of Christian co-workers from the Mennonite churches in Obihiro, Furano and Sapporo also came for the December 17 dedication. The response of sister Mennonite congregations and individuals in giving financially to help with this building project has been very encouraging."

Who Is Capable for Such a Task?

By Willard E. Roth, Accra, Ghana

The setting is West Africa. The time is now. The people are us. We report not so much what Mennonite missionaries are doing as testify about our life together as Christian brothers and sisters — white and black, Mennonite and non-Mennonite, ministers and members — working, worshipping, witnessing “to make Christ known to all men.”

Recall at the outset that the Christian community in Ghana has a long and rich history, well-established in the fabric of Ghanaian society. Nearly 500 years have passed since the first Christian priests accompanied Columbus to what is now Ghana in 1482. During the first half of the Nineteenth Century missionaries from Switzerland, Germany, England and Scotland planted seeds for the now strong national churches labeled Presbyterian, Methodist, Anglican, Catholic. Today more than 40 percent of the population of the country is counted Christian by the census-takers.

Mennonite missionaries first came to Ghana in 1957, the year the Gold Coast was granted her independence from England, at the invitation of a Ghanaian Christian. In describing Mennonite involvement in Ghana since that time, the Christian Council general secretary has said, “Mennonites have concentrated on any gaps in the life of the Christian church in this country which they can usefully attempt to fill.”

Priorities which enlist Mennonite missionary participation in the larger Christian cause of West Africa in the mid-1970's cluster around three aims:

- 1) biblical perception;
- 2) brotherly reconciliation;
- 3) ministry to the total man.

Congregational Bible study goes on from week to week in several Accra-area independent (spiritual) churches. Often taught by a Ghanaian, sometimes in a local language, Good News Bible Classes are coordinated by Erma Grove. Erma also supervises students from the United Trinity Seminary who do practical work as Sunday school and Bible class teachers in the independent churches.

As part of his work with the Islam in Africa Project, Stanley Friesen wrote a study course on Mark especially for Muslim seekers. The development of additional Christian literature for African church leaders, particularly those with little formal education, continues to occupy

Stanley and Delores Friesen together with Alice and Willard Roth.

In southeastern Nigeria the 5000-member Nigeria Mennonite Church operates a Bible school and seminary. Nigerian Principal Dick Ekerete is on leave for advanced theological study with Mennonite Board of Missions sponsorship. Also in Nigeria B. Charles and Grace Hostetter assist the Church of the Lord (Aladura) in developing their new seminary on the outskirts of Lagos.



Students at Good News Training Institute, Ghana. Mennonite missionaries teach at this institute for training leaders of independent Ghanaian churches sponsored by ten different church groups.



The Good News Training Institute in Accra, Ghana, now in its second year, offers a two-year diploma in church leadership for students from independent churches who have not had previous academic opportunities. Administered by a board of governors representing ten sponsoring churches, the institute is headed by Kwesi B. Ellis, an experienced Ghanaian pastor. Several MBM missionaries serve on the GNTI staff.

“A GNTI student,” wrote one student, “has come to the Institute to learn more about Jesus. He wants to know

more about the Bible. He has come to learn how to prepare sermons. He has decided to do God's work on earth."

Another student put it this way: "A Good News Training Institute student is an adult who has given himself for the study of the Bible. He usually becomes tired because he has other cares at home, like managing his church and family. At times he forgets to shave his beard. He always has to run to school."

The Good News program illustrates the second aim for Mennonite presence in West Africa as well — that of brotherly reconciliation. Professor C. G. Baeta said last June, "Since the students are from churches with differing points of view, each having its own ethos or characteristic spirit, the period of study together becomes an opportunity for broadening one's mental and spiritual horizons, of learning mutual understanding and respect, of fostering that atmosphere of Christian concord, peace and reconciliation among our various Christian communities, which is of such vital importance to our total Christian witness in a country like ours."

Another modest effort toward reconciliation is the occasional Christian forum for brotherly discussion labeled Inter-church Conversations. As clarified at the initial meeting and repeatedly emphasized, "This is not a matter of anyone joining another, but simply an opportunity to get together informally to exhort and encourage each other."

Participation among Christian Council, Pentecostal and Catholic representatives at the Inter-church Conversations has been encouraging. Presbyterian A. L. Kwansa ex-

Like a sweet smell that spreads everywhere, God uses us to make Christ known to all men . . . for those who are being saved, it is a fragrance that brings life. Who, then is capable for such a task? . . . Because God has sent us, we speak with sincerity . . . as servants of Christ (from II Cor. 2:14-17).

—Today's English Version

pressed the feelings of many who have attended one or more of the sessions: "It is the will of the Lord that we should have this forum in order that we know ourselves and come together to sort things out for ourselves in the spirit of appreciation, understanding, tolerance, sympathy, cooperation. We do well to remember Jesus' advice to the disciples in Luke 9:49-50, 'he who is not against you is on your side.'"

Affirming that Jesus came so that men might have life and that life in abundance, members of the Mennonite team in West Africa seek to help persons to full human



Small silos which provide storage for farmers' grains are one way in which Overseas Mission Associates help farmers in north Ghana as part of the Christian Council Service Committee efforts.

development through ministry to the total man: aim number three.

Among the rural communities where Mennonite congregations are located in the Eastern region of Ghana and the South Eastern state of Nigeria, Mennonite Board of Missions has engaged the services of an experienced rural development consultant to advise ways in which Mennonite resources may best contribute to local development. We hope that some of his recommendations may be implemented in the months ahead.

Three Mennonite agricultural assistants carry on an appreciated ministry in north Ghana as part of the Christian Council Service Committee's endeavors. Overseas Mission Associate (OMA) Stan Freyenberger wrote just before completing his 24-month term, "When a guy becomes a Christian it should involve a total change in his life pattern. God has given us land to work with so we should work to make it produce bountifully.

"Through demonstration projects we can show farmers better methods of planting and cultivation which along with improved seed will result in increased production. By introducing small silos, we help a farmer to store part of his increased yield for the dry season. My mission has been to give a small bit of assistance on a Christian agricultural station aiming to extend its influence throughout Kusasi-land. I feel encouraged even though occasional doubts and frustrations set in."

Stan has put it well for all of us who are Mennonite missionaries in West Africa: encouraged in spite of occasional doubt and frustration. We are here not because we are so capable or so confident, but because God has sent us and uses us. As our friends in "spiritual" churches would say, "Praise Him."



This 1968 photo shows Delbert Erb and one of his men putting eggs in incubator trays when he farmed to support himself and family as a missionary. He and his wife now teach.

Tent-Making Missionaries

By James D. Kratz, Elkhart, Indiana

Overseas missionaries appointed by Mennonite Board of Missions fall into several categories. Most are working as pastors or pastors' wives, administrators, teachers, evangelists, hospital personnel and other service workers. A majority are supported by the North American Mennonite Church through contributions to our Board.

Forty-five persons and couples, approximately one-fourth of our overseas personnel, however, witness in fully or partially self-supporting programs. In some cases missionaries like the John Bloughs and Larry Eisenbeises in Brazil are self-employed in agriculture. In other cases persons are employed by educational institutions as are the Marvin Millers, the James Wengers, the Wesley Richards in Japan. More than a dozen Overseas Mission Associates serve in teaching assignments where all or most of their support is paid by the institution for whom they are working.

Self-support missionaries serve with a great deal of personal conviction. Delbert and Ruth Erb went to Argentina in 1951 as lay workers with a conviction to be or to become self-support workers. They have never lost that vision. For more than a decade Delbert and Ruth supported themselves in a hatchery and chicken business, always giving marginal time to various parts of the church program. The Erbs are now partially supported by the mission board, but they continue to earn one-half of their support in teaching ministries in Buenos Aires.

Our Board supports and helps persons work toward self-support status. In the case of self-supporting English teaching missionaries in Japan, we have supported them during their initial years of service, thus permitting them to become adjusted to the culture and to attain some language facility. In a number of cases career missionaries

have moved toward self-support over a period of years. Self-supporting missionaries voluntarily choose to identify with the people and the culture in which they live. This brings many satisfactions, but it also brings insecurities.

A national pastor of another denomination in Argentina once told me, "You have dólares, we have dolores." Interpreted this means, "You have dollars, we have pain." Because of this perspective, self-support brings to mission a level of integrity and identification unknown in the traditional professional missionary pattern. The issue is not only an economic one. Identification through self-support touches other aspects of identity. A number of self-supporting overseas workers have learned firsthand the struggles of their national brethren in this way. In a few cases a self-support ministry is the only alternative for a Christian witness or presence in a country or community. Professional religious workers, supported from outside the local economy, are not permitted in some places.

It must be recognized that self-support missionaries also have frustrations. This pattern of overseas service does not solve all the problems of trying to communicate the Gospel transculturally. Some self-support workers feel that they are so busy earning a livelihood or struggling for an existence that they actually do not have even marginal time for carrying out their basic intention of sharing the Gospel in their communities.

There is also the danger of misunderstanding in the local community. More than one self-support worker who sacrificed and attempted to identify with his neighbors and friends has been totally misunderstood. Local people saw his presence and work as exploitation or robbing them of economic opportunity.

Generally self-support missionaries identify with national Christians who earn their livelihood and cannot therefore

aging to see here and there those persons and communities who have seen transplantation from one part of the world to another as something in which God had his hand. They have become involved in building the Kingdom of God in a new area of the world. Thousands of Mennonites who have resettled in various parts of the world thus are also self-support missionaries, some have already seen their calling, others still needing to be reminded or challenged to greater faithfulness.



In Sapporo, Japan, Wesley and Sue Richard support themselves by teaching English in community schools and colleges. In December they wrote:

"Upon our return after furlough in August we found that all the time we had brothers and sisters here praying for our safe return. . . . We discovered that God continues His work in building up the church as well. In the Shiroishi congregation, where we are members, plans had been made for a fall evangelistic thrust. This included going out in two's, canvassing the immediate area (800 homes) with tracts and invitations one Sunday afternoon. Since the meetings, one young lady has been responding to the Spirit's call. And our next door neighbor, housewife, we discovered had bought a Bible during the summer — something she announced proudly to us after we returned in August. And so God continues to work — sometimes in broad strokes but more often in almost imperceptible ways."

Self-support missionary service should not be over-idealized or set up as a model for all overseas service. Those who can give full time to their work and ministry in evangelization, medical service, or teaching because they are supported from outside the local economy are still needed. I, however, do appreciate and commend those who have been willing to endure the hard work, take the risks, and cope with misunderstandings and insecurities that accompany self-supporting missionary service in another culture.

Approximately one-fourth of our overseas missions personnel witness in fully or partially self-supporting programs.

attend church meetings. Other kinds of mobility are also denied tentmakers because making their living forces them to locate where economic opportunity is available. Opportunities to farm or teach or establish a business are not available everywhere. And having once established himself, the tentmaker is hardly free to move for the mission cause. When we support missionaries overseas, we are in reality buying mobility.

We have identified some of the kinds of involvements of our appointed self-supporting missionaries. Thousands of Mennonites have migrated from one part of the world to another for a variety of reasons, not the least of which has been the search for religious freedom. It is encour-



Keith Stuckey, right, helps one of his Salvation Army boys with his studies.

General Assistant for Everything

By Keith Stuckey, formerly at Joinville, Brazil

Adventure, service, frustration, and growth — these are the experiences of an Overseas Mission Associate. The OMA tries to serve Christ by serving others in his employment. He (or she) serves inside and outside the formal church while he lives and supports himself in a foreign culture for two or three years.

For two years I taught math and science in a small American school in Curitiba, Brazil. My third year in Brazil I moved to a neighboring city, Joinville. There I worked as “general assistant for everything” in a small boys’ orphanage operated by Salvation Army. My work in Joinville consisted of everything from baby-sitting, dressing wounds, and mixing cement to working in the church Sunday school of the local Salvation Army Corps. Many OMAs work in various kinds of education, in agriculture, or in secretarial work. One friend has been involved in constructing a hospital.

The OMA meets with his share of frustrations. Language and cultural barriers are probably the chief ones. Most OMAs go to their assignment with no, or at best very little, language training. I can remember the struggles of trying to make change in a currency that was strange itself. My struggles were further complicated by someone trying to explain the process in a language I could not understand. Occasions like this came when I simply tried to buy a bus ticket. When I was called upon to lead in prayer before I had sufficient control of the language, I had to resort to praying in English! One constantly has to fight with not being able to express his feelings and ideas completely.

In one respect the OMA has an opportunity for effective service and witness not always accessible to the career missionary. With an appropriate work assignment, he can share life on a common level with those whom he contacts. He can move in areas often not open to the missionary. Nationals can identify with his work assignment. Hopefully he can live among them as a real neighbor and fellow experimenter of life.



“Thus far I have really appreciated my experience here. The opportunity of being able to meet and learn to know various of the people working under Elkhart has meant a great deal to me. My outlook has certainly been broadened and my life enriched by those and other experiences of living partly within another culture. Thank you for your support and prayers.”

Judy Boshart, Curitiba, Brazil

Ripples of Influence

By Gerald Kaczor, Sao Paulo, Brazil

Although the Overseas Mission Associate is fairly new in Brazil, this new type missionary has been helpful. He can make positive contributions to the mission-church program.

A career missionary struggles to get past certain barriers to identification with citizens of other countries. He overcomes the language barrier with years of hard study

and practice. He hopes his new neighbors will understand his not having a secular occupation and why he is involved primarily in a religious ministry. The national pastor who must support himself at a secular job often does not understand the career missionary.

The Overseas Mission Associate, on the other hand, provides living proof that a Christian can be a witness in a



Keith Springer, OMA in Brasilia, Brazil, in his geometry class at Escola Americana.

secular occupation and also contribute to the Church's program of evangelism and Christian education. Because of his secular occupation, an OMA often learns to know many nationals more intimately than he would simply worshipping with them on Sunday.

Here in Brazil Overseas Mission Associates have set good examples in stewardship. In a materialistic society Christians here are tempted to acquire status symbols instead of giving to the church. Associates have been giving their income above their basic living needs to the treasury of our national association of Mennonite Churches. During financial reports at our meetings, our national leaders have expressed interest and surprise at these OMA offerings. OMAs are living proof that Christians in secular occupations have both time and money for the work of the church.

The OMA can overcome another common barrier to identification, the clergy-laity distinction. Because of the position and separation of the Catholic priest from his church members in a Catholic society and the imperialistic approach of some Protestant missions in evangelism, lay Christians find it difficult to be brothers equal with their pastor or missionary leader in Christ. An OM Associate comes as a lay brother or sister, unordained. He sits in the pew instead of standing in the pulpit.

Because most OMA workers have been young and unmarried, they have stimulated our Brazilian Mennonite young people. Many youth feel there is little they can do. Some drop out. The OMA proves that the church has something to offer youth and that youth have something to offer the church. As our national youth see young unmarried OMA workers giving two or three years of overseas service, some are motivated to serve in a similar way in another part of Brazil.

Not only does the OMA identify well with national Christians, but he cooperates with the missionary. With his different status he need not be a threat and can instead be a real asset to the missionary. Mike Yoder and Charlene Beachy faithfully helped with the work in the Gama Church in Brasilia. This was a new work and few Brazilians could teach.

Sarah Yoder served as youth sponsor in the Valinhos Church. She has been gone almost three years now, but the youth still speak of her. Keith Stuckey wanted full-time contact with Brazilians, so after two years in the American school in Curitiba, he went to work in a Salvation Army orphanage. Pauline Schlegel and Judy Boshart have been active in a Mennonite Brethren youth group in Curitiba. I hear positive reports of our other OMA workers in North Brazil.

There is another area of essential help that the OMA fills. Overseas Mission Associates contribute to the Christian fellowship of missionaries in their own language. As

missionaries we can never become 100% Brazilian. At times we need fellowship with Christians from our own North American Mennonite cultural heritage. We need fellowship in the English language, North American food and customs. OMAs bring new life and youthful outlook to us who may become tired or get in a rut. For missionaries with children preparing to return to study in the States, OMAs can help to prepare this new student for some frustrating adjustments.



"The first quarter of my second year at the school here is over. I enjoy school even more this year than last year. . . . I now have nine pupils and expect another one on Monday. The last new student, a second grade girl from India, brings extra 'culture' to the classroom but also extra frustrations and need for even more patience! . . . Last week we were in Sao Paulo for our annual Teachers Conference. I benefited more from it this year than last year probably because of my own adjustment to life here."

Pauline Schlegel, Curitiba, Brazil

The OMA, himself, also has his eyes opened. He receives greater missionary vision. He sees people of different races, culture, and personal needs. He is prepared for permanent missionary service, whether in Brazil or among his fellow Americans. He sees why the Gospel is so important for all men.

The OMA not only receives missionary vision, but he begins to share it with his friends in his home congregation. Fears that some may have about the foreign field are overcome. Others are stimulated to give more to missionary outreach. OMAs have helped to make the world a little smaller. The American Mennonite feels that he knows his Brazilian brother a little bit better. Many parents of the OMA visit him in his overseas service. They become personally acquainted with the church there.

Like ripples from a stone thrown in a lake, OMA influence will continue to move out, to Brazilian Christians, to American missionaries, to congregations at home, to families, to individuals, and to YOU.



Argentine pastor Raul Garcia and missionary Don Brenneman dialogue behind the pulpit.

To Hear the Orchestra

By Robert Gerber, Araguacema, Brazil

Here in North Brazil the Brazilian government is building roads to open the huge interior. People here in Araguacema, one of the gateways to the vast undeveloped jungles, anxiously wait for their village to explode into a city like some of the neighboring villages. In their desire to become "people," independent and secure, this seems to them to be a significant answer.

These desires are cold facts and help us to determine our policy. They must be recognized, accepted and dealt with. Here is where there can be misunderstandings and misgivings and reduced confidence. We look to our mission administrators to help us understand and work through our concerns for the gospel in the light of these "facts" in our situation.

For an overseas missionary the mission administrator is a key in developing and interpreting policies and direction. Between the overseas worker and the home constituency, he is a central figure in describing and interpreting the thinking and movement in both directions. He counsels the overseas worker on where he ought to put more emphasis or time and effort.

Here in Brazil, for example, several congregations have no pastors. Jim Kratz, our administrator for Latin America, suggested that we work more aggressively at leadership training and development. He also arranged for Dave Helmuth, missionary in Puerto Rico who has written materials and worked extensively at this concern, to come to Brazil as a resource person. Dave's counsel and suggestions have stimulated me to give more time to the training of leaders and to possibly write some materials.

A mission administrator also coordinates efforts on the field so that total program has form, logic, and spirituality. This involves finding people, helping them and their co-workers to determine their gifts, and suggesting assign-

ments. Relating workers to each other and to the church in an effective pattern is a serious ongoing concern of the overseas missions administrator.

As overseas workers here in Araguacema, a quite isolated area, we get hungry for fraternal visitors. It gets a bit exasperating listening to one's violin play alone all the time. There are times when you want to hear the whole orchestra. You want to know firsthand what God has done and is doing in other places.

One does get ideas (sometimes warped ones) from reading periodicals, but the youth exchange team — Art Griffin,

The role of the missionary in Argentina is being clarified by a conference-appointed group in response to a request from Mennonite Board of Missions, says James Kratz, associate overseas secretary. "While there is strong support for continuing involvement of missionaries in the life and work of the Argentina Church, there is also a common recognition that there will need to be more clearly defined guidelines and understandings about missionary functions." The MBM support for national pastors is being reduced 20 percent annually. The scheduled reduction is now in its second year.

Missionary outreach into the Rio Negro and into Bolivia is challenging the church in Argentina, reports Kratz. The Jose Godoy, serving under appointment of the Argentina Mennonite Church in Bolivia, have extended their term beyond the original commitment of one year. They are calling for additional help to expand the ministry in a rural area of Bolivia where they are already relating to six different communities. The Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions cooperate with the Argentine Church in the Bolivia mission.

Becky Lehman (Gascho), Fred Kauffman, Blanca Ruiz, and Cindy Wingert — were right in tune. Young people from local churches and from town were impressed by their testimonies when they visited here in 1971.

Last September we were privileged to have Ernest and Earla Bennett from Elkhart with us for a week. Ernest's ideas on how policy might be based on Christ's teachings were stimulating.

About the same time a group of five young fellows arrived in a Ford camper van. They had pooled their resources to live and travel together in a type of commune, encouraging and disciplining each other in the

things of the Word. They made me aware again of the importance of Christian community and sharing. As a result we are studying this idea in the local church.

We are eagerly awaiting the arrival of my sister and her husband, Mr. and Mrs. Lester Diener, for Christmas. There is nothing quite so exciting as sharing Christmas with family. We would hope that these visitors from home would take along home with them some of God's happenings here and share them with the brotherhood.

Visitors — administrative and fraternal — encourage, stimulate, and renew us in our commitment to God and to servanthood.

Willis Horst (left) sells Bibles on one of his itinerant visits to Toba communities in the Argentine Chaco. Joining the Michael Mastis and Albert Buckwalters, Willie and his wife Byrdaline began their Bible teaching and literacy work among the Tobas in December 1970.



Participant Rather than Critic

By Wilbert R. Shenk

Recently the Lewis Strites visited our missionaries in Asia and West Africa. Afterward a missionary wrote:

Our Friday evening fellowship together provided the setting for sharing deep feelings about our life and witness in a free and positive atmosphere. Lewis has a fatherly way of probing just enough to get below the surface, yet with the sensitivity of an involved participant rather than a detached critic.

On behalf of the missions team here please express our genuine gratitude for this visit.

At times we wonder about the role of administrators and fraternal visitors in missions. How useful are occasional field visits of administrative staff or others?

Our Board believes that administration should foster the release of brotherhood resources in fruitful mission. This means that we must constantly evaluate potential choices and make decisions. To use a negative example, our sending a person with little aptitude for Japanese language to Japan for long-term service would frustrate both the person and our mission purpose, no matter how well qualified the person were otherwise.

Positively, good administration seeks under God's guidance to bring together the best human and material resources available to do a particular task in a given time and place. Administrators must therefore maintain close contact with field colleagues and their situations overseas.

We expect missionaries to identify and adapt to their local communities. In time this can produce a close-range view of things, however. Ruts of mental outlook and work routine deepen over time. We believe that the Holy Spirit enables effective discernment and evaluation and helps us to avoid such ruts when we combine persons with various perspectives in the reflecting process. Persons



J. C. and Ruth Wenger pose with S. Paul and Vesta Miller during a fraternal teaching stint at Yeotmal Seminary where the Millers now serve. Fraternal visits help emerging churches and missionaries alike to identify with a larger cause transcending time, national boundaries and cultures.

m14

Please Send
more information:

- ☐ missionary address list (copies)
- ☐ personnel openings
- ☐ missionary family support opportunities
- ☐ missions projects
- ☐ bequests, investments, loans
to Mennonite Board of Missions
- ☐ other (please specify)
- ☐ _____ copies of this report

Name _____

Address _____

Street/Route

City

State/Province

Zip/Postal Code

Clip and return this coupon to:
Mennonite Board of Missions
Box 370
Elkhart, Indiana 46514

local to a situation can test their understandings with each other and with others who because of distance are less subjective. Periodic administrative and fraternal visits are patterns we use to accomplish this. Two examples illustrate:

For the Mennonite Mission and Church in India during the 1940s, the political and social situation were rapidly changing. Indian brothers were eager for changes in

has become more self-reliant and is now moving out in positive evangelism.

In a fraternal 1962-63 visit Milo Kauffman spent several months in India leading Mennonite churches there in thinking about Christian stewardship. They still remember Brother Kauffman's ministry with appreciation because of his genuine commitment and his readiness to identify with them in their questions and struggles.

We also release resources more fruitfully when we enable experiences to be shared broadly. A few years ago, for example, we discovered that finding ways to develop leaders was a serious concern of churches and missionaries in country after country. We assembled the experiences and concerns from as many places as possible. This has led to new concentration of energy and prayer concern and to clarification of some ways to work on this major task everywhere.

Administrators' work and relationships in all areas thus become a fund of knowledge and experience — a checking account — on which field personnel anywhere may draw at any time.

Administrators' work and relationships become a fund of knowledge and experience — a checking account — on which field personnel anywhere may draw anytime.

mission-church relationships. J. D. Graber, formerly a missionary in India, was also Board secretary. Alert to far-reaching changes in process — not only in India — but around the world, he sensed the urgency of working through these questions of relationship. He took the initiative to open discussions with missionary colleagues and church leaders. This led to changes Indian leaders felt were needed. As a result the Mennonite Church in India

CHURCH AND MISSION RELATIONSHIPS OVERSEAS

Mennonite Board of Missions, Elkhart, Indiana 46514

December 31, 1972

	Number of Congrega- tions	Pastors and Evangelists	Member- ship	Missionaries in Service	Overseas Mission Associates	Missionaries Retired or on Extended Furlough	1972-73 MBM Budget (12-month basis)
Algeria (1957)*	1	—	—	2	—	3	\$ 9,150
Argentina (Central) (1917)	24	32	862	12	1	7	83,075
Argentina (Chaco) (1943)	62	45	2000	6	—	1	30,143
Belgium (1950)	5	3	101	4	—	—	30,959
Bolivia (1971)	—	2	—	—	—	—	2,400
Brazil (Northern Zone) (1955)	6	3	125	2	6	—	16,565
Brazil (Southern Zone) (1954)	12	10	396	16	6	—	84,953
Ecuador (1969)**	—	—	—	2	—	—	4,200
England (1952)	2	1	29	2	2	4	13,336
France (1953)	1***	—	34	4	1	1	28,493
India (Bihar) (1940)	20	16	529	6	—	3	64,370
India (M.P.) (1899)	13	24	1830	7	—	4	87,761
India (Woodstock)	—	—	—	—	2	—	—
Israel (1953)	—	—	—	11	—	—	54,054
Italy (1949)****	4	4	60	4	—	—	9,600
Japan (1949)	14	21	355	16	6	2	98,387
Lebanon (1967)	—	—	—	—	—	2	—
Nepal (1957)	—	—	—	1	2	—	11,718
Paraguay	—	—	—	—	6	—	1,440
Peru	—	—	—	—	2	—	—
Puerto Rico (1945)	15	13	672	9	—	1	40,114
Uruguay (1954)	6	4	119	6	—	2	46,043
West Africa (1956)	62	19	4594	11	3	2	86,940
				121	37	32	\$803,701

* (1957) indicates year MBM program began in country

** In cooperation with Japan Mennonite Church

*** Affiliated with European Mennonite Conference

**** Administered by Virginia Mennonite Board of Missions



Mennonite Board of Missions
Elkhart, Indiana

The Overseas Missions Team

How can Christians supporting overseas missions understand them? Undertaking its assignment for this report, Willard Roth helps by writing:

Just about anything one says out of the overseas missionary context today may be justifiably questioned. Often missionary talk tends to be "either/or" — sweet or tart, optimistic or discouraging, joyous or cynical, ambiguous or simplistic, ponderous or flippant.

From time to time, and even at the same time, contrasting labels may rightly mark missionary endeavor. Consider for a moment these prejudices about what the missionary thing is all about:

- *The missionary thing is more people than place.*
- *The missionary thing is more being than doing.*
- *The missionary thing is more why than how.*

A sensitive Ghanaian friend, Bishop Peter Sarpong, has expressed the matter provocatively. "At the basis of the missionary's activity should be love that takes its source and inspiration from God. That love exhibited in the mere presence of the missionary in the African's home, and in his sincere and easily noticeable concern for him, is very much appreciated by the African, even if it bears no visible fruit for man to admire.

"What is important, therefore, is not what type of work the missionary should do, but that he continues in the true spirit of love to sacrifice his life for Africa, and that he works in full understanding of a cooperation with the African to the greater glory of God, the confusion of the devil, and the salvation of souls."

Where he lives, what he does, and how he does it are not unimportant for the missionary, but they are not all important. Who the missionary is and why, tops what he does and where he does it. All the same, the missionary thing does go on at a particular place at a given time among specific people.

Who the missionary is and why, tops what he does and where he does it.

Because the missionary thing varies with individual missionary assignments, fitting assignments together demands careful thought, evaluation, prayer, constant discussion and work. This becomes crucial because our witness could be dissipated if it were incoherent or fragmented. We must work together as a missions team.

Our committees, staff and field personnel must see these interrelationships in order to function effectively. We believe that our supporting brotherhood will want to understand them also. Understanding certainly becomes an all-important first step in joining the team.

Teamwork is not new to North Americans, much of whose leisure has been dedicated to team sports like hockey and basketball, either in person or in watching TV. The team aspects of such major ventures as space exploration are explicit and obvious. Yet we have tended to overlook or misunderstand teamwork in overseas missions. We hope that this report will help to clarify the essential role played by each kind of person on the mission team.

—The editors



Leaders of sponsoring independent churches sing joyfully at the Good News Training Institute harvest anniversary, Accra, Ghana.


that loseth his life for my sake shall find it" (Mt. 10:39). If you love God put your whole life in Him.

Third, loyalty. "He that is not with me is against me" (Mt. 12:30). A friend was sitting with me in a meeting. He leaned over and asked who was sitting in front of us, a boy or girl? I said I didn't know. Some church people are like that, you can't tell if they are for Jesus or not. God wants us to be so loyal to Him that it is distinctly clear that we are Jesus persons. Loyalty demands us to stand with Jesus and never adjust to sin to fit the cause. God wants us to say we love Him by being clearly Christian.

Fourth, by self-sacrificial living. "Present your bodies a living sacrifice. . . . And be not conformed to this world" (Rom. 12:1, 2). This calls for a new value system. A new thought pattern. A different style of life. No longer do I choose the self-pleasing patterns of the world, but God's way of life from the Scriptures. "Yes" to God means "no" to other choices. I find it difficult to believe God is pleased by Christians dropping scriptural traditions—like the woman's veiling, and accepting an unscriptural tradition—like the gold ring. That is not the way He instructed us to tell Him we love Him. We tell Him how much we love Him by our sacrifice of worldly patterns.

How should we tell God we love Him? Shout, scream, groan, or weep? Do what Jesus said. That is how to say it. And that means the followers of Jesus take one way, run one track, while the unsaved take another way. The Christian takes the Jesus way. That is how he says, "I love You, God."

Obedience, discipleship, loyalty, self-sacrifice—that is the fine print. That is how we tell God we love Him. "Remember Lot's wife." Remember the result of taking another way? What will the result be if we select another way of showing love to God?

Do you really believe in Jesus Christ as God's Son and Lord of your life? He will know by the fine print, with which He checks to see if you love Him. 

Revealed

by Irene Horst

"Lord, make him miserable until he gets right with You," Twila* prayed. She was concerned about an unsaved friend.

But I reacted to that prayer. Why pray that he'll be miserable? Pity the people who would have to live with that miserable young man. Doesn't he need to know that God loves him? Many that are living far from God are miserable enough already, so why add to their misery?

I had an urge to correct Twila for praying this way. But, I reasoned, I may be wrong. How does one know?

So I prayed (silently, of course).

"Lord," I prayed, "You have sent the Holy Spirit and He convicts. Twila is a child of Thine and she is led by

Your Spirit. If she is wrong, reveal it to her. If I am wrong, show me."

I said not a word concerning this to anyone.

After several months passed Twila and I met again at another meeting.

"I used to pray," she told the group, "that God would make a person miserable until he repented of his sins. But God told me that is not the way to pray."

Discussion followed of God's love for individuals and their need to know that as well as our need to show and tell them God does love them.

But for me it was the precious thought that God does love us and will reveal Himself to us.

Why should I be quick to defend my point of view on a matter and cause strife between that Christian and myself? Is it not better to pray about it and let God decide who is right and who is wrong?

He said in His Word, "If in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:15b).

* Not real name.

Wit and Wisdom

Five most common bugs—June, tumble, lady, bed, and hum.

. . .

A donkey and a Volkswagen are said to have met on the highway.

"And what might you be?" asked the donkey.

"An automobile," answered the Volkswagen. "And you?"

"I'm a horse," replied the donkey.

And they both laughed.

. . .

When a worried-looking man applied for settlement of a claim for fire insurance the agent asked, "Much damage?"

"Not much," the man said, "just a door."

"What would a door cost?" "About five dollars." "When did the fire happen?"

The man hesitated a moment and then replied, "About thirty years ago."

"Thirty years ago and you waited all these years to report it?"

"Well you see," replied the man, "my wife has been at me to do something about that door ever since it burned thirty years ago, and I couldn't stand it any longer."

. . .

Let's be honest about it. The good old days probably represent a time or a place you wouldn't move back to if you could.

. . .

Henry Ward Beecher once said, "Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith. We should live for the future, and yet should find our life in the fidelities of the present; the last is the only method of the first."

Jacobs Visits President Nyerere

Don Jacobs, director of the East Africa Area office, described a visit he had with President Julius Nyerere, president of Tanzania, in a recent letter to Eastern Board. Jacobs, at the request of president Nyerere, met with him to discuss the choice of location for a hospital, originally to be built at Bunda.

"The president expressed a deep desire to have the hospital site transferred to Mugumu," said Jacobs. President Nyerere had earlier determined that the headquarters for the local district should not be at Bunda, as had first been planned, but rather at Mugumu an underdeveloped area. The president wanted the hospital also to be located at the district headquarters.

The location of the hospital was officially decided to be at Mugumu and as soon as can be arranged, local officials together with the architect and Bishop Kisare will choose an appropriate site.

Jacobs was much impressed with the president. He said, "I found the visit with the president one of the most refreshing experiences I have had for a while. President Nyerere tries to enter into the problems of the peasant, an exercise at which he is so very good. He

tries to spend a portion of each day out in the field digging, and I gather that anyone who comes to be his houseguest simply gets a hoe and goes out with him."

Jacobs continued, "When we arrived, there were at least thirty peasants sitting in a waiting room. These were people who had been denied simple justice by the local magistrate, and they had come to appeal to the president. He was very disturbed by the corruption of the local judges and already had fired three of them recently. I was deeply impressed with President Nyerere's sensitive care for the needs of the common man who has borne the brunt of injustices."

Jacobs also reported that President Nyerere gave a little speech which offered thanks to the missionaries. Said Jacobs, "The president talked about the Catholic sisters in his church who to him were genuine expressions of dedication. His preaching of the gospel of dedication is very powerful, because he exemplifies this in his own life."

Jacobs described President Nyerere's house, which underscores his call to dedication. It contains a bedroom, another room, and a sitting room, and is very simple.

Goods Report Renewal in France

"Four months have slipped by since our return to France," wrote Glen and Elizabeth Good, missionaries in France, recently. "We were happy to see our French friends again and to rejoice with them for what the Lord has done."

The Goods described how the Spirit of the Lord was continuing to move in the hearts of people. "Our hearts were saddened to see spiritual indifference among some of our young folks when we left, but how we praised the Lord on our return when these very same ones came to us asking for forgiveness and prayer," said Glen and Elizabeth.

"And the Lord has been at work in the hearts of the unbelieving too," they continued. "Marc and his girlfriend, who had accepted Christ but then compromised with the world, were very cold toward the gospel. But the Lord was at work convicting of sin and showing them their need of Jesus. And then the floodgates opened. On Dec. 24, the two of them

were led to repentance by Marc's mother where they found forgiveness and new life. Praise God, for their lives are radiant with peace and joy. And their change has brought a change in their respective homes. Broken or nearly broken relationships have been healed."

Since the Goods' return they have organized a weekly prayer meeting at the young people's request. The meeting has been tremendously helpful to all who attend. Elizabeth has begun a women's Bible study group that meets biweekly in the home of one of the members. "Besides the ladies of the church who attend, four other ladies are coming and are opening their hearts to the truth," rejoiced the Goods.

Also since their return the Goods have started a children's Bible Club which meets every Wednesday afternoon. Twelve children attend the club, which is directed by Elizabeth and two girls from the congregation.

Sudan, Kenya, New Involvements -- Eastern Board

Eastern Mennonite Board of Missions and Charities, Salunga, Pa., adopted a total program budget of \$1,827,725 for the year 1973 at its Jan. 17 Board meeting. This represents an increase of 8 percent or \$135,386 over the budget of 1972; however, this is only 4 percent above receipts in 1972. In addition to covering costs of inflation, this increase will allow for some expansion of program.

Harold Stauffer, Overseas Ministries secretary commented, "While the budget does not reflect this in specific figures, we would hope to be able to respond to potential new involvements in Sudan and the Garissa, Kenya area."

Chester Wenger, Home Ministries secretary, listed various programs which will be operating for the first time. Some of them will be only partially supported. The Staten Island Girls' Home, the Miami Spanish Ministry, Christmas International Homes, pastoral leadership for the Birmingham Mennonite Fellowship, and the Mennonite Disaster Service-Home Ministries follow-up in Corning-Elmira, N.Y., were named.

Reconstruction in Vietnam

Paul Longacre, assistant executive secretary of Mennonite Central Committee (MCC), left for South Vietnam, Feb. 14, to obtain firsthand information on the Vietnamese political situation as it relates to MCC's present and future program activity. Longacre visited Laos and Cambodia to assess possibilities for MCC assistance there.

During his ten-day trip to South Vietnam, Longacre contacted Vietnamese church leaders, MCC personnel, and Mennonite missionaries for their suggestions about reconstruction programs in Vietnam. Tentative ideas for action included a food-for-work program to help resettling villagers in preparing their land and irrigation facilities for production, helping secure seeds and livestock for resettlers, and assistance for those with physical handicaps resulting from the war and for individual prisoners who are being released and their families.

Longacre investigated possibilities for assisting Vietnamese people in areas controlled by the Provisional Revolutionary Government (PRG) and discuss MCC planning for North Vietnam with Mennonite missionaries and workers.

The trip should facilitate the coordination of MCC reconstruction work with possible governmental programs, Vietnam Christian Service, and local church efforts.

Galatians Bible Study Released



Galatians Bible Study Materials

The Churchwide Youth Council took action to develop a special youth Bible study on the Book of Galatians and relate the 1973 Youth Convention theme to it. The vision was that local youth groups would study Galatians prior to the 1973 Youth Convention at Grand Rapids, Mich., Aug. 19-23. It is now anticipated that 5,000 or more youth will study this material before August.

Three types of resource material make up the study kit: *Freedom Through Christ*, a 84-page workbook; *The Galatian Free Press*, four newspapers; and a teaching methods sheet.

The idea for *The Galatian Free Press* originated with the Churchwide Youth Office, Goshen, Ind. They, with the VS office in Elkhart, believed that VSers who were studying Galatians could create material that would bring a contemporary focus to the Galatians study. VS units in New York, N.Y.; Los Angeles, Calif.; Johns Island, S.C.; Pittsburgh, Pa.; Aspen, Colo.; Walsenburg, Colo.; and Buckeye, Ariz. accepted the challenge. By last November they submitted news stories, editorials, original songs, crossword puzzles, cartoons, and free verse—enough to fill four four-page newspapers. These newspapers are correlated to the units of study, e.g., Vol. 1, No. 1 newspaper to Unit 1 of the workbook. In December advertisements from various agencies were incorporated into the newspapers. A teaching methods sheet was added that suggests a variety of approaches to make this study come alive.

The workbook exercises, crossword puzzles, matching exercises, multiple-choice questions, and good hard thinking about the Bible text will help youth dig out the facts and understand Galatians.

Randy Noe, composer of "Galatian Song" (*The Galatian Free Press*, Vol. 4), raises the fundamental question in Galatians, "When is one really free?" In the words of his song and his own experience, Randy feels that being free is a result of accepting God's forgiveness.

The Galatians Bible study materials are available from Mennonite Publishing House or Provident Bookstores.

Youth to Study Galatians

Paul Gingrich, on the church relations staff at Goshen College, was with the Hesston campus four days last week to provide orientation and training for college youth in a study of the Book of Galatians. A biblical study of Galatians will be one of the main features at the National MYF Convention next August at Calvin College in Grand Rapids, Mich. Paul Gingrich and Hubert Brown will lead the study of Galatians at the national convention.

Three student teams from Hesston College coordinated by Don Rheinheimer will present possible ways of studying Galatians to conference MYF sponsors and youth leaders in conferences west of the Mississippi. Student leaders of the teams are: Don Rheinheimer, Ned Wyse, and Don Clymer. Approximately 20 students will be involved. Gingrich spoke in chapels about the convention theme and provided background and orientation for the teams who will take this information to the churches.

Region V Coordinates Outreach

On Jan. 16, home mission staff persons and representatives of the various mission boards in Region V met at Salunga, Pa., to form the Region V Home Mission Coordinating Council.

The nature of home mission outreach in these conference areas that lie close to each other with sometimes undefined boundaries pointed to the following needs for the council to work at:

1. There are increasing opportunities for outreach and witness. This council will serve as a forum to share and dis-

cover outreach strategy places for developing witness and priorities for mission efforts and planning.

2. Persons and families move for reasons of employment or education and frequently unknowingly live close to other Mennonite families from other conferences or areas. They must be helped to find each other and fellowship with each other. This council will appreciate knowing of such persons who can be helped to find fellowship.

3. Persons have moved out into other areas from their home conferences with the purpose of establishing a church, but they maintained conference ties. This patchwork nature of outreach of conferences in the East has caused overlap of conference ties in such places as New York State, New York City, New England, Philadelphia, northern Pennsylvania, Washington, D.C., Florida.

4. The boards and agencies of Region V have already been involved in a variety of ministries and methods of evangelism in many settings. The council will plan strategy conferences and seminars to bring field personnel together for mutual stimulation and more systematic planning.

5. Because of the geographical proximity of the conferences, there are resources and specialized ministries that can be shared, such as deaf ministries, rehabilitation of drug addicts, prison work, Spanish work.

6. Region V is blessed with a number of Voluntary Service units administered by two boards. These units have been effective in building the church. The council anticipated that this coordination will utilize this resource more fully.

Members of the council are: Leonard Brunk, New York State Fellowship; John R. Hess, Conestoga-Maple Grove Mission Board; Martin Lehman, Southeast Convention; Norman R. Martin, Washington County-Franklin County Mission Com-



Mission representatives from Franconia, Lancaster, Virginia, and Washington-Franklin conferences in Region V meet together to coordinate work.

mittee; Chester Wenger, Eastern Mennonite Board of Missions; Henry P. Yoder, Mission Commission of Franconia Conference. Henry Yoder was elected chairman of the council; Robert Mast, vice-chairman; and Chester Wenger, secretary. The next meeting of the council is Apr. 23.

Exploring the Jesus Life Workshops to Begin



James Horsch, Paul M. Lederach, Richard H. Crockett.

Workshops for *Exploring the Jesus Life* will begin the first week in March. *Exploring the Jesus Life* is the new five-session multipurpose curriculum to be published this spring by Herald Press. The curriculum is the result of planning and hard work begun five years ago. As a five-session curriculum, it will be usable in five-day summer Bible schools, church camps, and Wednesday or Sunday evening meetings.

Herald Press, the publisher, has planned a series of ten bookstore workshops to be held in the month of March. The workshops will be hosted by local bookstores and are open to all pastors, SBS superintendents, Christian education workers, and teachers who wish to attend. The personnel for conducting the workshops provided by Herald Press include Paul M. Lederach, the developer of the curriculum; James Horsch, the editor; and Richard H. Crockett, marketing manager for Herald Press.

The workshops will be approximately 2 1/2 hours in length and will provide time for an introduction to the material, a demonstration using two of the grades, as well as time for audience response.

The workshop schedule and host stores are: Lancaster, Pa., Mar. 6, Provident Bookstore; Souderton, Pa., Mar. 7, Provident Bookstore; Kitchener, Ont., Mar. 13, Provident Bookstore; London, Ont., Mar. 14, Provident Bookstore; Scottsdale, Pa., Mar. 17, Provident Bookstore; Goshen, Ind., Mar. 20, Provident Bookstore; Bloomington, Ill., Mar. 21, Provident Bookstore; Kalona, Iowa, Mar. 22, Greene Center Bookstore; Newton, Kan., Mar. 29, Faith and Life Bookstore; Orrville, Ohio, Mar. 29, Martin's.

Interested persons should contact one of these bookstores for time and place. Invitations to pastors and workers have been mailed. If you would like to attend and did not receive an invitation, call the bookstore in your area and let them know of your interest in attending.

Hammers, Saws, and Pipe Cutters -- Puerto Rico

Hammers, saws, and pipe cutters are not the usual traveler's companions. For a group of adults from the First Mennonite Church in Fort Wayne, Ind., however, such items found their way into their luggage for a trip to Puerto Rico.

The group traveled to Aibonito, P.R., Feb. 2, to assist in remodeling and construction of additional facilities at Betania Mennonite School.

The school, founded in 1947 by the Mennonite Church, has offered educational opportunities for children of all faiths in grades one to nine. The school's program is being broadened to include vocational training. Such training has been primarily available in the metropolitan area of San Juan.

Responsibility for planning the broadened vocational studies is carried by the school board under the executive committee of the Puerto Rico Mennonite Church. The transition to vocational school is made possible by grants of \$40,000 from the Puerto Rico Government and \$21,000 from Mennonite Board of Missions, Elkhart, Ind.

Plans called for three groups of volunteers from First Mennonite to work for periods of 10 to 24 days during the months of February and March. A fourth group may also be sent, according to John C. King, pastor of the congregation. Enthusiasm is running high among participants he says. Carol Glick, principal at Betania, is coordinating arrangements for the work groups. Another staff member is giving leadership to the project.

Planned activities for the volunteers include construction, remodeling, and maintenance. Wives accompanying their husbands will give general assistance to both the project and the existing program of the school. The group may also visit several other areas of interest on the island, as well as Mennonite General Hospital in Aibonito and the studio of *Luz y Verdad*, the Spanish-language radio office of Mennonite Broadcasts, the mass communications division of the Mennonite Board of Missions.

Those participating in the first group are Mr. and Mrs. Joe Hoover, Mr. and Mrs. Ed Reschly, Mr. and Mrs. Trennis Yoder, Mr. and Mrs. Henry Zehr, and Arlan King.

The pilot project is intended to encourage supporting congregations to be-

come creatively and personally involved in the mission program of the Mennonite Church, both at home and abroad, says James Kratz, associate secretary of overseas missions for Mennonite Board of Missions. The volunteers pay their own expenses for the trip although hospitality is provided on location. Some members of the congregation have given financial assistance for others to participate. "We are happy to plan for such an experience whereby the interests of participants and local community can be served," Kratz says.

Mennonite Board of Missions has been involved in various educational, health, evangelism, church planting, radio, and voluntary service ministries on the island, beginning in 1945. Since the Puerto Rico Mennonite Mission was officially terminated in 1961, the Puerto Rico Mennonite Church has assumed increasing responsibility for the various church-related activities. In 1971 the church reported 15 congregations with a membership of 672.

Child Feeding Centers Opened in Nicaragua

Eight hundred and forty Nicaraguan children were fed breakfasts of cereal and milk on Jan. 22 when the first child feeding center sponsored by the Evangelical Committee for helping Earthquake Victims (CEPAD) was opened. In its program of relief and reconstruction in Nicaragua, Mennonite Central Committee has been working closely with CEPAD, a local interdenominational church organization formed immediately after the December earthquake. MCC is channeling \$5,000 through CEPAD for emergency food supplies.



Galen Helmuth, Flint, Mich., helps in food distribution in Managua, Nicaragua.

CEPAD plans to set up 15-20 child feeding stations to operate for a period of six months. Three to four hundred children under nine years of age as well as expectant mothers and mothers with infants will be fed at each center. Some communities will need more than one center to handle needy quake victims.

In order to encourage community action, members of the community will help with

food preparation. CEPAD is hiring a dietitian to train local committees in preparing and serving the food.

MDS Officers Relive Experiences

More than 150 regional and unit officers from 20 states and five provinces gathered at the First Mennonite Church, Morton, Ill., on Feb. 9 and 10 for the Annual All-Unit Meeting of Mennonite Disaster Service (MDS).

These officers with their wives and other interested persons came to share and to hear reports from locations whose names have already become part of MDS history—Buffalo Creek, W. Va.; Rapid City, S.D.; Corning and Elmira, N.Y.; Wilkes-Barre and Harrisburg, Pa. This was the year of the floods resulting in great loss of life and property at all of these major sites of disasters. The shovel and the bucket competed with the hammer and saw as symbols of ministry.

Nelson Hostetter, executive coordinator for MDS, states that more than 48,000 volunteer days were given to victims of disaster in 1972. This total was 50 percent more than the volunteer days given in the four previous years.

MDS is a grass-roots ministry started in 1951. It now involves nine Mennonite and Brethren in Christ groups. MDS is oriented to a ministry of reconstruction and rehabilitation following disasters. It is organized in five regional areas (four in the United States and one in Canada) and 42 state, provincial, and area units.

The theme of the All-Unit Meeting, "Pass It On," was the key phrase at the Annual Banquet where 300 participants heard James Burkholder, Evanston, Ill., call upon MDS to "pass on your creativity, your compassion, and your Christ."

Churches Reconstruct in Southern Sudan

Harold Miller, missionary in Khartoum, Sudan, is filling an important gap for the Commission for Relief and Rehabilitation of the Sudan Council of Churches, according to Hershey Leaman, Eastern Mennonite Board Associate Overseas secretary. Harold is serving as project officer and deputy director, and has been responsible for logistics, budget, personnel, and general administration.

The emphasis of the Relief and Rehabilitation Commission has shifted from direct relief to that of reconstruction work. Building teams, operating from three provincial centers of the Southern Region, are putting up reception centers for the Sudanese returnees, and also repairing damage to schools and dispensaries.

This is being done in cooperation with the Sudanese. Other plans include the drilling of water holes and construction of bridges and ferries in outlying areas to ease the movement of supplies. The Commission will also become more involved in village resettlement and agricultural work.

A recent tour by an African Anglican bishop in Southern Sudan revealed congregations which have carried on faithfully during the years of isolation from wider Christian contact. They are requesting help to rebuild their churches, and it is anticipated that a special church assistance program will be developed in cooperation with the local church groups.

Biblical Nonresistance or Political Action?

In Santpoort-Zuid, the Netherlands, Jan Gleijsteen, Sr., 77, a retired Mennonite bookseller has established a new Mennonite peace group. Gleijsteen, who spent some time in jail as the first Mennonite conscientious objector in Holland, was cofounder of one



Jan Gleijsteen, Sr.

Doopsgezinde Vredesgroep (Mennonite Peace Group) following World War I. Recently he withdrew his membership from that organization because it had become a political pressure group, closely cooperating with secular organizations, and therefore, as Gleijsteen sees it, unfaithful to the Anabaptist tradition. The discussion between Gleijsteen and many of the D.V.G. members has gone on for quite some time, with most of them contending that the difference between nonresistance and nonviolence is just a matter of semantics. To Gleijsteen, biblical nonresistance is essentially different and in itself part of a total Christian life-style in which the fruits of our obedience are evident.

For the benefit of those who share his views, Gleijsteen has begun to organize a "Work Group for the Promotion of Faithfulness to the Principle of Nonresistance" through fellowship meetings in a number of congregations and through the use of mimeographed study materials on Mennonite history. He also plans to publish Dutch translations of two important early Anabaptist documents: the Schleithem *Brotherly Agreement* of 1527 and Clement Adler's tract on *Nonresistance*. Some of Jan Gleijsteen's earlier reprints in Dutch include Hans Denck's *Concerning True Love* and H. S. Bender's *Anabaptist Vision*, both of them in 1948.

Gleijsteen is the father of Jan Gleijsteen, Mennonite artist, of Scottsdale, Pa.

Mexico Broadcasters Accept MBI Programs

Three years ago free radio time for religious programs was almost unheard of in Mexico. In late 1968 the office of *Servicios Culturales Internacionales* (SCI) in Mexico City produced *The Greatest Week in History* in Spanish for Mennonite Broadcasts, Inc., Harrisonburg, Va. In 1969 this Easter week series of newscasts was offered to a few stations who agreed to air the series without charging for the time.

During that year Paul Godshall returned to SCI, after a year in the U.S., to take the position of marketing director in Mexico for Mennonite Broadcasts' Latin-American programs. A large-scale promotion of the Easter special was planned for 1970 and brochures and personal letters were sent to 800 of the approximately 500 stations in Mexico. The return of 104 requests "... was, at that stage, a fabulous success," says Godshall.

During the Easter seasons of the next two years the same kind of promotional material was sent, but to 400 stations instead of 300. There were 136 requests each year, not all from the same stations. Godshall believes that part of the reason so many stations have been willing to give free time is that "the Easter season in Mexico is the most 'religious' part of the year. During that time most stations adapt their programming somewhat to fit the mood of their audiences and are more open to religious broadcasting."

In early 1971 a Mexican-Spanish version of *Heart to Heart*, called *De Corazon a Corazon*, was ready for sending to stations. Like its English counterpart it is aimed primarily at an audience of wives and mothers, but with the difference that some dramatization is used in its production. That year when the Easter series was sent to stations requesting it they were also given an opportunity to ask for this new program. By this means and through personal contacts the program was placed in several locations and at present is being released by 25 stations throughout the Mexican Republic. Furthermore, every one of these stations is airing the program free of charge.

Development Projects Get Priority in Jordan

Fewer blankets, Christmas bundles, clothing, and shoes will be shipped to Jordan in 1973. Instead Mennonite Central Committee (MCC) in Jordan, under the direction of Urbane Peachey, will place more emphasis on development and agricultural extension projects. MCC's increased emphasis on development coincides with Jordan's new Three-Year

Development Plan.

The new national plan replaced a seven-year plan which was almost completely disrupted by the 1967 war and the 1970 civil conflict. Because the country is largely desert, the comprehensive plan emphasizes development of water resources, land reclamation, road construction, and planting of trees in the Ghor Valley, the fertile western strip of the country along the Jordan River. National effort is being made to increase industrial output of such items as ceramic and building tile, bricks, pottery, and glass. The plan also calls for more public services including school construction, expansion of water systems to local communities, electricity, sewage, roads, and streets in rural areas.

But a grand plan means nothing without money for implementation. To carry out the Three-Year plan Jordan must lean heavily on foreign aid and the work of voluntary agencies, like MCC.

"One of the problems the Jordan Government has with a large-scale development plan is how to implement it at the grass-roots level," explained Robert Miller, MCC Asia and Middle East director. "I think it is here that agencies like MCC have a contribution to make."

Urbane Peachey, who attended the Jordan Development Conference in Amman, Nov. 11-13, feels that MCC in Jordan "should give priority to projects which have real, direct, and continuous economic benefit for the communities served, because the national economy and the spirit of the people is at the stage where people will become increasingly self-functioning." The MCC executive committee approved \$40,000 for development work in Jordan in 1973.

Seminar on Indian Americans Planned for Early May

An inter-Mennonite Seminar on Indian Americans will be held at the Mennonite Central Committee Peace Section Washington Office, Apr. 30-May 2. The seminar is planned for 50 participants from Mennonite agencies and conferences who are already involved in or are seriously interested in Indian problems. Indian leaders will serve as resource persons for the seminar.

At a seminar planning meeting in Newton, Kan., Feb. 8, Lawrence Hart, Cheyenne Indian chief and pastor of the Kolonia Mennonite Church, Clinton, Okla., emphasized the importance of having the seminar in Washington, D.C., so Mennonites can have a better understanding of the involvement of the United States Government with Indians.

Delton Franz from the MCC Peace Section Washington Office is planning the

seminar. Program projections for consideration at the seminar include economic development, cooperative credit unions,



Planning for the May Seminar on Indian Americans are (left to right): unidentified, John Powell, Menno Wiebe (hidden), Lawrence Hart, Delton Franz, Paul Leatherman, Palmer Becker, and Angie Old Bear. The planning meeting was held in Newton, Kan., Feb. 8.

legal aid, and the involvement of Mennonite voluntary service workers in long-term teaching in Indian schools.

Kanekos Report Busy Radio Ministry

Most of the 4,000 some listeners responding to HCJB's Japanese-language release in 1972 were not Christians, according to the Hiroshi Kanekos, Mennonite missionaries stationed at HCJB Radio, Quito, Ecuador.

And these 4,000 are no more than a part of the iceberg, the Kanekos report, referring to the listeners who don't write.

For every one that does write there are 30 to 50 who don't write, the Kanekos estimate.

The Kanekos work in the Japanese-language division at HCJB. They were sent by the Mennonite Church in Japan, which is contributing to their support along with Mennonite Board of Missions, Elkhart, Ind.

"Chieko and I are busy keeping up the work for the Japanese division," Hiroshi says, referring to the nearly 400 letters he and his wife answer each month.

Last August 20 the Kanekos became the parents of their fourth child, Sayoko. She weighed 6 pounds, 2 ounces. Sayoko means "a lovely lamb of God."

The Kanekos report that about 100 Mennonites visited HCJB on their way to or from Mennonite World Conference in Brazil last summer.

Among the visitors were Mr. and Mrs. Samuel E. Miller, former missionaries in Argentina. Mrs. Miller is now speaker on *Heart to Heart*, a radio program for homemakers produced by Mennonite Broadcasts. *Heart to Heart* is currently released on HCJB.

HCJB (Heralding Christ Jesus Blessings) is a missionary endeavor sponsored by World Radio Missionary Fellowship.

Music Festival to Be Held in Goshen

Bethany Christian High School will serve as host to the Eleventh Annual Mennonite High School Music Festival to be held on the Goshen College campus on Apr. 8. Choirs from the following Mennonite high schools will be involved in the festival: Belleville Mennonite, Belleville, Pa.; Bethany Christian, Goshen, Ind.; Central Christian, Kidron, Ohio; Christopher Dock, Lansdale, Pa.; Eastern Mennonite, Harrisonburg, Va.; Iowa Mennonite, Kalona, Iowa; Lancaster Mennonite, Lancaster, Pa.; Rockway Mennonite, Kitchener, Ont.; and United Mennonite Educational Institute, Leamington, Ont.

Each choir will sing in a worship service in a local congregation on Sunday morning. The music festival programs will be held in the Goshen College Union Auditorium at 3:00 p.m. and 7:00 p.m. Each of the individual choirs will sing two selections and all the choirs will join together to form a 350-voice choir under the direction of George Wiebe of Indiana University, who is the guest conductor for this year's festival.

Education to Attain Visibility

A first in Mennonite education occurred on Feb. 10, at Lancaster Mennonite High School (LMHS). Mennonite secondary school administrators, board members, students, and faculty met together with the directors of the Mennonite Board of Education.

The LMHS campus served as the setting for the regular quarterly meeting of the Mennonite Board of Education. The special session with the high school representatives was planned to provide information for the Board of Education in carrying out its responsibilities for the education program of the Mennonite Church.

The work of the Board of Education has generally been viewed in connection with Mennonite higher education. Relationship of the Board to the Mennonite high schools has been maintained over the years through the Secondary Education Council. Nine of the 13 Mennonite schools with grades 9-12 are members of the Council. The fall, 1972, enrollment of Mennonite students at our high schools was 1,667. The full-time enrollment of Mennonite students at our colleges was 1,666 last fall.

During the past 18 months, Roy Hartzler of the Board of Education staff, has been providing coordination and consultation services for Mennonite high schools.

Each of the seven high schools repre-

sented at the Lancaster meeting presented a report of current issues and concerns. Administrators, board members, and students reported on curricula features, student activities, admissions policies and procedures, spiritual life and activity, relation to High-Aim program, financial issues, and constituency relationships.

Also reporting was Keith Yoder, school consultant for the Elementary School Committee of Lancaster Conference and its member schools.

After the special session, the Board of Education and the Secondary Education Council met in a joint session to review progress on the long-range planning currently being done by each of the high schools. This work is expected to provide a clearer understanding of the Mennonite Church's commitment to secondary education. The instrument being used requires a review of past performance and the development of specific assumptions as the basis for projecting ahead.

Plans for a churchwide thrust on education were reviewed by the Board and Council. The high schools, colleges, and seminaries are planning a coordinated effort in giving visibility to the church's involvement in education.

The Secondary Education Council met on Feb. 9. Plans for the Eleventh Annual Mennonite High School Music Festival on Apr. 8, were reviewed. The festival will be hosted by Bethany Christian High School, Goshen, Ind. The 1974 music festival is scheduled for Apr. 21, 1974, at Eastern Mennonite High School, Harrisonburg, Va.

The Council finalized plans for the Secondary Teachers Convention to be held at Laurelville Church Center on Oct. 4-7. The convention theme is "Discipline in the Mennonite Secondary School."

J. Lester Brubaker reported to the Council the action of Lancaster Mennonite High School Board of Trustees to join the Secondary Education Council. Brubaker, principal of Lancaster Mennonite, was elected secretary of the Council for a two-year term.

The Council meets again on Apr. 7 in Goshen. This meeting will include a discussion with the High-Aim Board, former students, and staff.

The Mennonite Board of Education in its sessions, among other items of business, noted the increased contributions from Mennonite congregations and individuals for our colleges and seminaries and reviewed the askings schedule for the 1974-75 biennium. The Board entertained former treasurer, Melvin H. Lauver, and former financial agent, A. P. Hallman, at a dinner on Friday evening, Feb. 9.

The next meeting of the Board of Education is scheduled for May 11 and 12 at Rosemont, Ill.

Because of a critical labor shortage in Elkhart Co., Goshen College is inviting new students to move to campus as soon as possible to enter its Student and Work (SAW) program. The student may work in area business and industry now through September or even December when they will become full-time students. The work arrangement offers students competitive wages (presently the average is over \$3.00 per hour) to keep their college borrowing low. High school seniors may enter the summer SAW program immediately upon graduation. More information is available by writing the Office of Admissions at Goshen College, Goshen, Ind., or phoning 219 533-3161.

The Illinois Mennonite Annual Conference will meet Apr. 6-8 at the Freeport Mennonite Church. The theme is: "God's People Working Together." Howard Zehr, secretary of evangelism for the Mennonite Church, will be speaking at the Friday afternoon and evening meetings. Paul Gingrich, who has been appointed to lead Bible study at the National MYF Convention, will speak to the Saturday evening state youth meeting. Sunday morning, Don Augsburg, moderator of General Assembly, will have the message. Business sessions will be held Saturday.

The Marvin Miller Family from Obihiro, Japan, arrived in Elkhart, Ind., Feb. 7 for a visit. Their address: c/o Jason O. Miller, Holiday Court, R. 6, Box 300, Elkhart, Ind. 46514.

Nelson and Ada Litwiller left Feb. 10 for the Middle East and Africa. They are going in response to various invitations to serve in retreats and conferences. Stops are planned for Greece, Israel, Ethiopia, Kenya, Tanzania, Nigeria, and Ghana, with other possibilities under consideration.

During 1972, Dr. Mark Kniss saw 24,966 patients in the clinic, had 1,714 admissions, did 326 major operations, and had 175 deliveries. The highest registration so far has been 115 on one day, and a total of 1,274 patients have been seen.

Ella May Miller, speaker on the *Heart to Heart* broadcast for homemakers, will address a women's meeting on Mar. 8, at 8 p.m., at the Portage Mennonite Church in Winnipeg, Man. Her theme is: "The Spirit-Filled Woman." She will also participate in a series of meetings scheduled for Mar. 9 to 11 in Abbotsford, B.C.

If you don't have it all together yet for this coming summer, consider two months' service as a medical guinea pig, a carpenter, an ecologist, a recreation

counselor, or in some other service role. The Summer Service program of the Mennonite Central Committee is challenging those who know how to "talk the talk," to see if they can "walk the walk." Projects will be open for participation June 11 to Aug. 18. For information on anticipated Summer Service projects, application procedures, program policy and philosophy write to: MCC Summer Service, 21 South 12th Street, Akron, Pa. 17501.

Dave Miller, Elkhart, Ind., has been appointed assistant director of Voluntary Service by Mennonite Board of Missions, Elkhart. A regional director for VS since Sept. 1, 1971, Miller will maintain administrative responsibilities for VS units in Region III and Puerto Rico.

Peter Knapp, Voluntary Service worker in Pittsburgh, Pa., has organized a 12-session "probe into some of the unsettling questions facing a disciple of Jesus Christ in today's madcap world." The sessions, on such subjects as "Reasons to Believe," "Prophecy," and "Problems about God," are being held every Wednesday evening from Jan. 25 to Apr. 18 at the Pittsburgh Power and Light Company, an interdenominational coffeehouse of which Knapp is manager. He and his wife, Leslie, are serving a two-year term of service with Mennonite Board of Missions.

Miriam Eberly was scheduled to leave for her second term of service as a nurse in British Honduras on Feb. 22.

Bible School in the Atmore Prison Farm and the Holman Unit, Atmore, Ala., reopened on Jan. 22. Daytime classes are being held five days a week.

Martin Weber, Atmore prison chaplain, Alabama, was recently honored and greatly surprised by a gift from the inmates—a four-foot long ship made from 40,000 matchsticks. The ship has six portholes and three masts that are 3-4 feet high.

Nine hundred and seventy-nine Home Bible Study courses were sold in 1972, in contrast to 573 in 1971, according to Arlene Mellinger, secretary for Home Ministries office, Eastern Board. The number of courses offered increased from eight to nine in 1972. Each course includes 12 lessons and one source book. Arlene attributes the growth of sales to brochures sent to the churches, to the Mennonite Information Center, and to the Meadowbrook Farmers' Market.

Members of the Gia Dinh Church, Vietnam, gather every Thursday evening to talk about living the Christian life and to pray for each other. At least 35 adults plus children sit in a circle, with various

laymen and laywomen leading the Bible discussions. "The steadily increasing attendance and increased participation by lay members are causes for joy," wrote Paul Bucher, missionary in Vietnam. Pastor Quang, pastor of the Gia Dinh Church, recently quit his part-time job at VNCS as director of relief in order to help Don Senseng write a new series of Bible correspondence lessons. Also Pastor Quang will help translate some books on Anabaptist beliefs and assist in leadership training. In addition, he works part time as director of the Gia Dinh social service center which is a large responsibility with its two MCC sponsorship programs, a sewing school, clinic, bookroom, and primary school.

Paul and Esther Bucher, missionaries in Vietnam, reported an exciting time recently during a trip to Can Tho. On the road they met a student who had just had his Honda motorcycle stolen. Paul helped the student chase the thieves on an old scooter. A one-way bridge stopped the thieves long enough for them to catch up with the robbers, and Paul and the grateful student were able to repossess the Honda.

Mr. Trung, one of the Vietnamese lay evangelists, is now working full time with the church, correcting and sending out Vietnamese Bible correspondence lessons. It is hoped he will be able to help organize monthly or weekly meetings with the students from the Saigon area to answer their questions, to develop Bible study, and to fellowship with other Christians. About 50 students attended such a meeting in December.

Eastern Mennonite College has delivered 114 tons of newspaper to the Federal Paper Board Company in Richmond since the project began last June. Miriam E. Martin, recycling coordinator, reported this week. "For every ton of newspaper recycled, 17 trees are saved from pulp mills," Miss Martin said.

James Metzler, missionary in the Philippines had been serving as instructor for a Bible study group in Quezon City during January and February. About 25-30 persons ranging in belief from Pentecostal to Catholic met every Thursday evening in a member's home. Students, business persons, an attorney, engineer, doctor, professor, and a priest joined in a half hour of singing, an hour of study, and then a half hour of fellowship with a lap lunch. James used the Home Bible Studies course, "The Mature Person," one lesson each evening. The group was enthusiastic about the course and the hour passed quickly.

Luke Martin, associate overseas secretary for Eastern Mennonite Board, reported that there is continued interest in English Bible studies in Vietnam. Thirty students regularly attend the Sunday

Bible classes at the Saigon student center. A few have confessed Christ in the Phu Tho area. Luke and Dorothy Beidler, missionaries in Can Tho, reported strong student participation in Bible classes. A youth organization of evangelical Christians has been helped to open a student hostel there.

Four pastors of Missions Now, an independent missions group in the Philippines, spent three weeks at the National Rural Life Farm for agricultural training in poultry and hog production. James Metzler, missionary in the Philippines, was with the group those three Sundays to hold Bible seminars. They worked through the Home Bible Studies course on the church.

Wilmer J. Hartman, Rittman, Ohio, has been elected a trustee of Eastern Mennonite College for a four-year term. The 32-member self-governing board, representing seven Mennonite district conferences in the Eastern United States, meets quarterly to formulate administrative policies at EMC. Hartman, pastor of the Crown Hill Mennonite Church, Rittman, serves as secretary of the Ohio and Eastern Conference of the Mennonite Church and is a member of the arrangements committee for Assembly 73, a churchwide conference to be held in August on the EMC campus.

VSers in Guatemala report that they have begun a reading project in Cojaj, a small community of 600 persons. A class of six or seven older men is meeting in the evenings several times a week. The VSers and missionaries had been holding Sunday afternoon services in Cojaj for a year, and the believer group had grown to thirty. Realizing the value of reading and writing abilities to emerging national church leaders, the VSers set up the classes. After two weeks they reported that the men show a desire to learn and come regularly. They are displaying considerable progress with the lessons.

Lester Janzen, director of stewardship and communication for the General Conference, will join the staff of Mennonite Biblical Seminary, Elkhart, Ind., beginning July 1. He will serve half time as General Conference director of the seminary's capital fund drive for library expansion. He will remain half time in his present position and work from Newton, Kan.

"A real presence of the Spirit," "A lot of confession of sin and hard feelings," "Genuine openness." These were a few of the phrases used by David Kniss, pastor of the Ashton Mennonite Church, Fla., as he quietly and joyfully recounted the penetrating revival which deeply moved the 45 persons attending a Project Timothy Seminar, and later his own congregation in a Sunday evening service.

The seminar was held at Lakewood Retreat, Brookville, Fla., from Jan. 12 to 14.

Adriel School is happy to welcome to the West Liberty, Ohio, community and to the school, Jorg and Renate Pfeifer of Wesenweg, Germany. The young couple is participating in the Mennonite Central Committee training program. At home in Germany, Pfeifer is associated with the federal railroad in an official capacity. Mrs. Pfeifer has earned her teacher's certificate and has done post-graduate work at the Pedagogical Institute. During the Pfeifer's six-month stay in this country, they will be residing in the home of Mr. and Mrs. J. Warren Yoder, West Liberty, Ohio, and working with the students at Adriel School.

Ralph and Francis Sommer, Pandora, Ohio, had begun an eight-month term of service with Mennonite Central Committee. They are exploring possibilities for MCC and Mennonite Disaster Service action in the flood-stricken Buffalo Creek valley. The Sommers will also coordinate the work of a summer MCC Voluntary Service unit in the area. The Sommers previously served with MCC in China and in Paraguay. They are members of the Grace Mennonite Church, Pandora.

An annual spring retreat for women will be held at the Salford Mennonite Church, Harleysville, Pa., Wednesday, Apr. 11. Registration for the one-day retreat will begin promptly at 9:00 a.m. The morning session begins at 9:30 a.m., with the meeting to close at 2:30 p.m. Mrs. Mari Ann Fischer from Willow Grove, Pa., will be the guest speaker. She will be sharing her life story of how God safely led her through persecution in World War II. Having come from Budapest, Hungary, she is a Hebrew Christian, wife, mother of four, grandmother of one, and a photographer.

The Goshen College Women's House Government Association (WHGA) is planning a mothers' weekend for Mar. 10 and 11. The women's organization has sent out invitations and are expecting between 150 and 175 mothers for the fifth annual event. On Saturday morning a mother-daughter brunch will be held in the Church Chapel fellowship hall. The women will discuss housing, campus issues, and what the mothers would like to see accomplished. In the afternoon the mothers and daughters will have free time to go shopping or talk. A banquet is being planned for Saturday evening in the dining hall and at 8:00 p.m. the women can attend the all-school musical, *Fiddler on the Roof*. Many mothers will stay overnight in the residence halls with their daughters.

Special Meetings: Charles Gogel, Phoenixville, Pa., at Salem Ridge, Green-castle, Pa., Mar. 4-11, and at Marion, Pa., Mar. 18-25.

readers say

Submissions to Readers Say column should comment on printed articles.

The article entitled "The Christian Ministry" by Richard A. Showalter in the Feb. 6 issue of the *Gospel Herald* caused me to "consider with him" conditions and traditions of the past and of the present. I also did appreciate his unbiased exposition of this timely article.

It would be folly for me to try to believe that any person possessing average intelligence will not respond to reason, being that our experiences of past years have proven to us that both pastoral and plural ministries have been effective and accepted in various communities as circumstances and needs required.

As to the thought of farmer-preachers not equaling theologically with educated preachers, this in some areas has been and still is true. This however of necessity need not be so. It is evident that hither and yon there are those "so-called" farmer-preachers whom God has chosen "because of their gift" who are determined to studiously make full proof of their ministry in their study at home and other opportunities such as correspondence courses and minister's institutes.

The opposite to this is also evident by putting forth little or no effort in further preparation and study. The result being inexperienced leadership and unwise administration with little or no numerical and much less spiritual growth.

My observation over the years has been that the plural ministry has been instrumental in providing a greater variety of answers to present-day personal and congregational needs.

In conclusion, as Christian ministers confronted with circumstances and responsibilities unlike those of any former years, we are without question duty bound to study to show our Godly approval. God's ministers that need not be ashamed but rather be able to satisfactorily answer the peculiar and acute need and quest of the multitude. Yes, we do need both the plural and pastoral ministry, as the Lord would call. "That is what I think." — Valentine Nofziger, Millbank, Ont.

Walt Hackman's article, "Pursue What Makes for Peace," in the Feb. 6, 1973, issue of *Gospel Herald* brought civil religion into focus for me. It's really amazing how we blindly support national policies, believing that ultimately the government is doing what is pleasing in the eyes of the Lord! What has happened in the Mennonite Church during this generation of growth of civil religion? Is separation of church and state still viable? Is it practiced? Is our theology and practice swallowed up in our allegiance to government? Is Richard the King instead of Jesus?

It would be interesting, maybe alarming, to see to what extent civil religion has invaded our brotherhood. Criticism and dissent of Americanism certainly are not looked on with favor!

Second, Richard Showalter's consideration of "farmer preachers" in the Feb. 6 issue of *Gospel Herald* needs to be underlined. The nonprofessional plural ministry chosen from among the brothers certainly tends to give life to the organism, according to our congregational experience.

Finally, much appreciation to you, Brother John, for your labors in the kingdom as editor of *Gospel Herald*. You have not been middle of the road between left and right! You have reflected where we are as a people and permitted voices of all sorts to be heard. Blessings on you for your vision, prophesy, and love of the church. — Larry W. Newswanger, Landisville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, Marlon and Norma (Schrock), Vanderhoof, Pa., second daughter, Janette Diane, Feb. 2, 1973.

Gingrich, Ura and Helen (Stalter), Denver, Colo., first child, Anita Dawn, Feb. 5, 1973.

Graber, Mr. and Mrs. Gary M. Pleasant, Iowa, first child, Brent Michael, Feb. 7, 1973.

Groff, Earl S. and Edith (Leaman), Bird In Hand, Pa., first child, Starla Fawn, Jan. 3, 1973. Hosota, Paul and Louetta (Wesner), Kinzers, Pa., first child, Chad Gregory, Feb. 11, 1973.

Kandel, Keith L. and Freida (Lambright), Mount Dora, Fla., first child, Sherry Lynn, Feb. 7, 1973.

Lambright, Weldon and Mary Jane (Davidhizer), Lagrange, Ind., second child, first daughter, Stephanie Jane, Jan. 29, 1973.

Leitch, Dwight and Joyce (Gerry), Mt. Pleasant, Iowa, second son, Brian Keith, Feb. 8, 1973.

Manson, Robert and Emma (Oesch), Zurich, Ont., first child, Wayne Robert, Feb. 9, 1973.

Martin, Ernest and Nancy (Zimmerman), Crossona, Pa., second son, Chad Eric, Feb. 8, 1973.

Moyer, Abram and Glenda (Alderfer), Harrisonburg, Va., fourth child, second living son, Shawn David, Feb. 2, 1973.

Pletcher, Keith and Carol (Cross), Goshen, Ind., third child, second daughter, Feb. 3, 1973.

Reis, Raymond and Shirley (Rosenberger), Perkasie, Pa., third child, second daughter, Charlene Fawn, Feb. 7, 1973.

Shantz, Gerald and Catherine (Gingerich), Zurich, Ont., second child, first son, Steven Gerald, Dec. 17, 1972.

Smoker, Calvin L. and Mabel (Zook), Honey Lake, Feb. 1, 1973.

Stoltzfus, George and Ruth (Ressler), Kayenta, Ariz., second son, Gary Lynn, Dec. 30, 1972.

Stutzman, David and Kathleen (Troyer), Seward, Neb., first child, Kristina Kay, Feb. 6, 1973.

Troyer, Robert and Marcia (Stutzman), Milford, Neb., third child, second son, Shawn Michael, Jan. 2, 1973.

Yoder, David and Ruby (Shenk), Morgantown, W. Va., second son, Robert Elliott, Jan. 22, 1973.

Yoder, Wilbur and Helen (Horst), East Cleveland, Ohio, first daughter, Melanie Dawn, June 11, 1972; received for adoption, Feb. 9, 1973.

Zehr, Glenn and Mary Ellen (Lebold), Woodstock, Ont., sixth child, second son, Peter Glenn, Feb. 7, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baker — Beachy. — John Baker, Canton, Ohio, and Barbara Beachy, North Canton, Ohio, both from the Hartsville cong., by Richard F. Ross, Feb. 10, 1973.

Collier — Lehman. — Arthur Collier III, Chapel Hill, N.C., and Phyllis Lehman, Johns Town, Pa., first Mennonite cong. by Paul H. Martin, Oct. 15, 1972.

Crisenberry — Swartzentruber. — Jay Crisenberry and Donna Swartzentruber, both from Montgomery, Ind., Bethel cong., by James Knapp and David J. Graber, Feb. 3, 1973.

Gingerich — Swartzentruber. — Donald Gin-

gerich, Oden, Ind., and Cheryl Swartzentruber, Montgomery, Ind., both from Bethel cong., by James Knapp and Ralph Yoder (both uncles of the bride), Feb. 10, 1973.

Parker — Troyer. — Roger Parker, Crown Hill cong., Rittman, Ohio, and Teresa Troyer, Smithville, Ohio, 15th Mennonite cong., by Lester Graybill and Wilmer Hartman, Feb. 8, 1973.

Wallace — Richer. — Jeffrey Wallace, Elmore, Ohio, United Methodist Church, and Shirley Richer, Wauseon, Ohio, Tedrow cong., by Carl V. Yoder, Feb. 3, 1973.

Yoder — Ehrhlspiel. — Titus Yoder, Hartsville, Ohio, Hartville cong., and Carla Ehrhlspiel, Columbus, Ohio, Catholic Church, by Leo J. Fleban, Feb. 10, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless the ones who are bereaved.

Buckwalter, J. Quentin, son of David W. and Amelia (Reist) Buckwalter, was born in Warwick Twp., Pa., Mar. 14, 1905; died of heart failure at the Lancaster General Hospital, Lancaster, Pa., Feb. 12, 1973, aged 68 y. m. 14 d. On Feb. 8, 1927, he was married to Alta McDonald, who survives. Also surviving are 8 children (J. Quentin, Jr., Wilbur, Harold, Frances — Mrs. Roy E. Sauder, Mary Lou — Mrs. Mervin Sauder, Eugene, Susan — Mrs. Marlin Cassel, and John), 27 grandchildren, 2 sisters (Mrs. Hayden Brubaker and Mrs. Clement Hoobler), and one brother (David R.). He was a member of the East Petersburg Mennonite Church, where funeral services were held on Oct. 21, in charge of Irvin Kreider and Raymond Charles; interment in the church cemetery.

Detweiler, Emma M., daughter of Samuel and Mary (Moyer) Godshall, was born in Bucks Co., Pa., Sept. 30, 1887; died at the Eastern Mennonite Home, Souderton, Pa., Feb. 14, 1973; aged 85 y. 4 m. 13 d. On Sept. 17, 1910, she was married to Valentine R. Detweiler, who preceded her in death in November 1963. Surviving are 3 sons (Harold G., Harleigh, and Willard), 2 daughters (Estelle Myers and Marguerite — Mrs. George Wisner), 13 grandchildren, and one great-grandchild. One son (Garwood) and one grandchild preceded her in death. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home Chapel, Souderton, Pa., in charge of David F. Dertine, Jr.; interment in the Blooming Glen Mennonite Church Cemetery.

Detweiler, Florence H., daughter of Henry E. and Salome (Slaubaugh) Hostetter, was born at Harper, Kan., Jan. 13, 1910; died in an automobile-semicolon accident at Clonmel, Kan., Jan. 31, 1973; aged 63 y. 11 m. On Aug. 11, 1935, she was married to Norman E. Detweiler, who died in the same automobile accident. Surviving are 3 sons (Clinton, Jerry, and Karl), one daughter (Marjorie), 7 grandchildren, 6 brothers (Oliver, Ura, Titus, Amra, Leo, Pius), and 3 sisters (Ida — Mrs. Harold Summerfield, Stella — Mrs. Gideon Yoder, and Junia — Mrs. Titus Ramsey). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Feb. 3, in charge of James Detweiler and Robert Zehr; interment in the Pleasant Valley Cemetery.

Detweiler, Norman Ernest, son of William and Emma (Shepp) Detweiler, was born at Harper, Kan., Sept. 4, 1909; died in an automobile-semicolon accident at Clonmel, Kan., Jan. 31, 1973; aged 62 y. 4 m. 27 d. On Aug. 11, 1935, he was married to Florence H. Hostetter, who died in the same automobile accident. Surviving are 3 sons (Clinton, Jerry, and Karl), one daughter (Marjorie), 7 grand-

children, and 4 sisters (Bertha—Mrs. Arami King, Pearl, Velma—Mrs. Howard Dunbar, and Emily—Mrs. John Diller). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Feb. 3, in charge of James Dewit, with William Zehr; interment in the Pleasant Valley Cemetery.

Detwiler, Elmer B., son of Henry and Catherine (Bergey), was born in Bucks Co., Pa., Oct. 12, 1888; died of a heart attack resulting from the flu at Grand View Hospital, Sellersville, Pa., Feb. 7, 1973; aged 84 y. 3 m. 26 d. He was married to Elizabeth R. Detwiler, who died in death on July 14, 1961. Surviving are 2 daughters (Grace—Mrs. Paul Souder and Esther—Mrs. Earl Gehman), 4 grandchildren, 3 great-grandchildren, and one sister (Mrs. George Hockman). One son (Linford) and one grandchild preceded him in death. He was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Feb. 11, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Mennonite Church cemetery.

Ehret, Grace E., daughter of Samuel and Magdeline (Ely) Weaver, was born Oct. 14, 1894; died at the Pine Rest Hospital, Rapids, Mich., Jan. 13, 1973; aged 78 y. 2 m. 29 d. On June 29, 1916, she was married to Dwight Ehret, who preceded her in death on Oct. 31, 1969. Surviving are one son (Robert), 3 grandchildren, and one brother (Merrill). She was a member of the Albion (P.R.) Mennonite Church. She held associate membership in the Fairview Street Mennonite Church, Elkhart, Ind., where funeral services were held on Jan. 16, in charge of Russell Krabill; interment in the Olive Cemetery.

Gamber, Paul K., son of Benjamin and Martha (Klewer) Gamber, was born at Scottsdale, Pa., Jan. 29, 1894; died at Kalamazoo, Mich., Feb. 5, 1973; aged 38 y. 7 m. 7 d. On June 18, 1955, he was married to Gayle Millsage, who survives. Also surviving are 3 sons (Paul Eugene, David, and Jonathan), one daughter (Carol), one brother (Henry), and 2 sisters (Esther and Ruth Gamber). He was a member of the Kalamazoo Mennonite Church. Funeral services were held at the Langeland Memorial Chapel, Kalamazoo, on Feb. 7, in charge of Glen A. Horner; interment in the Alamo Cemetery.

Gerber, Mervin L., son of Jacob and Fanny (Moore) Gerber, was born at Mercer, Pa., Apr. 5, 1906; died of a heart attack at Orrville, Ohio, Feb. 5, 1973; aged 66 y. 10 m. On Jan. 12, 1928, he was married to Laura Troyer, who survives. Also surviving are 4 sons (Myron, Thurman, Leonard, and Garry), 3 daughters (Pearl, June, and Elsie), 18 grandchildren, one brother (Frank), and 3 sisters (Geneva, Mrs. Melva Miller, and Mrs. Mary Thelken). He was a member of the Orrville Mennonite Church, where funeral services were held on Feb. 9, in charge of J. Lester Graybill; interment in the Sherwood Memorial Gardens, Madisonburg.

Good, Martha E., was born in Franklin, Pa., Apr. 4, 1874; died at the West View Manor, Wooster, Ohio, Feb. 3, 1973; aged 98 y. 9 m. 30 d. She was married to Solomon R. Good, who preceded her in death in 1933. Surviving are 3 sons (Harold C., Lester H., and Robert S.), 3 grandchildren, and 7 great-grandchildren. She was a member of the Science Ridge Mennonite Church, Sterling, Ill., where funeral services were held on Feb. 5, in charge of Edmond J. Stalter; interment in the Science Ridge Mennonite Church cemetery.

Hartman, Ruth, daughter of Daniel and Lydia (Lehman) Leinbach, was born in Harrison Twp., Nov. 17, 1903; died at the Elkhart General Hospital, Elkhart, Ind., Feb. 6, 1973; aged 69 y. 2 m. 20 d. On Nov. 26, 1931, she was married to Harold Hartman, who survives. Also surviving are 3 sons (Dean, Keith, and Max), 7

grandchildren, 4 brothers (John, Paul, Oscar, and Earl), and 2 sisters (Mrs. Laura Miller and Mrs. Nelson Stauffer). She was a member of the Olive Mennonite Church, where funeral services were held on Feb. 9, in charge of Robert Detwiler and William Conrad; interment in the Olive Cemetery.

Horning, Sarah M., daughter of Elam and Lavina (Gingrich) Martin, was born in Iowa, July 21, 1903; died at her home, Jan. 27, 1973; aged 69 y. 6 m. 6 d. She was married to Alvin Horning, who survives. Also surviving are 6 sons (Karl, Edwin, and William), 3 daughters (Alvin, Jr., and Philip), 7 daughters (Mildred—Mrs. Daniel E. Mast, Eleanor Snyder—Mrs. Richard Kauffman, Florence—Mrs. John S. Stoltzfus, Helen—Mrs. Nelson Lehman, Doris—Mrs. Dale Stoltzfus, Janet—Mrs. Kenneth Hartzler, and Eileen—Mrs. Reuben Byler), 39 grandchildren, 6 great-grandchildren, 2 brothers (Ivan and Ezra Martin), and 7 sisters (Anna—Mrs. Aaron Zimmerman, Mrs. Rachel Martin, Leah—Mrs. Paul Sauder, Lavina—Mrs. Charles Martin, Ellen—Mrs. Henry Fox, Irene, and Vera Martin).

Kaufman, Joseph E., son of Jacob J. and Sarah (Troyer) Kaufman, was born in Kokomo, Ind., Jan. 18, 1889; died at the New Lincoln Hospital, Lincoln City, Ore., Feb. 7, 1973; aged 84 y. 6 m. 7 d. On June 9, 1921, he was married to Frances —, who survives. Also surviving are 2 sons (Verlin and LaDelle), one daughter (Mrs. Eileen Engle), 10 grandchildren, one great-grandchild, 5 sisters (Mrs. Emma Slater, Mrs. Anna Slater, Mrs. Sarah Stoltzfus, Mrs. Edna Musser, and Mrs. Lena Weaver). He was a member of the Logsdon Mennonite Church. Interment in the Fairview Mennonite Church Cemetery, Albany, Ore.

Miller, Ernest H., son of Elias and Elizabeth (Hartzler) Miller, was born in Cass Co., Mo., Aug. 18, 1889; died at Newell, W. Va., Feb. 12, 1973; aged 83 y. 5 m. 25 d. He was married to Etta Wenger, who survives. Also surviving are one son (Harvey), 5 grandchildren, and one sister (Maude—Mrs. Clayton Bergey). He was preceded in death by 3 brothers (Dwight, J. Clarence, and Marvin). He was a member of the Mt. Pleasant Mennonite Church, Chesapeake, Va., where funeral services were held on Feb. 15, in charge of Amos Wenger and Philip Miller; interment in the church cemetery.

Miller, Leona, daughter of Samuel F. and Mary (Weaver) Cockley, was born at Peabody, Kan., Feb. 22, 1906; died at the Elkhart General Hospital, Elkhart, Ind., Feb. 3, 1973; aged 66 y. 11 m. 11 d. On Dec. 24, 1930, she was married to Jason O. Miller, who survives. Also surviving are 2 sons (Marvin J. and David A.), 2 daughters (Mary Alice Miller and Velda—Mrs. John Glick), 9 grandchildren, 6 half sisters (Mrs. Bessie Ebersole, Mrs. Tess Beavers, Mrs. Fannie Brown, Mrs. Laura Detweiler, Esther—Mrs. Leona, and Mrs. Mary Miller), and 2 brothers (Irvin and Daniel R.). He was a member of the Prairie Street Mennonite Church, where funeral services were held on Feb. 6, in charge of Russell Krabill and Cleo Mann; interment in the Prairie Street Cemetery.

Pfeifer, Martin S., son of Christian K. and Amy Pfeifer, was born at Lancaster, Pa., Oct. 15, 1900; died of a heart attack at Lancaster, Pa., Jan. 17, 1973; aged 72 y. 3 m. 2 d. On June 4, 1925, he was married to Mary Witmer, who survives. Also surviving are 2 daughters (Erma—Mrs. Werner Schwebach and Arlene—Mrs. Ted Walter), 2 sons (Eugene W. and Martin E.), one sister (Mary—Mrs. Mowery Frey), and 2 brothers (Irvin and Daniel R.). He was a member of the Monterey Mennonite Church, where funeral services were held on Jan. 20, in charge of Gordon D. Zook and Dwight V. Yoder; interment in Eby Cemetery, Leola, Pa.

Stoll, Henry G., son of John and Amanda (Gingrich) Stoll, was born in Davies Co., Ind., Dec. 4, 1894; died of a heart attack at Odon, Ind., Dec. 6, 1972; aged 76 y. 6 d. On Jan. 13, 1940, he was

married to Katie Kemp, who survives. Also surviving are one daughter (Mrs. Cheryl Gylbert), one son (Paul Dale), one grandchild, 3 sisters (Mrs. Henry Knepp, Mrs. Jacob Graber, and Mrs. Joe Miller), and 4 brothers (Jacob, Lester, Homer, and Ray). Three brothers preceded him in death. He was a member of the Bethel Mennonite Church, where funeral services were held on Dec. 8, in charge of James Knepp; interment in the church cemetery.

Szuck, John, was born on May 19, 1908; died at Breslau, Ont., Jan. 8, 1973; aged 64 y. 7 m. 20 d. On Dec. 23, 1930, he was married to Priscilla Woolner, who survives. Also surviving are 2 daughters (Mrs. Alice Roeder and Maryanne) and one son (John N.). He was a member of the Breslau Mennonite Church, where funeral services were held on Jan. 10, in charge of Donovan E. Smucker; interment in Breslau Cemetery.

Witmer, Verna, daughter of Ira and Emma Petersheim, was born in Berks Co., Pa., Nov. 14, 1925; died after a two-month illness at Lancaster, Pa., Feb. 6, 1973; aged 47 y. 2 m. 23 d. On Jan. 15, 1949, she was married to Leon H. Witmer, who survives. Also surviving are 3 daughters (Carol—Mrs. Emerson Arment, Linda, and Judy), one granddaughter, 2 sisters (Irene—Mrs. Joseph Carmelo and Pearl—Mrs. Leon Good), and 4 brothers (Ivan, Lester, Earl, and Calvin Petersheim). She was a member of the Monterey Mennonite Church, where funeral services were held on Feb. 9, in charge of Gordon D. Zook; interment in the Eby Cemetery, Leola, Pa.

Yancey, Christopher E., was born near Croghan, N.Y., Aug. 2, 1888; died at Sarasota Memorial Hospital, Sarasota, Fla., Dec. 10, 1972; aged 84 y. 4 m. 8 d. On Jan. 15, 1914, he was married to Veronica Zehrer, who preceded him in death on Jan. 5, 1973. Surviving are 2 daughters (Annie Knechtel and Bernice Widrick), 2 sons (Clyde and Lester), 23 grandchildren, 26 great-grandchildren, 2 brothers (Edward and Benjamin), and one sister (Mrs. Elsie Raymond). He was a member of the Conservative Mennonite Church, Lowellville, N.Y. Funeral services were held at the Beachview Mennonite Church, Sarasota, Fla., in charge of Noah D. Miller; interment in the Palms Memorial Cemetery.

Zehr, Albert H., son of Emmanuel and Barbara (Sutter) Zehr, was born near Hopedale, Ill., Oct. 12, 1901; died at his home in Hopedale, Feb. 12, 1973; aged 71 y. 4 m. On Sept. 2, 1925, he was married to Agnes Zehr, who survives. Also surviving are 2 daughters (Loretta—Mrs. Gene Simmons and Marcella—Mrs. Melvin Zehr), 3 grandchildren, 4 sisters (Mrs. Lena Guth, Mrs. C. C. Litwiler, Mrs. Alma Schrock, and Mrs. Vernon Ripper). One sister preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were held on Feb. 15, in charge of Lee J. Miller; interment in the church cemetery.

Cover photo by H. Armstrong Roberts

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 18-24.

readers say

Submissions to Readers Say column should comment on printed articles.

Regarding your editorial on "Bombing, Law and Order, and the Press"—your remarks are beneath criticism. — John O. Yoder II, Quarryville, Pa.

In response to your editorial, "Bombing, Law and Order, and the Press" in the Jan. 16 issue, we want to shout "Amen!"

Mennonites have too long been indistinguishable from Nixon's "silent majority." We have not heeded Paul's words in 2 Corinthians 6:17: "Wherefore come out from among them, and ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Because the Mennonite churches were often not true to their heritage, Nixon felt free to continue the slaughter until it was politically expedient to end it. Except for the John Dreshchers, Nixon never heard about God's coming judgment. Certainly, the Mennonite tax dollars have been less than effective as a peace witness, to say the least. Peaceful co-operation with the draft also gave little opportunity for confrontation.

On radical Mennonites were still dealing with 20-year-old issues instead of seeking creative ways to speak to the vicious destruction of this decade.

As two students who recently completed a study tour in Europe, we realize how committed the Anabaptists were in speaking truth to power. They were more concerned with being faithful than with being respectable. "We have bought respectability with a price," says modern-day Anabaptist Solomon Yoder. Being the "quiet in the land" is being conformed to the world!

For the Anabaptists, nonconformity meant alienation, persecution, and death. For today's Mennonites it would mean sacrificing prosperity, popularity, and respectability.

One of our most tragic departures from Anabaptism is our inability to make corporate decisions. We have lost the meaning of brotherhood. If only we could speak with one voice to the vital issues of war, racism, poverty, and of our environment. This kind of brotherhood gives joy and support in the midst of suffering! Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

There must come a separation between the religious veneer that covers the sins of our society and true discipleship. That veneer is the American civic religion that blessed the bombing.

As the government turns to domestic issues, can we learn to live in economic simplicity in contrast to the world? Our most powerful witness will be the life-style Jesus describes in the Sermon on the Mount, demonstrated within a cloak-and-dagger brotherhood. This is the kind of nonconformity those caught in the American way will notice.

Brother Dresher, thanks for reminding us that Jesus is Lord! — John Sharp, Glenda Yoder, Hesston College, Hesston, Kan.

I'm getting the impression the Mennonite Church is more peace-centered than Christ-centered, there is so much criticism of our government and its leaders. Are we praying for our leaders as much as criticizing them? Are we as Christians appointed to sit in judgment of the government? I'm convinced if government leaders are corrupt it is because the people under the government are corrupt.

In the *Gospel Herald* we read so much about the social sins of war, etc. Let's put the emphasis on personal sin. I think that would take care of a lot of social sins.

Also after reading the article, "Woman's Place" in wondering how long it will be until we see an article entitled "Alternatives to the Traditional Marriage." — Elizabeth Buckwalter, Ephrata, Pa.

Your editorial, "Eroding of Conscience," *Gospel Herald*, Jan. 30, 1973, is well worth one's serious thought and consideration. No doubt Satan is "laughing up his sleeve" for all the havoc he has accomplished in churches and individuals under the assumption of progress and liberation from "the yoke of our fathers."

It used to be that even the immature Christian pretty well knew where the "fences" were even though he didn't always understand them and at times even seemed to be in his way, yet they provided him with a boundary line and a sense of where home base was.

Granted, that in the past the setting of boundary lines and the hand of discipline probably were misused at times, but this is no basis to condemn the boundaries or our outward behavior.

There are many areas where erosion appears to be at work. I would like to comment on several which I think are woefully neglected today.

No. 1—It used to be that the Mennonite Church had a dress standard but for "logical" reasons we felt uncomfortable and wrestled with it, so little by little this is the way erosion works—we got into more "practical" clothes and today the world stands in wonder and amazement—maybe amusement too—at our freedom of dress and, or, undress.

In the *Gospel Herald* of yesterday, Nov. 23, 1972, Robert W. McIntyre, writing on the above subject, has a sobering question: "When is this insanity end?" My reply is that it won't end till the church recognizes it for what it is (immorality) and deals with it as Paul instructs in 1 Corinthians 5. True, if the goddess of fashion decrees, conditions may improve somewhat outwardly but the heart is still corrupt and unchanged.

No. 2—A second instance of erosion at work is the subtle explaining away of 1 Corinthians 11:2-16. If the latter part of the chapter, which deals with communion, is applicable for our day, why isn't the first part?

No. 3—The third item that I would like to mention is the growing acceptance of the wedding ring for "protection" and whatever else it is supposed to signify. And along with this came a host of similar ornamentations.

One hears and reads much today about peace and unity but where is the emphasis on holiness of life? Unless our efforts for peace and unity are based on the true discipleship, we cannot accomplish anything for God. According to James 3:17 it would appear as though God's formula is, first pure then peaceable.

To sum this all up, it seems to me that this total erosion process is fast conditioning the church for the ecumenical amalgamation and the end of the church headed by the Antichrist. —Albert Eberly, Bay Port, Mich.

It seemed a bit ironic to have Ruth Yoder's "Progress Report . . ." followed by the article, "Reflections on Pastoral Support: A Layman's point of view" in the Jan. 23 issue of *Gospel Herald*. In the first article, a comparison is made between our economically overprivileged congregations and the almost desperate needs of millions around the world. In the second, the point is made that a pastor deserves to earn more than the average member of his congregation. "Placing the pastor in the top quarter of a congregation's income scale would not be unreasonable," according to that article.

As a pastor of seven years, I have appreciated my congregation's efforts at seeing that my needs were more than adequately met. That emphasis in the article may be needed in

many congregations. But placing pastors in the top quarter of their congregation's income scale would be, in my opinion, not only an unwise use of the church's resources but in many middle-class American Mennonite congregations, would be a sin. At best, it would only serve to reinforce and "bless" the tragic gap between the incomes of rich Mennonites and the Lazaruses of the church.

In many cases, it is not the pastor's income that may need reevaluating as much as his congregation's standard of living. Equality, not only among members of a given congregation, but among God's people everywhere, is the principle taught in 2 Corinthians 8 and elsewhere in the Scriptures. —Harvey Yoder, Salem, Ore.

Tax time and the *Gospel Herald* Index for 1972 quickly facilitated my refreshing about two tax pieces in the *GH* of June 27. They are the letter of Marvin and Rachel Miller to the president, and the incisive editorial, "Taxes for War." A current news item about the president's budget of \$81 billion and the call for national defense keeps before would-be peacemakers the challenge to close that insanity gap.

Federal income tax time presents useful opportunities to reduce or withhold the money required for warring. This is something all earners can do. Another everyone's effort is required. The proverbial first step necessary for taking a 1,000-mile journey is also an inescapable exercise for bridging an insanity gap.

Bread is made for laughter, and wine gladdens life, and money answers everything. That is a reminder from Ecclesiastes 10:19, 20.

I may not have accomplished the enviable achievement of the Millers, of reducing their war tax contribution to \$243, but as a full-time wage earner without dependents I have cut the war tax part (64%) of my 1972 tax to \$221. It may be equally important for us to TALK ABOUT our tax-cutting accomplishments as to cut the tax burden on the needy and the struggling. We herewith give them something to shoot at. So shoot! And remember, any tax still owed should in no case be paid before the deadline. —Titus Lehman, Lancaster, Pa.

I very much agree with and appreciate Richard A. Showalter's article, "The Christian Ministry," in the Feb. 6, *Gospel Herald*, when he says "farmer-preacher" does not necessarily mean "uneducated preacher" but is equivalent to "lay-preacher."

We need more of the businessman-preachers, carpenter-preachers, etc., in our congregations, as well as more of the seminary training.

The nonprofessional ministry should continue to be a plural ministry. There is a much better distribution of natural gifts when there are several leaders within the congregation. If several persons within the congregation emerge as leaders, no one, in most cases, will need to be a professional full time minister. Each leader can pursue his profession at least to a limited degree. And the temptation of identifying the church with its leadership is curbed too.

I agree that we should develop the better type of leadership in the Mennonite Church by following New Testament teaching and thus avoid a professional-type ministry. To reach these goals we need spiritual, dedicated brethren who are students of the Word of God, and congregations who support their leaders through prayer, obedience, encouragement, and with material gifts.

God called me to serve in the roles of businessman, deacon, minister, and bishop. I know He does, bless if one is willing to give his life wholly to the Lord Jesus, realizing that one is a servant of the church, responsible and dependent on the Lord as He leads. —Clarence E. Lutz, Elizabethtown, Pa.

Unpleasant Truth

"The unacceptability of unpleasant truth is enormous." So the speaker said. And his phrase sticks with me. It is true. We are not accepting of truth which is unpleasant. Jesus got Himself into a lot of difficulty because He told the truth. He was able, better than any of us, of course, to see what was in man and to tell it like it is. But it was at an awful cost.

How awful for Jesus to point out that some religious leaders of His day were like whited sepulchers full of dead men's bones. They looked righteous to men outwardly but inwardly they were full of hypocrisy, hate, envy, and lawlessness. Matthew 23:27, 28.

To come in contact with a dead body or tomb meant to a person of that time to become unclean. So the tombs were whitewashed in the month of Adar so that no pilgrim might accidentally touch a tomb and be unclean. But, even though the tombs glistened white on the outside, they still had dead, decaying bodies within. And that, said Jesus, was the precise picture of what a false religious expression is like in outward activities intensely religious but inward thoughts and heart foul and putrid with sin.

So, as Shakespeare said, a man may smile and smile and be a villain. Or a person can walk with humbly folded hands and bowed head, while looking down in contempt on others. The unpleasant truth that our pretended humility is a form of the worst pride is unacceptable. The important truth that pride of opinion is one of the worst forms of worldliness is often unacceptable. Or the unpleasant truth that things are not what we supposed in any area of life is usually unacceptable.

Another unacceptable truth is the fact of poverty all around us and our unwillingness to really do anything about it. We justify our actions by telling how we made it and others could also if they would work like we did. We will not face the truth that many have almost no chance of improvement in any area because of prejudice, because of an economic system which is more and more oppressive the poorer one becomes, and because we have a government where surface matters, which get votes, take precedence over dealing with the basic human needs.

So people write stating *Gospel Herald* uses too many poverty photos. Is this an example of the unacceptability of unpleasant truth? Considering the percentage of hungry

and poor in our world and in our own land our percentage of such pictures is all too low. Considering that more than half of the canned dog food in the United States is eaten by people, is a photo once in a while picturing the poor too often? Or should half the photos used be of the poor?

Isn't it true that the less we allow ourselves to help the needy around us and the more elegant our own homes and cars and clothes, the more unacceptable the unpleasant truth of the poor becomes? There are those who serve on committees and organizations which serve the needs of poor people far, far away, who will not lift a finger for the poor in their own neighborhood and further speak in a derogatory way concerning such.

Many in our nation are unwilling to accept the unpleasant truth about the wrongs we have committed in Southeast Asia. Persons who seek to point out the truth are labeled subversive, anti-American and communist. To criticize what a nation does seems more dangerous than to denounce God.

History says, however, that those who risk the wrath of even the religious patriots and warn concerning the sins of the nation and its leaders, in the long run, love the nation most and turn out to be the best patriots. The future of any nation is bleak indeed when the people applaud any action of the nation, right or wrong, and do not call leaders to answer for their actions.

The unpleasant truth is that we like to believe that our side is right regardless and in spite of what anyone may say to the contrary. During the discussion of the Vietnam War it was interesting to note that people wrote this editor quoting what Bob Hope, Secretary of War Melvin Laird, and a host of other war supporters had to say regarding the righteous cause we were engaged in. Words from our own missionaries, who served in Vietnam previous to and all during the war, were considered less reliable and even at times subversive. Strange how unacceptable unpleasant truth really is.

Now this phrase can, no doubt, be applied in about any area. It tests the very fiber of our inner selves. It tests whether we are really honest at the heart or whether we accept truth only when we find it pleasant. It is still the truth which makes us free, no matter how unpleasant at the time. — D.



GOSPEL HERALD

March 13, 1973

Presidential Inaugurations National Piety, and the God of Christianity

by Grant M. Stoltzfus

Chapel Address, January 15, 1973

Who is God? "God," says the political glossary, "is a word which appears in the closing paragraph of a politician's speech." These are words, not by a cynic or a secular journalist. They were written by the late Methodist Minister, Paul Hutchinson, who as a preacher and journalist for over a generation commented with deep insight on religion in American society.

Nowhere is religion in American society more conspicuous than in the inaugural addresses of all our presidents since Washington. If on this coming Saturday (January 20, 1973) President Nixon does not refer to God he will be the first president in our country's history to omit a reference to the Deity as he begins his term of office. One may safely predict this will not happen.

While we live in a nation which from its beginning declared that religion and the political order should be independent, we also live in a nation where the political order has a religious dimension. A religious dimension to the nation state is, of course, as old as history. However, in America the relation of religion to the state is of a different hue. This difference is due to an attempt to balance a free church with a free society. It has been called "the lively experiment" and lively it is. As another presidential inauguration comes on we will have a chance to witness what is another exciting paragraph in this experiment.

What shall be said about religious rituals and references to God as a president is inaugurated?

contents

Presidential Inaugurations, National Piety, and the God of Christianity	221
Grant M. Stoltzfus	
The Gospel — Good News?	224
Nelson E. Kauffman	
What We Think of the Bible	226
A Perspective on Key 73	227
Howard Zehr	

First of all, as noted, God has been referred to in all the inaugural addresses. However, the word "God" was not used by the first four presidents. Washington, a Deist, referred to God in such lofty terms as "Invisible Hand," "the Great Author of every public and private good." John Adams, a Unitarian, referred to "Providence," or "the Fountain of Justice."

Jefferson, not a church member but an intellectual Unitarian, spoke of "that Infinite Power which rules the destinies of the universe." Madison referred to "Providence." Not until President Monroe did the word "God" appear in an inaugural address and this in his second inaugural of 1821. Perhaps these first presidents set the tone for referring to God at this high moment in our nation's life.

No References to Christ

The references to God are especially noteworthy when we see that no president in his inaugural address ever referred to the name of Christ. Even the devout Woodrow Wilson, son of a Presbyterian manse, avoided such a reference. John F. Kennedy, a practicing Roman Catholic, referred to God in three places in his inaugural address but not once to Jesus Christ.

This absence of references to Christ can probably be explained. For one thing, the earliest presidents, being Deistic and Unitarian, could hardly be expected to mention the name of Christ, though one of them at least had a high view of Christ's moral code. I refer to Thomas Jefferson, who compiled a book on Christ's ethical sayings and life, ending with the burial of Christ in a tomb.

Another reason for omitting Christ could be that only a small minority of the nation (and this comes as a surprise to many people) were members of a Christian church when our country began. The figure was less than 10 percent and possibly as low as 7 or 8 percent. I have even seen the figure of 5 percent. In the time of Lincoln only a minority of Americans claimed to be nominally Christian.

By avoiding references to Christ the chances of offending nonchurch members was thereby reduced. With the growth of religious diversity in America by 1973 it seems less and less likely that Christ, at least as the Son of God, will be referred to by presidents when they address the nation at the beginning of their term of office.

This omission, of course, reveals something about the religion and the God of the inaugural addresses. God means many different things to many different people. Yet He is, as it were, the common denominator of the American nation's religion. Presidents, in referring to God, even if their private faith included certain Christian tenets, thereby fit in with this broad, rather vague nationalistic religion.

President Eisenhower, a president who promoted na-

tionalistic religion, is quoted as saying, "Our government makes no sense unless it is founded in a deeply felt religious faith—and I don't care what it is." Robert N. Bellah, the Harvard sociologist, says about this American national religion, "Though much is selectively derived from Christianity, this religion is clearly not itself Christianity."

A Prophetic Note in One Inaugural

Most of the references to God that the presidents make are, as one would expect, somewhat platitudinous and do not interpret God beyond that of a providential Being. There is one inaugural address, however, which looms above all others like the Matterhorn rises over the Alps. I refer to President Lincoln's second inaugural.

As he put his hands to the plow for a second term, President Lincoln felt compelled to comment on the problem posed by the belief that God was the God of America. The nation had just come through the tragic Civil War, the bloodiest in all history and a most unnecessary war. Each side claimed that God was on its side. Certainly the North was doing God's will; certainly the South was doing God's will. Said Lincoln: "Both read the same Bible, and pray to the same God; and each invokes His aid against the other."

It was obvious to Lincoln and everyone else that "the prayers of both could not be answered." God was not on both sides. What was Lincoln to say? To a crowd, where for the first time former Negro slaves mingled with white men in an inaugural ceremony, the war-weary president must have unburdened himself when he said, "The Almighty has His purposes . . . the judgments of the Lord are true and righteous altogether."

Thus on one occasion at least a presidential inaugural address caught something of the majesty and grandeur of the Hebrew prophets and for a transient moment in our history the nation was lifted by its chief executive to see the processes of history in a manner similar to Isaiah, Amos, and Jeremiah.

But this was an exception in inaugural addresses, as will be easily seen by anyone who reads them. Lincoln knew that such a view—that God is on neither side but

GOSPEL HERALD

Volume 66 Number 11

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Grant M. Stoltzfus, professor of church history, gave this chapel address at Eastern Mennonite College, Harrisonburg, Va., Jan. 15, 1973.

judges both — would not agree with the view that God was on the side of the North, or that God was on the side of the South.

It was a wonder that Lincoln took the risk to say what he did and no one knew it better than he, for in a letter to a friend a few days after the inaugural address he wrote: "Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case is to deny that there is a God governing the world."

It is a matter of deep regret that our nation did not follow this interpretation of God's working in history. Had it done so there would have been less bitterness in the reconstruction period and a hundred years would not have gone by with so little progress in human rights for the former slaves.

Much Praying?

A brief word about the inaugural prayers. These were once only invocations at the beginning and benedictions at the end. They have increased in number and length since the first brief ones were recorded in the *Congressional Record* in 1937. As may be expected these prayers are strongly nationalistic; they refer to the nation's past with gratitude; they reflect a faith that the national destiny is under God; they consecrate the president to his task and ask divine blessings on him.

Most of the prayers at inauguration have been offered by Protestant and Catholic clergy. Jewish rabbis now also pray and their prayers fit well into the national religion or what is broadly called the American way of life. The increase in the number of prayers at inauguration from two to five reflects, it would seem, the vitality of American's religious pluralism.

We are no longer the predominantly Protestant country that we were when the nation was founded in 1776. In fact Winthrop Hudson, a Baptist historian, considers America to be in the post-Protestant era, since the Catholic population has grown to about fifty million.

A study of the *Congressional Record* shows no prayers recorded at the inauguration of President Harding in 1921, of President Coolidge in 1925, of Hoover in 1929, of Franklin D. Roosevelt in 1933. In 1937 at President Roosevelt's second inauguration there were two brief prayers, an invocation by a Protestant and a benediction by a Catholic. Since that date prayers at inauguration have increased in number and length and in recent years have been offered by Protestant, Catholic, Jewish, and Greek Orthodox clergymen.

Some of their prayers are quite lengthy. In 1961 Archbishop Cardinal Cushing's prayer alone came to 12 inches in the *Congressional Record*. The total space for all the prayers in 1961 was about 24 inches, the exact length of President Kennedy's address. In 1969 there were five prayers, the most ever pronounced at an inauguration, and the total space in inches in the *Congressional*

Record comes to 37 1/2 inches which was the exact length of the inaugural address of President Nixon.

Delusion About Deity

While the references to Deity which season the inaugural ceremonies keep alive some sense of an overruling Providence and of a power beyond that of the nation state, there is also a real chance that these references to God will foster a wrong idea. I refer to the deep-set delusion that we are a Christian nation — a modern Israel of God and so are God's chosen people above other nations.

Instead of seeing ourselves as a Christian nation, it is more true to the facts to say that we are a nation with Christian people in it; we are a nation deeply influenced by Christian values, a nation that has gradually grown to be tolerant to a variety of faiths, in which Christians are the most numerous.

Whatever in the providence of God the president of the United States may be, he is not any more chosen of God than the head of Mexico, Tanzania, or Timbuktu. Of all the myths that die a slow death, none dies harder than the myth that the United States of America is the "darling of divine Providence."

This brief survey of religion at a high point in our national life shows that in addition to America's many Christian, Jewish, cultic, sectarian, and nonreligious groups, there is, in the words of Bellah, "an elaborate and well-institutionalized civil religion in America." It is this civil religion which is now becoming the subject of intense study, if one can judge by the appearance of the recent *Daedalus* issue on "Religion in America"; the book by Charles Henderson, chaplain of Princeton University, entitled *Nixon Theology*; and the conference on civil religion that is planned by Drew University and which will be attended by several faculty members of EMC. I believe we will all be instructed by either attending the inauguration in Washington or watching the ceremony on television.

The Christian whose greatest loyalty is to a God over all nations and who belongs to a fellowship of people from all nations may most appropriately pray at such a time as this not only for his own country but for the powers that be of all nations. The New Testament mandate to pray for the powers that be was for a government that ruled the world, not just Syria or Greece. Whereas nationalistic prayers are addressed to a tribal god, the Christian addresses a God of all nations.


Tribal God and the God of Christianity

And so on inauguration day of 1973 we may expect to witness again the rituals and symbols of the religion of the American way of life. Unfortunately, I cannot attend in person but I plan to observe the telecast. I shall likely do what I did four years ago — send for a copy of the *Congressional Record* for the day and file it with my bulging files on American civil religion. I do this, not

because I believe there is personal or national salvation in America's civil religion. I do this because I believe we must take America's civil religion seriously. The civil religion of all nations must be taken seriously.

But as I do this I will take even more seriously the religion which I find revealed in the Old and New Testaments. Much as I appreciate the insights—let us say of Jefferson and Lincoln, who were two presidents who showed unusual perception in the issues of church and

state and in the role of God as sovereign of the nations—I still prefer a religion that is not tribal, a religion that is not nationalistic. This I find in Christianity.

I gladly identify myself, therefore, with that stream of history whose greatest heroes are not George Washington, Abraham Lincoln, Woodrow Wilson, or Franklin D. Roosevelt, but whose real heroes are Abraham, Moses, Amos, Isaiah, Jeremiah, and Paul, and above all Jesus Christ the Lord of history whose kingdom is forever. 

The Gospel—Good News?

by Nelson E. Kauffman

The church is under orders from her Lord to make the "gospel" known to all people on earth. It seems as if many, if not most church members would have real difficulty if called upon to explain what they really mean by "the gospel." They would likely say, "It's good news," but then be unable to say what they mean by that phrase.

I have asked many people this question, and it troubles me that with all our preaching and Sunday school teaching, the heart of what the church has to say to the world is so unclear to church members, and consequently they feel unable to share it with anyone.

The Meaning of "Good News"

What do we really mean by calling the gospel "good news"? Is it good news to everyone or only to those who are willing to receive it? Will nonchurch people agree that the gospel is good news if they are made aware of what it really is? I have discovered after asking many persons, "Do you know what church people mean by the word 'gospel'?" that most of them say, "I don't believe I do," and some say, "I guess it's the Ten Commandments."

It may be that some would contend that what we mean by that word is not significant, because it can mean many different things to different people. If that is true then, it makes communicating God's message to men almost impossible. We need to define the words we use, else we merely add to religious confusion. We at least need to know what Jesus meant when He asked us to preach the gospel in all the world. Did He mean some ambiguous something?

It is possible to be too narrow in our explanation or definition of the gospel, to make it merely a subjective or experiential matter. Or, one can try to explain it only in objective, historical, technical, or theoretical terms as if it were a philosophical system, or a legalistic way of life. If it is presented to a person, as Paul would present it, would the hearer agree, "That is really good news," or "That is surely wonderful truth"? I believe he would.

The Gospel Meets Man's Deepest Need

It is my understanding, and my experience as well,

that when I present the really "good news" as revealed in the Scriptures, any normal human being agrees that what God offers us in Jesus Christ is good news, for it meets man's basic, deep, and fundamental need. Man is suffering from alienation in families, communities, and nations. He is plagued by loneliness. He is depressed by guilt. People in our society want someone near who cares and understands, who accepts them, forgives, and appreciates them.

Every normal human being experiences a sense of guilt and condemnation because in his best moments he knows he has done wrong, has been hateful, proud, jealous, and envious. He often feels alienated from his fellows and from God. He thinks God is far off and delights in punishing man.

Persons feel helpless and defensive when they think of God. They dislike His administration of the world. So when talking about God's actions they feel more like condemning Him or finding fault with Him and His Word than like responding to His love. It may be that in our efforts to witness, we add to this feeling, rather than present God's forgiving love, His abundant mercy, and great kindness.

Presenting "Good News"

There is nothing remarkable about God loving and caring for "good people." Plenty of people appreciate and are willing to sacrifice for good persons who appreciate what one does for them. But our God loves and cares for bad, sinful, mean people who are friendless, and that's something "out of this world," especially for people who feel they have been failures, and these are found in all levels of society. That's "good news!"

Too often we church people give the impression that God loves only the lovable, good decent people like we are. God, like Jesus, reaches out in love and understanding and acceptance of people wherever they are. Luke 15:1, 2. I have not found any person who, when asked if that is not good news about God, did not agree.

One man said recently after I had emphasized God's love for sinful man, "But, look, don't say that or you will

encourage them in their evil." I hasten to add that God loves sinners but He is just and intolerant of sin. His hatred of sin never cools. Punishment of evil and wrong is irreversible. He has never changed His decree, "The soul that sins shall die," unless there is repentance. To answer this problem Christ Jesus came into history.

God dealt with justice against sin through Jesus. The gospel includes the historical facts about Jesus, His life of kindness and love to men, His ignominious death on the cross, His resurrection and present intercession for us.

But the gospel is more than just these objective facts. It is the explanation of the meaning of these facts for us that brings the response, "Yes, that really is good news." When it is explained that by His death He took away our wrongs, our sins, removed them, covered them, never to be remembered or held against us forever (2 Corinthians 5:17-21; Hebrews 10:16-19), if and when we agree to receive Him as one who took our place, invariably the person will say, "Yes, that is good news."

One man recently said, "I never heard that before." What normal person wouldn't like to have all his past misdeeds and wrongs removed from his record, forgotten and never held against him?

But that's not all of the gospel. He not only removes our debt, what was on the record against us, leaving us without anything in our favor or to our credit. No, He places to our credit, to our account, all the infinite righteousness, goodness, perfection of Jesus Christ Himself. 2 Corinthians 5:21. Glory to God! He then owns and claims as His own all those who receive, claim, and own Him as their own. John 10:27-29; Matthew 10:32, 33.

Isn't it wonderful and glorious to know that Christ claims and owns as His children all those of us who claim and own Him! Man, I like to really belong, don't you? I say that's "good news," don't you? and I have never found anyone to disagree. Maybe you have.

The Meaning of Christ's Coming into History


Yes, it's true that the "gospel truth" is anchored in history. The experiences described above are possible because of the facts of Christ coming into history. To receive Jesus involves one in obligation to Him. He said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn. 14:23). The full impact of this truth is not realized unless one responds and really says from his heart, "Yes, Jesus, I love You and I will turn away from my selfish ways and obey You, as Your love slave, out of appreciation for what You did for me."

Obedience and holy living is a response to God's love in Christ but not as a means of merit to obligate God to do us favors. Those who claim to be His and then reject His commandments to love and serve their fellowmen will be rejected by Him in the end. Matthew 7:21-23.

Unless we know the meaning of Christ's coming into history, we will have real difficulty in knowing and explaining what the "good news" is. Cold historical facts

do not often inspire or appeal to people. It is not only a matter of intellectual understanding but also of personal experience. Reception and personal experience of the meaning of the gospel is really essential.

If those outside the church are unclear on what we are trying to say as a church, the fault likely lies with us. We undoubtedly do not and cannot really understand and appreciate the good news until we have shared it with another person so that he can understand it.

There's more in the Bible than the "good news," the gospel. There is history that is sad. There are warnings that are fearful. There are awe-full judgments and the wrath of God against sin. There are commandments to be obeyed. We are commanded to teach all things Jesus told us. It may be that we are more familiar with the commandments and judgments than we are with the good news. We need the admonition of Paul following his statements of the glorious gospel "good news" in 2 Corinthians 5:14-21, when he said, "As God's partners we beg you not to toss aside this marvelous message of God's great kindness" (2 Cor. 6:1, *Living Letters*). 

Delegates — Who and How Chosen

The new church structure assumes that the official business sessions of the General Assembly can be best facilitated by an appointed representative body. Such persons are called delegates. The first full General Assembly session to be held at Harrisonburg, Va., Aug. 7-12, has the potential of approximately 300 delegates. These will be men and women chosen by the church at large to represent their concerns at General Assembly. These delegates will also be expected to carry back to the region or district from where they came concerns of the General Assembly.

The approximately 300 delegates are selected by the five regions of the Mennonite Church. In the absence of a regional assembly, districts (conferences or other organized groups) may share in an allocation of delegates to the General Assembly.

A formula has been established and is being used by the appropriate bodies for the selection of delegates.

The list was to have been finalized by late February.

Delegates begin their term of service at the time of the biennial General Assembly and continue during the interim until the next Assembly.

Pray for the delegates from your region as they deal with issues of great significance in relation to the life and mission of the church.

You may not be appointed as a delegate but your attendance and participation at General Assembly is greatly needed. Put General Assembly in your summer schedule. — A. Don Augsburg, moderator of Mennonite General Assembly

What We Think of the Bible

Inspired by a growing sense of need to strengthen the churches as Christian communities capable of fulfilling their historic mission, Conrad Grebel College, affiliated with the University of Waterloo, Ontario, has recently organized a School of Adult Studies. This program is designed to enrich the leadership of the church and to equip the congregation successfully to minister to the needs and problems of society.

John Miller, associate professor of Religious Studies, was given the responsibility to organize and direct this program. Under his leadership, the School has expanded its course offerings from a Seminar for Ministers, which meets monthly for an entire day throughout the regular academic year, to a variety of workshops dealing with current issues that confront the congregation.

Registration is open to any interested adult, regardless of educational background or experience. Many have availed themselves of the opportunity to expand their awareness of issues and problems facing the church and to improve their ability to provide effective leadership within the context of the congregation. The cost to the participant is nominal; costs are largely covered by the college and conference subsidies.

The seminar for ministers is presently enjoying its fourth season of successful operation. This seminar has been well attended and much appreciated by pastors of the Ontario, Western Ontario, United Mennonite, and Mennonite Brethren conferences. Topics discussed were: "The Sermon on the Mount," "The Historical Jesus," "The Origin and Development of Religious Faith in the Judaeo Tradition," and a variety of other practical issues facing the present-day pastor and the congregation.

The focus of the seminar for ministers the past fall was "The Authority of the Bible and Its Use in the Congregation." After three all-day sessions of prepared presentations by a variety of individuals and intense discussion, the following "Statement on the Bible" was drafted and unanimously accepted by the seminar. It is presented here for further consideration with the hope of bringing to the Mennonite Church a realistic and wholesome understanding of the authority and use of the Bible.

Statement on the Bible

The Old Testament witnesses to God revealing Himself, acting and speaking in events of history to call and preserve Israel as a people for Himself. The New Testament

witnesses to God revealing Himself most clearly in the words and deeds of Jesus, who is confessed in the church to be Christ and Lord. The promise and preparation of the old covenant is being fulfilled in the new era begun with the event of Jesus Christ and the earliest church.

In the absence of the first generation of Christians, the church brought together the Bible as the indispensable and primary witness to the events through which God founded His people. We hold that God was at work in the process through which the books of the Bible were formed, collected, and eventually recognized as authoritative in the church, and therefore their interpretation depends upon the continued work of God; we also hold that the books were written by persons utilizing the languages and cultures of the times and must therefore be studied with all the available tools of the historical disciplines if they are to be taken seriously.

"The Word of God" is God in all His dynamic self-revealing activity and this encompasses much more than the Scriptures. The Scriptures invite the testing of what is written. As generations of Christians participate in the event of Christ, the Holy Spirit continues His work of enabling discernment of God's will and action in the church.

This heritage of interpretations gives orientation to the study of the Bible. The life and worship of the church keep alive interest in God's revelation. The church is a people who have been brought into existence by the Christ event. Our understanding of the Scriptures is controlled by the life and teachings of Christ and the New Testament. The individual's inner conviction of the truth is also a work of the Holy Spirit.

In the interplay and cross-checking of the Bible, Christian tradition, and the present voice of the Spirit expressed through individuals and confirmed in the church we come nearest the will of God for us. In the assemblies of the saints binding and loosing can take place as through free discussion the Holy Spirit leads toward consensus and unity in obedience.

This gives us enough truth on which to live; we cannot know God fully until His kingdom is fully come. We therefore turn away from arrogance, always listening for God to speak to us (sometimes from unexpected quarters) again and again to illuminate His action in making a people for Himself and bringing the world to the fulfillment of His purposes.

— Bible Seminar, Conrad Grebel College, November 21, 1972



A Perspective on Key 73

by Howard Zehr

The Key 73 movement is having varied reactions on the North American continent. Even though the large majority of professing Christians are cooperating in some way, there is increasing polarization on the part of some. Those of a more liberal theological persuasion are fearful that Key 73 is too liberal. The Jewish leaders are fearful of proselytizing.

Working together in evangelism is not as simple as many well-meaning Christians would like to think it should be. Some Christian leaders who at one time were bemoaning the fact that Christians weren't working together in giving a united witness are now denouncing the current attempt at working together.

But Key 73 does have positive values. It has brought Christian leaders together for conversation, prayer, and searching as never before. There has been a quality of interaction that has been heartwarming. The movement provides a context which gives new stimulus and support for Christian witness. The sincere effort of working together will leave an added impact upon our communities. There is a new dimension of love and respect for each other being demonstrated. Jesus said long ago to His disciples, "By this shall men know that ye are my disciples, if ye have love one to another."

The movement seems to be working in the direction for which our Lord prayed when He asked the Father that they might all be one and that the world might know that the Father sent Him. The movement is providing settings that bring together Christians who share common concerns.

A wide variety of resources are being made available. Some of these may be found helpful. Christians will be led to a new self-identity as they relate to many other kinds of people. It is my prediction that the year 1973 will help us as Mennonites to have a new appreciation of our heritage of a Christ-centered faith.

Phase II of Key 73 Now in Progress


The evangelistic thrust on the North American continent is now in its second phase. The emphasis is upon the Scriptures. This includes both distribution and study. It is

hoped that a portion of Scripture can be distributed to every home on the North American continent. This is a high ideal. The achievement will be dependent upon our participation.

Scripture Distribution

Mennonites are encouraged to participate with other churches in this mass distribution of the Scriptures. Communities may organize themselves by city blocks or county roads and make specific assignments to certain congregations or groups for this distribution. Special Key 73 editions of the New Testament, the Gospel of Luke, or other portions may be secured through the American Bible Society, 1865 Broadway, New York, New York 10023.

Group Bible Studies

Small Bible study groups are encouraged. It could be enriching to meet with persons of other denominations or of non-Christian background to talk about the Scriptures. This could provide a very natural setting for one to share his own faith and experience in Christ. Even though there may not be very satisfactory materials at hand for these Bible study groups, I think it would be profitable for small groups to get together to simply read New Testament portions from a modern translation. Each member of the group could then share impressions and what meaning it has to them in particular. This would be a much better approach than to have something too highly sophisticated for use among nonchurch people. Consider starting a Bible study group in your home or community. 

New Friendship

*Take me, if you will, to secret places,
Forgotten rooms, neglected now, and still
To treasures stored up in the attic spaces
The dreams left fading on the window sill.*

— Phyllis Rogers

church news

Beechy, Hostetter, Contact North Vietnamese Leaders

Atlee Beechy, Mennonite Central Committee (MCC) Executive Committee, and Douglas Hostetter, member of MCC Peace Section, left for Paris on Feb. 17 to contact representatives of the Democratic Republic of Vietnam (DRV) and the Provisional Revolutionary Government (PRG), the government established by the National Liberation Front.

Implementing the Indochina resolution passed by the 1973 MCC Annual Meeting, Jan. 19-20, Beechy and Hostetter are exploring possibilities for assisting war victims in areas not controlled by the South Vietnam Government.

Many voluntary agencies from Europe

and North America are now seeing North Vietnamese representatives hoping to establish channels for assistance. Because the effectiveness of the cease-fire is still questionable, it is unlikely that the DRV or PRG will accept foreign workers into unstable areas.

"Since it is not clear that we can be immediately represented in DRV or PRG controlled areas, we are looking for responsible channels to help," explained William Snyder, MCC executive secretary. "MCC feels constrained to see that aid is used to help innocent war victims, and not for military or political purposes."

NBC Schedules Film on Amnesty

Duty Bound, a 60-minute drama dealing with amnesty was scheduled to be shown on NBC television, Sunday, Mar. 11 at 2:00 p.m., EST.

The film written by Allan Sloane, centers around a young American who comes home from Canada hoping for amnesty and turns himself in for draft evasion. The essence of the play—the call to duty and its complexity in a free society—is revealed in the course of his hearing. There is no jury, except the viewing audience, which is invited to participate in the verdict by phoning in votes.

Mennonite Central Committee (MCC) Peace Section is a participating member of the Interfaith Committee on Draft and Military Information which originated the idea for *Duty Bound*.

"The Interfaith Committee began planning a film on the draft to replace *Alternatives*, a film produced by the Historic Peace Churches and the National Interreligious Service Board for Conscientious Objectors," explained Walton Hackman, associate executive secretary of MCC Peace Section who served as chairman of the film subcommittee. "As the active draft came to an end we realized that a film only on the draft would have limited use so we switched the focus of the film to amnesty. The idea was presented to NBC who picked it up, making the film available to a much larger audience. Because of the controversy surrounding amnesty, the film has not been scheduled by some NBC affiliate stations. Persons wishing to see the film may want to contact the program directors of local NBC stations to encourage its use." ●

Nutrition Center Opened in Bangladesh

Mennonite Central Committee (MCC) and three other sponsoring agencies opened an intensive nutrition center for children at Mirpur, Bangladesh, in December. The nutrition program will aid malnourished infants and small children seriously ill and unlikely to recover on the minimum rations their families can give them.

The Mirpur nutrition center, ten miles north of Dacca, is designed for 30 children. The estimated rehabilitation time is three months. Children will spend the day in the center and night with their families so they can be restored to health in a family rather than an institutional setting.

The rehabilitation center is near a camp of 160,000 Biharis and a large number of relatively poor Bengalis. The Bihari people, of Indian origin, considered themselves Pakistani and sided with the West Pakistanis during the conflict between East and West Pakistan last year. When the new nation of Bangladesh was established and the Bengalis took positions of power, many fearful Biharis left their homes and shops and gathered in camps. Half a million Biharis are now living in camps in Bangladesh.

The Mirpur center will care for children from both the Bihari and Bengali communities. The sponsoring agencies hope that such action will contribute to the reintegration of the two groups.

The project is a joint effort of MCC, the Southern Baptists, Missionaries of Charity, and the International Committee of the Red Cross (ICRC). Medical personnel from ICRC with assistance from



Mark Blosser holds three children being cared for in the nutrition center, Bangladesh.

a doctor from the Mirpur colony will prescribe the needed medical care. Two trained sisters from Missionaries of Charity will be in charge of the selection and care of the children. Marge Bennet, a Southern Baptist, and Leona DeFehr from MCC will assist in the administration of the center. The building is provided by the Southern Baptists and cash expenditures will be covered by MCC. The program is planned to continue until June 1973 when it will be reviewed for possible extension.

Foundation Gift Assets Up 35 Percent

The Mennonite Foundation enjoyed another year of progress during 1972, according to a report from John H. Rudy, director of financial services.

Gift assets increased more than \$1,300,000. An additional \$600,000 was distributed to many church institutions, and no less than \$1,000,000 was designated for the work of the church in new and revised wills.

At the end of 1972, gift assets being managed for eventual distribution totaled \$5,304,000. This was up from \$3,980,000 the year before, an increase of 35 percent. These assets have increased more than ten times during the past five years.

A new Foundation office has been opened in Lancaster, Pa. Luke R. Bomberger is the recently appointed Eastern regional manager. Harold P. Dyck continues as Western regional manager and Harry E. Martens as Central regional manager. Delmar K. King is assistant investment manager and Robert I. Baker is financial services assistant.

Investment guidelines, which attempt to define Christian, ethical, and social criteria for the Foundation's investment program, were further developed and refined during the year.

Noticeable progress is being made in negotiating the sale of various real estate holdings which the Foundation acquired through charitable gift plans.

Foundation programs and services now are administered from the three regional offices at 1110 North Main Street, Co-

QUESTIONS FOR DISCUSSION

1. How do you feel about the church engaging in a study of abortion?
2. Should the pacifist concern for life extend to concern for the fetus?
3. Should a "stand" on abortion be arrived at by the church the same way it has taken a "stand" on other issues?
4. If the fetus is a potential rather than a "real" person, does the mother always have first rights when there is a question of rights?
5. Christian—restrictive, moderate, or permissive?
6. Can there be valid reasons for both a restrictive and a permissive position on abortion?
7. Before conception, when does measurable brain waves, at the time of fetal heartbeat, at conception, quickening, viability, birth, or some other time?
8. Between the legal definition of the end of life (the discontinuance of measurable brain waves) and the determination of the beginning of life, these reasons do you consider sufficient for abortion: fetus conceived during rape, possibility of a mongoloid child, health of mother in danger, financial inability to care for child,
9. unwanted child or pregnancy for whatever reason?
10. What are some reasons that women give for wanting an abortion?
11. Who should make the decision concerning an abortion: the mother, father, doctor, pastor, others?
12. Would it be desirable that all facilities offering abortions be required to give counsel to the patient?
13. Do you find it easy to arrive at a position on abortion for yourself, but hard to know what your responsibility is to others?
14. If you were a doctor and felt you could not perform an abortion for religious reasons, could you recommend a doctor to a patient seeking your advice?
15. Is the fetus seen in the same light as the fetus: having the potential for life? If so, what are the implications for birth control?
16. What should the church be doing to provide information to help each person in family planning so that unwanted pregnancies can be eliminated, so that every child is a wanted child, and the need for abortion can be eliminated?

This paper was prepared at the direction of the Council on Faith, Life, and Strategy. Written by Helen Alderfer.

Abortion

This is a working paper for small-group study, perhaps a Sunday school class. Its purpose is to help begin or further conversation on an important subject—abortion. If you need extra copies of this paper, send for them to the address below.

In the past, lack of information, fear, prudery, and unwillingness to discuss the subject hindered discussion. Today many are ready to work at the problem.

The Council on Faith, Life, and Strategy would like to receive a report of group discussion. Such information would make possible a report to the church of progress in discussion. Send such reports to:

Council on Faith, Life, and Strategy
10600 West Higgins Rd., Room 104
Rosemont, Illinois 60018

Abortion?

The question of abortion is avoided by many even though it is universal, involving the secular society, challenging Christian values, and producing uncertainty for both.

Where once it was a topic relegated to silence, it is now the subject of all media. The Supreme Court's January 22, 1973, decision that no state may interfere with a woman's right to obtain an abortion during the first twelve weeks of pregnancy has invalidated all existing state laws that do not conform.

Who Shall Decide?

Individualism has not bypassed the Mennonite brotherhood. The temptation is for every man to do what seems right in his own eyes. For instance, a Mennonite medical doctor may be tempted to make decisions only on medical consideration and neglect to consider the ethical and social aspects. But that is not the nature of a true brotherhood. It is in thinking together with all of the information available and with the guidance of the Holy Spirit that light on the subject will bring direction to individuals for responsible decision-making.

Every congregation has resources within itself to bring to a discussion of abortion. There are persons who have studied seriously the teaching of the Bible. In addition, there are persons who have the experience of being parents, doctors, lawyers, pastors, nurses, social workers.

A starter for groups desiring to work on the question could be a panel of persons giving input to a local congregation or to a group of congregations in an area. Following the panel, small groups or Sunday school classes could continue the discussion.

There are books as well as magazine articles on abortion. Some of them are listed in the suggestions for further study.

The following is a gathering of data from *current reading and from persons in the theological, medical, and legal fields. It is given for whatever help it may be for group discussion, as are the case histories and the suggestions for further study.

The Word from the Bible

The Bible does not speak directly to the question of abortion; there is only one direct passage in the Old Testament (Ex. 21:22). Secular history writers such as Aristotle, Plato, and Hippocrates note that abortion was performed at the time of early Bible history. Because

*Special recognition for help from the books, *Abortion: Law, Choice and Morality*, Daniel Callahan and *The Morality of Abortion*, edited by John T. Noonan, Jr.

CASE NO. 4

Linda Brown is single, 18, and two months' pregnant. She does not want to marry the father of the child because she is not sure she loves him and is quite sure that he would marry her only out of duty.

Linda's homelife has never been supportive. Her parents were separated when she was eight. For a while she and her two sisters lived in a foster home during an illness of their mother.

She has never felt accepted by others, especially men. Engaging in sexual intercourse gave her some sense of acceptance.

She has told the doctor that she does not think she would be able to commit suicide but that she has been continually depressed since learning that she is pregnant.

Her mother and some of her friends have suggested an abortion. She feels very confused and does not know what she should do.

What do you think would be best?

For Further Study

- | | |
|--|--|
| <p>BOOKS</p> <p>ABORTION: THE AGONIZING CHOICE, David R. (Abingdon, 1974, 144 pp., \$1.95, paper)</p> <p>ABORTION: LAW, CHOICE AND MORALITY, Daniel Callahan (The Macmillan Company, 1970, \$3.95)</p> <p>ABORTION: THE PERSONAL DILEMMA, R. F. Gardner (Eerdman, 1972)</p> <p>THE MORALITY OF ABORTION, legal and historical perspectives, (Harvard University Press, Cambridge, Mass., 1970, \$8.95)</p> <p>THE TERRIBLE CHOICE: The Abortion Dilemma (Bantam Books, 1975, 325, paper)</p> <p>WHO SHALL LIVE? MAN'S CONTROL OVER BIRTH AND DEATH, prepared for the American Friends Service Committee (Hill and Wang, New York, 1970, 192 pp., \$2.95)</p> <p>DILEMMAS IN FAITH AND</p> | <p>THE SCIENTIFIC MANIPULATION OF LIFE AND DEATH, (Council for Christian Medical Services (United Church of Christ), 1505 Race Street, Philadelphia, Pa. 19102, Code No. HM-HW-368-10M (500)</p> <p>CONTROL AND THE BIRTH CRISIS, (The Medical Society (Tyndale House, Ill. 1969, \$6.95)</p> <p>PRESIDENT'S COMMISSION REPORT: "POPULATION AND THE AMERICAN FUTURE," (Columbia University Press, N.Y., 1972, \$1.50, paper)</p> <p>WHEN IS LIFE, Luke Birk, Gospel</p> <p>WHAT ABOUT EASER ABORTION, LAW? Book Review by Paul Erb, Christian Living, July 1972</p> <p>HOW DECIDED ABOUT ABORTION, (New York, 1974, Christian Living, November 1972)</p> |
|--|--|

CASE STUDIES

CASE NO. 1

Jean Thompson faced her doctor, nervous and distraught and fifteen weeks pregnant. He had just told her what she feared. She had been aware that the chances for a mongoloid baby were high at her age (two times more born to women over 40 than to women under 25). Now the sample of amniotic fluid which had been tested showed an extra 21st chromosome.

At 44, she and her husband had not wanted more children. The oldest was a sophomore in college and the other two were in high school.

They had discussed abortion but her husband had told her that the decision was hers alone.

How would you counsel her?

CASE NO. 2

Mary and Joe Black, both 22, have been married for a year. They are both students in the university with hopes of completing their studies in two years. Neither of their parents have been able to help them financially so both have been working part time to meet needs.

Now Mary has learned that she is pregnant. Neither she nor Joe see how they could adequately care for a baby and continue school. They are considering abortion.

When they come to you, how would you counsel them?

CASE NO. 3

The same week that Sarah Jones learned that her husband would not be able to work for at least a year because of a heart condition, she learned that she was pregnant.

The Joneses have six children, two of them preschool age. They are making payments on a house and a car. By Sarah's working, they had hoped to be able to continue with the payments.

Sarah had been taking birth control pills but stopped because of ill effects. Then she had begun using a diaphragm.

She has not told her husband because he is already depressed by the prognosis of his illness.

She does not feel free to discuss the possibility of abortion with her doctor. Although the idea of abortion does not appeal to her, she has no religious scruples against it.

If she came to you, what would you suggest?

the Hebrew nation was small, large families were desired; so it is reasonable to believe that abortion was not practiced among them.

The Bible does teach that human life is a gift of God and of unmeasurable worth in His sight: Created in God's image (Genesis 1:26, 27; 2:7; 9:6; Psalm 8; Ecclesiastes 12:7; Luke 3:38; 1 Corinthians 11:7), born to live forever (Matthew 10:28; John 5:28, 29; 1 Corinthians 15:53, 54), protected by God's commandment, "Thou shalt not kill." The teaching is also that man shall act in the best interests of his neighbor (Matthew 5:44; 22:39; John 15:17; Romans 12:14-21; 13:8-10; 1 Corinthians 10:24). The teaching of the Bible also leads to special concern for the defense of the defenseless, the widow, the orphan, the oppressed, the stranger, the one who has no advocate.

The teaching and work of Christ concerning the worth of every life before God (Matthew 6) made in His image, sanctifies human life and makes impossible the taking of human life for any reason.

Medical Considerations

Twenty-five years ago pulmonary ailments, heart, and renal disorders as well as other miscellaneous problems were considered reason for abortion. Most of these are often considered dangerous for the health of the mother, and there are doctors who continue to perform abortions for such reasons.

Before the recent Supreme Court decision some states shifted from abortion if the life of the mother was endangered to if the health of the mother was endangered. Defined in the most sweeping possible way, health was hardly distinguishable from "happiness" or even "wishes." The World Health Organization defines health as "a state of complete physical, mental, and social well-being." In fact in no other realm are moral decisions reduced to calculation of happiness or the avoidance of threat.

There is a great deal of speculation about the emotional effects of abortion, but unfortunately there is little information by way of concrete study.

Some favored liberalization of abortion laws so that abortion could be performed in the same manner as other medical procedures. They have felt that abortion is a medical question to be decided by the patient and the doctor. No one argues that induced abortion is not a medical procedure calling for trained persons. But to perform an abortion is not the same as deciding whether it should be performed. In both the physical and mental conditions, the moral view of the doctor and psychiatrist, conscious or not, will influence his judgment. The psychiatrist will either decide to recommend that his patient take the risk of completing a pregnancy or he may feel that the direction of counseling and therapy is too demanding. If he is competent, he will also take into account the specific moral views of the patient and of the cultural and religious community to which the patient belongs.

Legal Considerations

There were three kinds of laws concerning abortion — restrictive, moderate, and permissive.

The restrictive laws made it impossible to get a legal abortion except in extreme circumstances. They led to few legal abortions and many illegal abortions. Often unenforced, they made a travesty of the law. They tended to discriminate against the poor who found it difficult to get a safe abortion cheaply.

The moderate laws made room for a variety of exceptions but were proven difficult to administer with equal justice. Under this law there were a large number of legal abortions and a continuingly high number of illegal abortions.

The permissive laws made it possible for a woman to obtain an abortion for almost any possible reason. They led to a large number of legal abortions, possibly fewer illegal abortions, and the lowest mortality rate due to abortions being performed under medically safe conditions.

A fourth position has been arrived at by the Supreme Court's decision which results in the removal of abortion laws and allows professional groups and the mother or individual doctors to make the decisions. Such a law works at none of the social causes of abortion; it gives freedom but no help with possible alternatives.

Moral and Ethical Questions

If it is human, the fetus has some rights to protection. These rights compete with the rights of others. They compete with those of the mother who may feel that the child threatens her health or freedom or the rights of the family who may feel it would be burdened economically and psychologically by another member. How does one weigh competing rights?

Medical authorities speak of the fetus becoming "viable" and eligible for birth. Some persons pose a test of "personhood." If such a test of personhood were imposed on the fetus, there is concern that it may be the first step toward screening the mentally handicapped or those for whom advancing age brings a decline of physical and mental energies for termination of life. Do you think that such a possibility is a real threat to all of us?

The Catholic Church has consistently said that life begins at conception. Others would put the beginning of life at some other point — at the time of measurable brain waves, the time of fetal heartbeat, at time of viability (ability to live outside the uterus), time of birth (breath of life). The fetus at all stages is fully human. Since the fetus is always human, are human rights dependent on development?

Abortion is seen as a means of stabilizing world population which is seen as a good even though the ability or inability to support projected population is still unresearched. With an increasing demand

for the "good" things of life, who will set the standards for that life? Who will select those for whom there is room?

Many who favor liberalized abortion laws cite the discrepancy in services available. An informed woman with financial resources has always been able to get a "safe" abortion. The poor woman who is less informed has had to resort to illegal abortions, which are also costly and often injurious to her life and/or health. Is it Christian to work toward laws that discriminate?

Some say that the crucial question is, "Is the fetus human?" If the answer is "yes," then it is entitled to the basic right of life. If the answer is "no," then there are no conflicting rights and there is no ethical question involved. Is that too simple an answer to a hard question?

The Mennonite Church has emphasized loving of persons, not killing them. It has taken very seriously the command, "Thou shalt not kill." Should the church give clearer light and speak with conviction on the dignity of life for the unborn as well as the born?

Even though the wish for each child is that he have a healthy body and a strong mind, the lack of them does not make him less a person in God's sight. In many cases the presence of a mongoloid has been very healing to a family. Should the possibility of deformity be a sufficient reason for abortion?

There has been demand from some women for the right "to do what she wishes with her own body," but the fetus is not her own body but a separate being. Would not such freedom serve to alienate them from claims that are human and from sensitivity to the rights of others?

Direction for the Church

It may be that the circumstances that have forced the church to think deeply about its stand on abortion will have served it well. The church might be led to see that indignant protests against abortion have integrity only when followed by concern for human life. It could well become a more compassionate body, no longer as judgmental of the unwed mother, as unaccepting of her child, nor as judgmental of the woman who chooses abortion. It could become ready to support financially and in other ways the families of handicapped children and large families. Instead of fighting liberalized abortion laws it might work harder toward a world in which the ills of a materialistic dehumanizing society would be cured by divine love and acceptance. Its members might think more seriously about becoming adoptive or foster parents to care for battered and unwanted children. It could provide more teaching, counseling, and other services regarding attitudes toward abortion, family planning, and sex. It could work toward forming groups made up of pastors, physicians, and lay persons to be available to help in the making of moral decisions concerning abortion.

shen, Ind.; Box 597, Hesston, Kan.; and 12 Greenfield Road, Lancaster, Pa.

No Word on Captured Workers

Many Mennonites have been concerned about the fate of Daniel Gerber, Mennonite Central Committee Paxman from Dalton, Ohio, who was captured along with two missionaries, Ardel Vietti and Archie Mitchell, in 1962 by the National Liberation Front at Ban Me Thuot, Vietnam.

No direct word has been received from the three since their capture at a Christian and Missionary Alliance leprosy hospital over ten years ago. A 1968 rumor stated that the three were alive and well. Subsequent rumors have not been confirmed.

With the release of lists of prisoners of war and with inquiries of returning prisoners of war, it is hoped that definite information will be secured. So far the United States State Department has not received listings for Vietti, Mitchell, or Gerber from the North Vietnamese and therefore presumes their decease. A possible reason for receiving no definite information from the North Vietnamese may stem from their capture by the National Liberation Front in South Vietnam. Thus far no lists of prisoners or of those missing in action precede 1964.

MCC in cooperation with the Christian and Missionary Alliance is seeking information about the captives.

"Our hopes are that these three workers will return, but the factual information is not encouraging," said William T. Snyder, MCC executive secretary. Everything possible will be done to find out what has happened to them. We are watching and waiting."

Mission Board Rejoices

Contributions to Mennonite Board of Missions, Elkhart, Ind., for the 1972-73 fiscal period increased by 17.4 percent. David C. Leatherman, treasurer, in preliminary figures, reports an increase of \$266,440 over the 1971-72 fiscal year.

Disbursements increased 1.1 percent for the same period, Apr. 1, 1972, to Jan. 31, 1973. Contributions amounted to \$1,799,519 toward a budget of \$1,858,222.

With approved estate fund allocations and other transfers "we expect to meet our total budget for the year," Leatherman says. On the basis of the early months' experience, last fall we feared that we might end up the period with as much as \$325,000 short of our contributions goal. "Instead, we are rejoicing in thanksgiving to God and to our brotherhood for this generous and heartening

response," says Boyd Nelson, secretary of information services.

We are grateful also to our field and staff personnel and to the members of our Board of Directors and other administrative committees for their participation in what we called Mission Privilege, Nelson says. We had challenged ourselves to give the first 10 percent of the needed \$325,000. In the end we have record of more than \$21,000 committed in Mission Privilege with one third coming from overseas missionaries and another third coming from Elkhart and Harrisonburg staff.

"Our faith in the Lord and our faith in the brotherhood has been strengthened by this experience," comments Nelson.

Church of Good Shepherd Reports

The Spanish Mennonite Church of the Good Shepherd, Lancaster, Pa., had three special activities during February.

On Feb. 10 a service was held on behalf of the earthquake victims in Managua, Nicaragua, at the Assembly of God Spanish Church with two evangelists from Chicago, Samuel Santos and Juan Figueroa.

Evangelist Josue Capellan participated in a weekend program, Feb. 16-18. The 1971 Chicago Crusade film was shown, in which Yiye Avila was the evangelist. Seven persons made decisions. Others were healed and gave testimony.

From Cumberland, Md., came the Jubilators Quartet, Sunday morning Feb. 18, for a program of sacred music.

Mar. 23-25, Isabelo de Jesus will hold a weekend of evangelistic services at the Church of the Good Shepherd.

These programs were coordinated with the national Key 73 thrust. — Jose A. Santiago.

Gifts of the Elderly to Be Used in Congregations

Delegates from Mennonite and Brethren in Christ congregations in the Goshen-Middlebury-Elkhart, Ind., area considered "The Aged in Our Local Congregations" in a conference Feb. 4.

Held at the Pleasant Oaks Mennonite Church in Middlebury, participants explored methods whereby congregations can (1) determine needs of their aged, (2) explore the general resources of their aged, and (3) help younger persons, particularly middle-aged, make meaningful plans for retirement.

Tilman R. Smith, Goshen, director of Studies and Programs for the Aged under the auspices of the Health and Welfare Committee of the Mennonite Church, chaired the conference, intended as a pilot project for getting information and ideas

which can be adapted to the needs of local congregations, he says.

Delegates were asked to compile information for their congregations on the number, gifts and needs of the aged, and services provided by the congregation. Smith pointed out that many members of local congregations 65 and over are getting along very well and have no special needs beyond other members, "but let's get the facts," he said.

Schwartzentruber Reports on Brazil Program

Finding leadership for congregations in Brazil where there is no missionary is one of the major needs facing the Brazil Mennonite Church, says Kenneth Schwartzentruber. Kenneth and his wife, Grace (Bender), and family are on a one-year furlough in North America.

Although the earlier missions' emphasis on developing congregations remains a primary focus in Brazil, says James Kratz, associate secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., with whom the Schwartzentrubers serve, "leadership training is a priority."

The Brazil Mennonite Church is searching out new leadership patterns in contrast to the older concepts of a one-man, fully-supported ministry, Kratz says. Seven congregations have been planted by missionaries in Sao Paulo state in the last eight years. In a number of congregations a team leadership is developing.

Extension courses in leadership training are being offered by missionaries Harvey Graber, Cecil Ashley, and in northern Brazil by Bob Gerber.

The economic picture in Brazil has improved during the eight years the Schwartzentrubers have spent in Brazil, Kenneth indicates. "The pretzel man drives a Volkswagen; the plywood people drive Dodges and Fords," he says. "Cars are available to many more people than eight years ago."

Kenneth served as manager of the Livraria Crista Unida (United Christian Bookstore) at Campinas since going to Brazil. During their furlough a former assistant at the bookstore and pastor in northern Brazil, Teo Penner, is managing the store.

In recent years Kenneth has also carried responsibility for literature publication and distribution of the Brazil Mennonite Conference. In the past five years business at the four LCU Bookstores in Brazil increased by 40 percent. The bookstores provide a vital and appreciated service to the larger evangelical community in Brazil, notes James Kratz.

The Schwartzentrubers have also assisted in leadership at the Jardim Nova

Europa congregation in Campinas.

Virginia Ann (19), eldest daughter in the Schwartzentruber family, completed translation of the book, *The Secret Church* by Louise Vernon, into Portuguese just prior to their furlough. A book of historical fiction about Anabaptists during the Reformation, it provides an insight into the commitment, challenge, and danger of becoming an Anabaptist Christian during the days of the Reformation. The book was first published in English by Herald Press, Scottsdale, Pa., in 1967.

The Schwartzentrubers are living with their four children—Virginia, Wilda, Michele, and K. Daniel—in Tavistock, Ont. Virginia has specialized in languages and plans to attend Eastern Mennonite College in Harrisonburg, Va. Kenneth is completing studies for the M.Div. degree from Associated Mennonite Biblical Seminaries, Elkhart Ind., during their furlough.

TV Programs of General Interest

Television is too liberal for some people. Too conservative for others. And too middle-of-the-road for another group.

Paradoxical, yes. But a national poll indicates that a majority of Americans say TV is fair in presenting different points of view in its programming.

The following upcoming programs may interest you:

America. The Huddled Masses; The Promise Fulfilled and the Promise Broken. Tuesdays, Mar. 13, 20 (10:00-11:00 p.m.).

The Singing Whales. Study of whale species that communicates musically. Wednesday, Mar. 14 (8:30-9:30 p.m.).

NBC Children's Theatre. A Picture of U.S. Saturday, Mar. 17 (12:00 noon-1:00 p.m.).

The Red Pony. Adaptation of Steinbeck novel with Henry Fonda, Maureen O'Hara. Sunday, Mar. 18 (8:30-10:30 p.m.).

Tom Sawyer. Mark Twain story starring Jane Wyatt, Buddy Ebsen, Vic Morrow. Friday, Mar. 23 (8:00-9:30 p.m.).

Keep U.S. Beautiful. Entertainment with an ecological theme. Tuesday, Mar. 27 (8:00-9:00 p.m.).

Dr. Seuss. The Lorax, Wednesday, Mar. 28 (8:00-8:30 p.m.).

The Selfish Giant. Based on story of Oscar Wilde. Wednesday, Mar. 28 (8:30 to 9:00 p.m.).

Pearly's Dash to the North Pole. Appointment with Destiny—Re-creation of historic expedition. Wednesday, Mar. 28 (10:00-11:00 p.m.).

Pueblo. ABC Theatre—Dramatization of true story of the "Pueblo Incident,"

starring Hal Holbrook. Thursday, Mar. 29 (9:00-11:00 p.m.).

(Reprinted by permission of the Television Information Office of New York.)

Intentional Communities, Directions

Eleven representatives of six different intentional community groups met Jan. 16 with staff persons of Mennonite Board of Missions, Elkhart, Ind., and the Board of Congregational Ministries, Goshen, Ind., at the Mission Board for exploratory discussions.

Michael Friedmann, member of the Fellowship of Hope, Elkhart, commented that the meeting was a "preliminary conversation in which most of the groups represented expressed a desire to have more contact with church organizations and conferences." Friedmann indicated that the primary purpose of the session was to "more clearly outline alternatives"—not to come to any conclusions.

Bonnie Hackel, member of a fellowship group in Goshen, felt that intentional community groups are at different places in their development and perspective—and hence "some are more ready than others to move in the direction of identifying with organizational church structures."

About 30 groups from the United States and Canada were invited by Reba Place Fellowship, Evanston, Ill., to a get-together held on Feb. 22-25 in northern Illinois. According to Friedmann, one of the agenda items at the gathering was the question of relationships to the larger church.

Homecoming Plans Feature Gleysteen

Jan Gleysteen, Mennonite artist from Scottsdale, Pa., will address alumni at the 1973 homecoming banquet on Apr. 28 at Eastern Mennonite College. He will speak on the topic, "Phase Three of the Anabaptist Movement."

During the Apr. 27-29 weekend the Mennonite Publishing House illustrator will also present his well-known slide collection, "Faith of Our Fathers," which combines Western Europe scenery with a history of the Reformation period from the 1500s to 1800.

According to the homecoming planning committee, the selection of Mr. Gleysteen was made in line with plans to employ an international theme for homecoming weekend. The 25th anniversary of the international students program at EMC will be observed during this time, the committee said.

Reunions, beginning Saturday morning, will be held by the college classes of 1943, 1948, 1953, 1958, 1963, and 1968. The Eastern Mennonite High School classes of 1923, 1928, 1933, 1938, 1943, 1948, and 1958 will also meet.

Twelve departmental reunions are scheduled: Bible, business, education, English, history, home economics, modern languages, music, nursing, psychology, sociology, and the annual meeting of the Mennonite Medical Association.

Other homecoming activities will include a comic opera performed by the music department on Friday evening, a baseball tournament, announcement of the seventh "alumnus-of-the-year" award, and an alumni worship service.

In addition, persons arriving early may attend a Lecture-Music Series program by the West Virginia Percussion Ensemble at 8:00 p.m., April 26, as well as visit classes and a special alumni chapel the following day.

Tuition Hike Slated for EMC

Eastern Mennonite College will raise tuition by \$150 for the 1973-74 academic year. The rate hike brings tuition to \$1,866 a year, with room and board remaining at \$930, Myron S. Augsburger reported in a memo to students. The cost increase was decided after consultation with a number of member institutions in the Council of Mennonite Colleges. An advance payment of \$75 for day students and \$100 for dormitory students must be made at the business office prior to July 15. Payments after August 15 are subject to a \$10 late charge, he added.

In light of numerous student requests this year for off-campus living privileges, the college administration reaffirmed its position that "residence living helps to cultivate community, personality development, and self-discipline."

"Living in dormitory units enhances this process as relational sensitivity is developed," college officials stated. "This togetherness in the varied experiences of routine daily living helps one to develop supportive and caring attitudes toward his fellow students."

In line with this philosophy, all students except those who are married and those who live with their parents will be required to receive administrative approval before registering as a day student, the college reported.

If all residences are filled, off-campus lodging requests will be considered from seniors, juniors over 21 years of age, and persons who desire to live with members of the immediate family other than parents, EMC said.

EMC's fall term begins on Sept. 11.

Service Personnel Urgently Needed

The Voluntary Service program of Mennonite Board of Missions, Elkhart, Ind., currently has an extremely urgent need for an experienced construction worker in Philadelphia, Pa., and an assistant host or hostess at the International Guest House in Washington, D.C. If interested, please contact John Lehman immediately at Box 370, Elkhart, Ind. 46514, or phone 219 522-2630.

Clarence Lutz, Elizabethtown, Pa., died suddenly of a heart attack, Mar. 5. Funeral services were held Thursday, Mar. 8, at the Elizabethtown Mennonite Church. Clarence has been a member of the Publication Board for 23 years. He served as vice-president from 1953 to 1971. Clarence participated vigorously in the discussions at the last meeting of the Board on Feb. 22. Sunday, Mar. 4, he preached in a morning service, visited in the afternoon, and participated in a meeting in Lancaster in the evening.

Black Rock Retreat has opening for semiretired couple. Write: Black Rock Retreat Association, R. D. 1, Kirkwood, Pa. 17536.

The Riverside Hospital Professional Nurses Alumni Association, Newport News, Va., is having a homecoming May 19, 9:00 a.m.-3:00 p.m. There will be a program, luncheon, and tour of the hospital. Class reunions can be held in the afternoon. Alumni please get in touch with the Association even if you can't come to give current address and news. Write to: Riverside Alumni, 153 Nicewood Drive, Newport News, Va. 23602.

Big Grassy Indian Mission, R. 1, Sleeman, Ont., is looking for used hymnals. Up to fifty are needed. The mission is interested in the old *Church Hymnal*, *Life Songs*, or other. Please write to B. Hershberger at the above address.

John Koppenhaver on the faculty at Hesston College was elected chairman of the Overseas Committee of Mennonite Board of Missions, Elkhart, Ind., a group of resource persons who provide counsel for the Board of Missions at Elkhart, Ind., on such items as appointment of missionaries, new programs, new outreaches, budget, interviewing returned missionaries, and many other items. Other members of the committee are Lois Amstutz (also on the

staff of Hesston College). Paul Miller, Emerson McDowell, Calvin King, David E. Hostetler, Glenn Miller, and Doris Lehman.

A Married Couples' Retreat with George and Shirley Jefferson will be held Mar. 23, 24, at Harvest Drive Farm Motel, near Gordonville, Pa. Jefferson is active in his own church and is chief psychologist at the Philhaven Hospital. The Jeffersons are the parents of adolescents. For reservation and information write to Mrs. Rohrer Hershey, 109 Bruen Drive, Lititz, Pa. 17543, or phone 626-5549. Advance registration is required.

Anna Lutz, a nurse who left Somalia in December, arrived in the United States on Feb. 14. Her address is c/o Velva Reifsnnyder, 224 N. Barbara Street, Mount Joy, Pa. 17552.

The Elam K. Stauffer family left British Honduras for furlough on Feb. 17. Their address until Apr. 13 is Route 2, Box 40A, Harrisburg, Ore. 97446, after which they will spend two months in the Lancaster area.

David Kniss, pastor of the Ashton Mennonite Church, reported that he and several other Mennonite ministers are planning to work together in sponsoring Sunday morning services at Myakka State Park. The park is about 18 miles from Sarasota, Fla. "There is an open door to begin this ministry," said Kniss.

An Institute and Literature Committee was named at the January meeting of the Executive Committee of the Honduras Mennonite Church. Members are Nering Huete, Amzie Yoder, Efrain Padilla, and James Sauder. They will give direction to the Extension Institute courses and serve as a consultation resource for the total Institute program. They will also help to orient the whole church in selecting literature.

Maynard and Hilda Kurtz, missionaries in Swaziland reported that with the arrival of Paul and Becky Christophel they are now assisting in the Swaziland Conference of Churches' youth project in Mbabane.

Goshen College students and Goshen Jaycees are working together on Project Terremoto (earthquake) in an effort to raise funds to help victims of the December earthquake in Managua, Nicaragua. The goal of the project is to raise \$50,000 in cash and materials. Funds will be used to rebuild homes of Nicaraguans who have been parents to SST students; rebuild the Alphalit building, a Protestant literacy program headquarters; rebuild the Provident headquarters, a social service agency; assist

in rebuilding the Nicaraguan portion of the Nicaraguan-American school; and provide other programs and needed supplies. Funds will be channeled through Mennonite Central Committee.

An African congregational meeting was held in Nairobi, Kenya, on Feb. 11. Approximately forty persons met in a hall contributed by the Avon Tire Company. The location is in a neighborhood inhabited mainly by rural people from South Nyanza. This is only a mile or two from where consideration is being given to establishing a Mennonite community center among the Somali population. The group is looking initially to Dave Shenk to give pastoral guidance until African leadership can emerge. Nairobi has a population of half a million.

Millard and Priscilla Garrett, missionaries in Guatemala, reported they are considering beginning a new witness in an area 100 miles from Carcha. It requires a six-hour drive followed by a three-hour walk. "Although it is far," wrote the Garretts, "we have an entrance into the community through the schoolteacher. There is no evangelical witness, and the people seem interested."

Eastern Mennonite College board of trustees at the quarterly meeting reported that special attention is being given to the need for minority group and women representation on the board; announced the annual meeting of the Associates in Discipleship, a supportive group of business and professional persons, to be held on May 18, 19 in conjunction with commencement activities at EMC; and reported that over \$360,000 in five- and ten-year bonds has been sold to date. The trustees reelected Samuel O. Weaver to another two-year term as principal of Eastern Mennonite High School and reelected George R. Brunk seminary dean for two years.

Homecoming and dedication services for the new church building will be held at the Cedar Grove Mennonite Church, Greencastle, Pa., on Mar. 24, 25. Saturday evening at 7:30 the Free Men's Quartet will be featured. Sunday afternoon at 2:00 the dedication service with Willis Breckbill, Louisville, Ohio, will be held. The evening service, featuring musical numbers by the former Mennonite Gospel Team and other musical groups and a message by Willis Breckbill, will begin at 7:00 p.m. Former members are invited to attend.

Nelson Hostetler, executive coordinator of Mennonite Disaster Service (MDS), joined with representatives from 46 agencies on Jan. 17 at Camp Hill, Pa., to discuss needs of elderly victims of Hurricane Agnes. Three or four of the agencies were religious or humanitarian, the rest were government agen-



John Koppenhaver

cies with legal responsibilities to flood victims. The purposes of the conference were to assess problems of activating voluntary organizations to aid elderly flood victims, to develop a strategy for meeting needs of elderly flood victims throughout the winter months, and to make recommendations to the Bureau for the Aging to implement better services for elderly flood victims.

Doreen Harms, administrative assistant in the Mennonite Central Committee (MCC) Europe and North Africa department, was enthusiastic about the midyear trainee retreat held at the Bloomington and Normal, Ill., area churches, Feb. 2-5. Forty-four MCC exchange visitors from Africa, Asia, Europe, and Latin America attended the retreat halfway through their yearlong stay in North America. Usually the young people are assigned to one host or sponsor for six months and then moved to a new location in order to provide a variety of experiences and contacts. Mennonites have hosted over 800 trainees in 23 years.

The second annual Old Folks' Hymn Sing was held at Good's Mennonite Church near Elizabethtown, Pa. on Sunday afternoon, Mar. 11, at 2:00 p.m. Guest song leader was Martin Ressler. *Life Songs No. 1* and *Church and Sunday School Hymnal* were used.

Mrs. Kathryn Troyer, who suffered a stroke while wintering in Florida, was returned to Goshen on Feb. 11, and is a patient at Goshen General Hospital. Though responding to treatment, her condition is serious. Home address: 3003 South Main, Goshen, Ind. 46526.

Richard Friesen, who served as an Overseas Mission Associate youth worker in Santa Rosa, Argentina, for two years and who returned to the U.S.A. in December, left on Feb. 18 for a three-to-four-month tour of duty for MCC in Managua, Nicaragua. He is planning to work in the community development program.

Laurence Horst, Accra, Ghana: "Last week we had a special privilege. Marian and I, accompanied by one Ghanaian, motored to Jumasi, 170 miles from Accra in the heart of the Ashanti people. They are noted warriors of West African history. Now they have made Ghana the world's leading producer of cocoa. There was a conference there on "The Mission of the Church in Ghana Today—He Must Increase." The papers presented were excellent and all by Ghanaian scholars. We would then meet in discussion groups. I was a co-leader of the group on evangelism. My fellow is the moderator of the Presbyterian Church of Ghana. He is a Ghanaian. Two hundred and seventeen were enrolled and from many denominations. One of the speakers was Catholic. The Catholic

Church was much in evidence at the meeting and they did make an excellent contribution to the conference.

Ralph Buckwalter, Asahigawa, Japan: "Today the husband of one of the Christian ladies in the congregation called the pastor to let him know that he definitely wanted to prepare for baptism. This is really good news. Three other husbands are high up on our prayer list. The Spirit is working behind the scenes and you can imagine what rejoicing there is when this becomes visible. Praise the Lord!"

The 54th issue of the Russian language *New Way* leaflet published by Mennonite Broadcasts carried a small change. Readers are now asked to address their correspondence to Vasil Magal in La Louviere, Belgium, rather than to Harrisonburg, Va. Magal is speaker on the Russian language broadcast, *Voice of a Friend*, which is produced by Mennonite Broadcasts and beamed to Russia from Europe and the Far East. This change means that Magal will handle follow-up correspondence in Belgium. Formerly it was done in Harrisonburg by Gordon Shantz, director of the Russian language broadcast. Approximately 5,000 copies of the *New Way* were mailed in January to Russian-speaking persons, most of them living in the United States or Western Europe. Some were mailed to Canada, South America, and Australia where large colonies of Russians live.

The Pleasant Valley Mennonite Church of Harper, Kan., featured Mennonite Broadcasts' Russian-language ministry during a Sunday evening program on Jan. 28.

Eastern Mennonite College has recently released a 15-minute radio program of chapel addresses and music to provide a "weekly window into the college scene," according to Norman Derstine, director of church relations at EMC. Derstine said that "Moments at EMC" will include a variety of talks by college professors and administrators as well as a sampling of choice visiting speakers. Once a month the program will consist of selections produced and directed by EMC's music department. Mennonite Broadcasts, Inc., of Harrisonburg is helping to market the tapes in major EMC constituency areas in the Eastern United States. Persons interested in airing the program or auditioning tapes should call collect or write to Norman Derstine, Eastern Mennonite College, Harrisonburg, Va. 22801. Phone: 703 433-2771, ext. 345.

Writers' Fellowship at Mennonite Information Center, Lancaster, Pa., Mar. 18, 1:30 p.m.

"U.S. Minorities" is a new course offered second semester at Central Christian High School, Kidron, Ohio. The senior elective course surveys the history

and cultures of the black, Chicano, and Indian in the U.S. The instructor, Marion Bontrager, hopes the course will help balance out the usual "white" history textbooks. It should also help prepare students for more effective living in a multicultural society.

Otis Hochstetler, Brasilia, Brazil, reported on Feb. 12: "Last week Glenn Musselmanns were here and administered a five-day Bible school in Gramma. Record attendance was 124 in Manoel's house! Their visit was much appreciated as well as their inspiration to the church. We learned a lot of new choruses and have more on tape to learn."

Stanley Miller, Overseas Mission Associate teacher with Mennonite Board of Missions, Elkhart, Ind., in Asuncion, Paraguay, wrote in Feb.: "I spent the month of January in Brazil. . . . In Brasilia I spent time with Otis Hochstetlers and Keith Springers. Both couples were very busy but they still took time out for me. Bob Gerbers were down from Araguacema, so I visited one night. In Salvador I spent several days with Duane King. . . . In Sao Paulo I spent one evening with the Peter Sawatskys. . . . The more Board personnel I meet here in South America the more impressed I become. I find these people extremely genuine and extraordinary in other ways. Perhaps the most impressive thing is that their mission here is not temporary or artificial, it has become their lifestyle."

"Getting faithful and capable national pastors to succeed missionaries is our no. 1 problem. Missionaries have engaged in a lot of soul-searching, discussion, and revision of their ideas. I, for one, have completely set aside as a primary goal the one-man salaried pastor. . . . What we are trying now in several of our churches is getting together the prospective leaders in a congregation to study programmed texts while they continue to work at their secular jobs and serve in the church. It will probably take from six to ten years for a man to complete the entire program." From Harvey Graber, Ribeirao Preto, Brazil.

"Our second term (at Union Biblical Seminary) started on Nov. 13. We have the largest enrollment we have ever had—157. It is really a challenge to work with a group of young people who are dedicated to train themselves for service in the church."—Mr. and Mrs. S. Paul Miller, Yeotmal, India.

Eleven inmates at the Southampton (Va.) Farm correctional institution signed up to take Bible correspondence courses, reported Lovina Troyer, Home Bible Study assistant at Mennonite Broadcasts, Harrisonburg, Va. Troyer arranged for a quartet from Ridgeway Mennonite Church in Harrisonburg, Va., to partici-

pate with Paul M. Roth, Home Bible Studies counselor for Mennonite Broadcasts, Harrisonburg, in a chapel service at the institution on Feb. 18. Some 150 inmates attended the service. Roth spoke on the subject, "What Do You Think of Christ?" The average age of inmates at the institution is 16-23, according to Interim Chaplain, Dan Shenk. And most of them are first-time offenders, he added.

Special meetings: John I. Smucker, Bronx, N.Y., at Barrville, Reedsville, Pa., Mar. 11-14. William Miller, North Liberty, Ind., at Mt. Jackson, Va., Mar. 16-23. Duane Gingerich, Youngstown, Ohio, at Cottage City, Md., Mar. 21-25.

New members by baptism: two at Pinto, Md.; six at Mt. Pisgah, Leonard, Mo.; one at Roselawn, Elkhart, Ind.

Change of address: Harvey Graber, C. P. 700, Ribeirao Preto, S.P. Brazil.

readers say

Submissions to Readers Say column should comment on printed articles.

In response to "Bang's Brother" (*Gospel Herald*, Feb. 13), a most moving and beautiful meditation as one reflects on the unfortunate circumstances that war inflicts on victims who are neither responsible or able to cope with death and destruction, wrought by the powers that be.

The past decade has demonstrated to us once again, that men, with the exception of a small minority, fail to see the significance of the message of reconciliation made possible through the Prince of Peace.

It is disappointing to see those within our brotherhood who align themselves with the

prevailing attitudes of our society and perhaps unwittingly attach their thinking to the political right, these groups becoming most militant in the evangelical Fundamental churches.

It is time that those with conviction that violence is wrong, no matter who engages in it, speak up with those brave souls—editors and others—who believe in the prophetic message of peacemaking as it applies to one individual and we believe all people of the world.

While society will never bend en masse to the Prince of Peace, a standard other than the one we espouse for ourselves, is both incredible and inconsistent to our witness of peace.

The message of reconciliation reaches out to all people, regardless of the political ideology we find ourselves under. The hopefully concluded war in Vietnam is but a power play between two superpowers—a Vietnam is unfortunate enough to be one of its victims.

Seems we Mennonite Christians, who react to words spoken in opposition and violence in war, without regard to biblical implications of peace and nonresistance are expressing a kind of dual standard, that becomes a most outstanding contradiction. We are told to pray for those who have the rule over us. The imperative is prayer—not identify with.

How about Bang's? my brother!—Walter Christner, Sarasota, Fla.

Your editorial in the February 6 issue of *Gospel Herald* titled "Building a Conscience" sounds a refreshing and much-needed note.

Perhaps the most destructive mold in the church today is to consult the views and feelings of its members rather than the Word of God. It is quite surprising that sometimes when certain subjects are up for discussion, Scripture passages that are plain on that particular subject are either ignored or explained away so as to lose their clear meaning. It seems that we are so easily influenced by worldly thinking from various sources. But how can we build strong convictions on the Word of God unless we are well acquainted with it? Perhaps we need to take more time to search it and ask the Spirit to apply it to our hearts and lives. —Warren R. Knebel, Souderton, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Howard and Leda (Stutzman), Albany, Ore., third child, second son, Darin Jay, Feb. 6, 1973.

Chupp, Verlin and Karen (Kuhns), Goshen, Ind., second son, Matthew Ryan, Jan. 29, 1973.

Derstein, Wallace G. and Ruth Ann (Goshall), Hatfield, Pa., third son, Cory Michael, Feb. 17, 1973.

Earl, Larry and Bonnie, Baden, Ont., second child, first daughter, Robin May, Feb. 2, 1973.

Gehman, Linford and Rebecca (Roeder), Bergton, Va., second child, first daughter, Kathleen Roeder, Feb. 14, 1973.

Good, Leon W. and Elaine (Wenger), second child, first daughter, Juanita Joy, Feb. 19, 1973. Hendricks, Richard and Sue (Lantz), Wauseon, Ohio, second child, Phillip Anthony, Jan. 18, 1973.

Hochstetler, Jim and Anna (Freyenberger), Kalona, Iowa, third child, first daughter, Dana Jo, Feb. 2, 1973.

Lehman, Stanley and Janice (Wolfe), Creston, Ohio, second son, Michael Shawn, Jan. 9, 1973.

Mack, Lawrence and Beatrice (Gehman), Telford, Pa., fourth child, third daughter, Deana Merle, Jan. 6, 1973.

Mays, Larry and Jan (Schweitzer), Ontario, Calif., first child, Wesley Joe, Jan. 18, 1973.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., second child, Deon Lynn (by adoption), Jan. 11, 1973.

Moore, Barry M. and Betty (Smoker), Glen Mire, Pa., second son, Barry Melvin, Jr., Jan. 22, 1973.

Riesgecker, Gary and Nadine (Yoder), Middlebury, Ind., second son, Brian Anthony, Jan. 24, 1973.

Reer, John and Kathryn (Zuercher), Apple Creek, Ohio, fourth child, third daughter, Jan Elizabeth, Jan. 25, 1973.

Schantz, Merle and Carolyn (Fly), Conestoga, Pa., first child, Tamara Renee, Feb. 12, 1973.

Schlabach, Dan and Sharon (Smucker), Wooster, Ohio, first child, Robert David, Feb. 4, 1973.

Shantz, Ion and Helen (Licht), Millbank, Ont., fifth daughter, Christine Gail, Jan. 26, 1973.

Siegrist, J. Donald and Joanne (Hess), Lancaster, Pa., first child, Donald Brent, Dec. 27, 1972.

Snyder, Carl and Eileen (Lind), Salem, Ore., third child, first daughter, Karla Jean, Feb. 16, 1973.

Stuter, Robert and Alma (Hoover), Ontario, Calif., second daughter, Shawna Andrea, Feb. 5, 1973.

Wadel, Ray and Wilma (Lehman), Shippensburg, Pa., first child, Patti Jo, Jan. 18, 1973.

Yoder, Paul and Elnoa (Troyer), Millersburg, Ind., second son, Anthony Gayle, Feb. 6, 1973.

Yoder, Sanford and Shirley (Metzler), Manassas, Va., first child, Sherwin Morris, Nov. 5, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Goldfus — Brenneman. — Joe Goldfus, Harrisonburg, Va., Argentine (S.A.) Conference, and Lois Brenneman, Goshen, Ind., College cong., by Virgil Brenneman (father of the bride), Jan. 27, 1973.

Kinney — Miller. — William Kinney, Jr., Canton, Ohio, and Ada Miller, Hartsville, Ohio, both of the Hartsville cong., by Richard F. Ross, Feb. 17, 1973.



RING A DOZEN DOORBELLS

Helen Good Brenneman

"Will you come along, as I make the rounds to twelve of my friends, ringing their doorbells and sitting down with them over a cup of tea? We can be grateful to these women who were willing to share their innermost thoughts, struggles, failures, successes, hopes, and dreams."

The women interviewed are from various walks of life, different parts of the country, and varying religious backgrounds. The reader is challenged to evaluate the fulfillment they are experiencing.

A Herald Press book
200 pages Cloth \$4.95



Provident Bookstores



Landis — Cartmell. — Charles Arden Landis, Line Lexington (Pa.) cong. and Caroline Florence Cartmell, Frederick (Pa.) cong., by Walter L. Alerfer, Feb. 10, 1973.

Shorter — Weaver. — Roland Shorter, Washington, D.C., and Esther Weaver, Akron, Pa., Metzler cong., by Lester Weaver, Feb. 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Lucy, daughter of Benjamin and Catherine (Steinman) Slagel, was born in Gridley, Ill., Sept. 19, 1881; died at Parkview Menonite Home, Wayland, Iowa, Jan. 18, 1973; aged 91 y. 3 m. 30 d. On Dec. 1, 1908, she was married to Omar D. Boshart, who preceded her in death in 1945. Surviving are 2 children (Gerald D. and Blanche Wyse), 6 grandchildren, 11 great-grandchildren, one brother (Edward Slagel) and one sister (Mrs. Lydia Schlatter). She was preceded in death by 3 brothers (Elmer, Daniel, and Alvin) and 3 sisters (Mary, Anna, and Katie). She was a member of the Sugar Creek Menonite Church, Wayland, Iowa, where funeral services were held on Jan. 20, in charge of Orle L. Roth; interment in the church cemetery.

Charles, Edith, daughter of Christian H. and Susan (Stoner) Haverstick, was born near Mountville, Pa., May 7, 1886; died at the Lancaster Osteopathic Hospital, Jan. 23, 1973; aged 87 y. 8 m. 16 d. On Dec. 26, 1912, she was married to Amos B. Charles, who survives. Also surviving are 4 sons (C. Earl, J. Harold, Amos J., and H. Melvin Charles), 3 daughters (Grace — Mrs. Jacob B. Landis, Florence — Mrs. John C. Humber, and Ethel — Mrs. Elmer J. Humber), 14 grandchildren, and 19 great-grandchildren. She was a member of Habecore Menonite Church, where funeral services were held on Jan. 26, in charge of Ivan D. Leaman, Christian B. Charles, and Landis Myer; interment in adjoining cemetery.

Eby, Goldie, daughter of Phillip and Margaret (Cousins) Be Miller, was born Sept. 21, 1886; died of a stroke at Sarasota, Fla., Feb. 13, 1973; aged 86 y. 4 m. 23 d. On Dec. 7, 1905, she was married to —Eby, who preceded her in death on Mar. 4, 1971. Surviving are 2 daughters (Vada — Mrs. Harve Fink and Esther — Mrs. Russell Wenger), 3 sons (Russell, Everett, and Wayne), 13 grandchildren, and 24 great-grandchildren. She was a member of the Olive Menonite Church, where funeral services were held on Feb. 16, in charge of Richard Hostetler and Ivan Weaver; interment in the Olive Cemetery.

High, Howard J., son of Henry and Sue (Johnson) High, was born in Bucks Co., Pa., Dec. 22, 1891; died in the Doylestown, Pa., Hospital, Feb. 6, 1973; aged 81 y. 1 m. 14 d. He was married to Elsie Overholt, who preceded him in death in 1966. Surviving are 3 sons (Elmer, Norman, and Floyd), 3 daughters (Marcella, Grace Smith, and Miriam Johns), 7 grandchildren, 2 brothers (J. Delbert and J. Linford), and 2 sisters (Mrs. Ella Moyer and Mrs. Lester Wismer). He was a member of the Doylestown Menonite Church, where funeral services were held on Feb. 9, in charge of Roy Bucher, J. Silas Graybill, and Joseph Gross; interment in the adjoining cemetery.

Hunsberger, Ada J., daughter of J. Martin and Josephine Jane (Jones) Hunsberger, was born near Skipack, Pa., Sept. 20, 1894; died at the Phoenixville, Pa., Hospital, Jan. 16, 1973; aged 78 y. 3 m. 27 d. Surviving are 3 brothers (George J., Abram J., and William J.) and 2 sisters (Susanna — Mrs. True Sheets and Elizabeth — Mrs. Abram Kriebel). She was a member of the Providence Menonite Church, where funeral

services were held Jan. 20, in charge of Norman Kolb and Jesse Mack; interment in the adjoining cemetery.

Landes, Henry M., son of Josiah S. and Mary (Mowich) Landes, was born in Franconia, Pa., Dec. 11, 1885; died at the Grand View Hospital, Sellersville, Pa., Feb. 15, 1973; aged 87 y. 2 m. 4 d. On Feb. 8, 1908, he was married to Flora Freed, who survives. Also surviving are one daughter (Blanche F. — Mrs. Willis S. Musselman), 2 grandchildren, and 6 great-grandchildren. He was preceded in death by one daughter (Sallie F. Loeffler) on Apr. 7, 1963. He was a member of the Franconia Menonite Church, where funeral services were held on Feb. 19, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Lantz, Florence E., daughter of Edward and Jennie (Schmidt) Shanks, was born in Harrison, N.J., July 27, 1904; died at Gap, Pa., Feb. 15, 1973; aged 68 y. 6 m. 19 d. On June 15, 1922, she was married to Jonathan S. Lantz, who survives. Also surviving are 4 children (Geneva — Mrs. Norman Stoltzfus, Fern DeFrosica, Margaret — Mrs. Donald Boyer, and Gerald Landis), 20 grandchildren, 20 great-grandchildren, one sister (Agnes Bachman), one brother (Joseph Shanks), and 3 foster brothers (Elam, Edgar, and Ira Umbel). She was a member of the Christiana Menonite Church. Funeral services were held at the Millwood Menonite Church on Feb. 19, in charge of Herman Glick and Clair Umbel; interment in the Millwood Cemetery.

Metzler, Titus, son of Samuel and Phoebe Metzler, was born at Nappanee, Ind., June 13, 1915; died on Jan. 13, 1973; aged 57 y. 7 m. On Sept. 17, 1932, he was married to Esther Snyder, who survives. Also surviving are 3 daughters (Sharon — Mrs. Larry Erb, Pat — Mrs. Paul D. Stuber, and Wendell — Mrs. Paul D. Stuber) and one son (Donald Metzler). He was a member of the Yellow Creek Menonite Church, where funeral services were conducted on Jan. 17, in charge of Mahlon D. Miller; interment in the adjoining cemetery.

Moyer, Mildred, daughter of Warren and Ida (Smith) Moyer, was born at Blooming Glen, Pa., Feb. 2, 1928; died at North Penn Hospital, Lansdale, Pa., of injuries received in an automobile accident, Feb. 18, 1973; aged 45 y. 16 d. Surviving are 2 children (Patricia — Mrs. Alan Hepler and Laura Jayne), one grandchild, 2 sisters, and one brother. Her parents preceded her in death. Funeral services were held at the Blooming Glen Menonite Church in charge of David F. Derstine, Jr., and Sheldon Burkhalter; interment in the Blooming Glen Menonite Cemetery.

Parker, Elton Ernest, was born at Snell, Iowa, June 24, 1890; died at Corvallis, Ore., Feb. 16, 1973; aged 82 y. 7 m. 23 d. On Nov. 26, 1919, he was married to Prudence Zehr, who survives. Also surviving are one son (Elton E.), one daughter (Eden — Mrs. Herbert Boots), 4 grandchildren, 11 great-grandchildren, one brother (I. D. Parker), and 2 sisters (Mrs. Florence McCulle and Mrs. Fern Clucas). He was a member of the Albany Menonite Church. Funeral services were held at the Assa Funeral Home in charge of James M. Lapp; interment in Bethany Pioneer Cemetery, Silverton, Ore.

Risser, Carrie L., daughter of Amos N. and Emma B. (Lehman) Risser, was born in Lancaster Co., Pa., Feb. 15, 1885; died at Lancaster, Pa., Feb. 17, 1973; aged 88 y. 2 d. In Nov. 1903, she was married to Jacob H. Risser, who preceded her in death in Oct. 1949. Surviving are 2 daughters (Mrs. Almada Mumma and Emma — Mrs. Charles Hershey), 11 grandchildren, 34 great-grandchildren, one great-great-granddaughter, one sister (Ada L. — Mrs. J. Roy Greider), and one brother (Ira L. — Risser). She was a member of the Risser

Menonite Church, where funeral services were held on Feb. 20, in charge of Clarence E. Lutz and Paul G. Ruhl; interment in Risser Menonite Church Cemetery.

Snyder, Melvin, son of Aaron K. and Mary Ann (Martin) Snyder, was born in Waterloo Co., Ont., Oct. 30, 1905; died of a heart attack at Glen Allan, Ont., Jan. 29, 1973; aged 67 y. 2 m. 30 d. On Jan. 26, 1932, he was married to Hannah Sittler, who survives. Also surviving are one son (Paul), 4 grandchildren, 4 brothers (Ferdinand, Aaron, Edward, and Oscar) and 3 sisters (Anna — Mrs. George Shoemaker, Lydia — Mrs. Melvin Martin, and Violet — Mrs. Christian Weber). One son (Stanley) preceded him in death. He was a member of the Glen Allan Menonite Church, where funeral services were held on Jan. 31, in charge of Nelson Martin and Amsey Martin; interment in the Glen Allan Cemetery.

Stuckey, Peter, son of John P. and Anna (Lugbill) Stuckey, was born near Archbold, Ohio, Aug. 1, 1882; died at his home at Archbold, Ohio, Feb. 18, 1973; aged 90 y. 6 m. 17 d. On Feb. 10, 1903, he was married to Anna Short, who preceded him in death on Aug. 22, 1960. Surviving are 2 sons (Charles and Stanley), Otto Nafziger, and Mary, Stuckey), 3 sons (John, Orville, and Chauncey), 15 grandchildren, 7 great-grandchildren, and one sister (Mrs. Priscilla Stamm). He was preceded in death by 4 sons (Paul, Wayne, and 2 sons in infancy). He was a member of the Lockport Menonite Church, where funeral services were held on Feb. 20, in charge of Walter Stuckey; interment in the Lockport Cemetery.

Stucky, Anna K., daughter of Christ and Fannie (Schlatter) Stucky, was born in Allen Co., Ind., Sept. 5, 1891; died at the DeKalb Memorial Hospital, Auburn, Ind., Feb. 7, 1973; aged 81 y. 5 m. 2 d. On April 9, 1914, she was married to —Stucky, who survives. Also surviving are 2 sons (Paul and Verdan), 4 grandchildren, 6 great-grandchildren, one sister (Rosa Beck) and one brother (William Stucky). She was a member of the Leo Menonite Church, where funeral services were held on Feb. 10, in charge of Earl Hartman; interment in the Leo Menonite Cemetery.

Yancey, Christopher, son of Daniel and Lena (Rayn) Yancey, was born at Belfort, N.Y., Aug. 2, 1888; died as the result of a heart attack at Sarasota Memorial Hospital, Sarasota, Fla., Dec. 10, 1972; aged 84 y. 4 m. 8 d. On Jan. 15, 1914, he was married to Veronica Zehr, who preceded him in death on Jan. 8, 1966. Surviving are 2 daughters (Arlene — Mrs. Russell Knechtel and Beulah — Mrs. Clarence Widrick), 2 sons (Lester and Clyde), 23 grandchildren, 26 great-grandchildren, 2 brothers (Edward and Ben Yancey), and one sister (Elsie — Mrs. William Raymond). He was a member of the Lowville Conservative Menonite Church. Funeral services were held at the Bay Shore Menonite Church on Dec. 14, in charge of Noah Miller and Nelson Kanagy; interment in the Palms Memorial Park, Sarasota.

Cover photo by Eric L. Wheaton

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Rocky Mountain Conference Annual Meeting, First Menonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Joint Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

"Beware Misplaced Allegiance"

Sen. Mark O. Hatfield (R. Ore.), speaking as a representative of the Senate Prayer Group, made the following statement on Feb. 1, 1973, at the National Prayer Breakfast:

"As we gather today at this prayer breakfast, let us beware of the danger of misplaced allegiance, if not outright idolatry, to the extent that we fail to distinguish between the god of an American civil religion and the God who reveals Himself in the Holy Scriptures and in Jesus Christ.

"For if we as leaders appeal to the god of civil religion, our faith is in a small and exclusive deity, a loyal spiritual adviser to power and prestige, a defender of the American nation, the object of a national folk religion devoid of moral content. But if we pray to the biblical God of justice and righteousness, we fall under God's judgment for calling upon His name, but failing to obey His commands.

"Our Lord Jesus Christ confronts false petitioners who disobey the Word of God when He said:

"Why do you call me 'Lord, Lord,' and do not the things I say? (Lk. 6:46).

"God tells us that acceptable worship and obedience are expected by specific acts of love and justice:

"Is not this what I require of you . . . to loose the fetters of injustice . . . to snap every yoke and set free those who have been crushed?"

"Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinsfolk? (Is. 58:6, 7, NEB').

"We sit here today as the wealthy and the powerful. But let us not forget that those who follow Christ will more often find themselves not with comfortable majorities, but with miserable minorities.

"Today, our prayers must begin with repentance. Individually, we must seek forgiveness for the exile of love from our hearts. And corporately, as a people, we must turn in repentance from the sin that has scarred our national soul.

"If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways . . . then will I . . . forgive their sin, and will heal their land" (2 Chron. 7:14).

"We need a 'confessing church' — a body of people who confess Jesus as Lord and are prepared to live by their confession. Lives lived under the lordship of Jesus Christ at this point in our history may well put us at odds with values of our

society, abuses of political power, and cultural conformity of our church. We need those who seek to honor the claim of their discipleship — those who live in active obedience to the call . . . 'do not be conformed to this world but be transformed by the renewal of your mind'" (Rom. 12:2).

Aid Parents of College Students

Legislation has been introduced in the Senate which would give tax relief to parents and students paying the costs of a college education at any institution, including those religiously affiliated.

Submitted by Sen. Abraham A. Ribicoff (D.-Conn.), the measure would provide an income tax credit of up to \$325 on the first \$1,500 of tuition, fees, books, and supplies.

The higher education tax credit would be based on this formula: credit is given for 100 percent of the first \$200 of expenses, 25 percent of the next \$300, and five percent of the next \$1,000. Expenses of no more than \$1,500, resulting in a maximum of \$325 in tax credit, could be claimed.

The credit would be reduced gradually as the taxpayer's adjusted gross income exceeds \$15,000 and no taxpayer with an annual income above \$31,250 would be eligible for a credit, Sen. Ribicoff explained.

"Direct" Election Is Demanded

Rep. Frank Thompson, Jr. (D.-N.J.) has again proposed a Constitutional amendment to abolish the electoral college and provide for direct election of the president and vice-president.

Under the proposed amendment, a presidential ticket would have to receive at least 40 percent of the vote to be elected. If no candidate received that percentage, a runoff election would be held between the two receiving the highest vote.

"Electors in the Electoral College are not required to cast their votes in accordance with the popular vote," Representative Thompson said in urging that the House make his amendment its first order of business in the new session."

Services Held for Dr. E. Stanley Jones

Memorial services were held at Baltimore for Dr. E. Stanley Jones, the famed missionary and author, who died in India in late January.

The body was cremated in India, where Dr. Jones first went in 1907. Ashes were

to be buried on Feb. 24, in Mt. Olivet Cemetery, Baltimore.

Bishop Matthews noted that Dr. Jones delivered 60,000 sermons, perhaps more than any person in history.

Sells Drinks in the Vestry

A "right royal row" is brewing in Bishops Stortford, England, north of London following the granting of a license to an Anglican vicar to sell drinks in his vestry.

Managers of nearby pubs are furious and say they will boycott future functions at the church.

The church is that of All Saints, whose vicar, the Rev. Geoffrey L. Edwards, 58, has been granted a license to sell alcoholic drinks in the vestry.

A few other churches have been granted liquor licenses for adjoining halls and, in one case, for a bar in the crypt, but this is believed to be the first granted for a bar actually in the vestry. The main altar is only five yards away.

Now about 80-100 people — the vestry cannot hold anymore — will be able to buy drinks when organized functions, dances, balls, and conferences are held.

One local pub operator said: "Churchgoers used to come to me for drinks after the Sunday service. I suppose they will nip into the vestry now if there is an organized function on."

Doubts Old Churches Will Survive

Many "Old First Churches" in central city business districts will "not survive the decade of the seventies," according to the conclusions of a Protestant team that studied 150 such churches in 130 cities.

Dr. Ezra E. Jones and Dr. Robert L. Wilson also fear that numerous "Second Churches," just outside downtown areas can project no "sure" futures.

The "Old First Churches," few of which have actually "died" to date, the team said, will not survive because contrary to some beliefs "financial resources alone" cannot keep a congregation going.

"A loyal supporting membership base that can provide leadership for the church's program is essential."

*From *The New English Bible*. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Used by permission.

12J4J 51 1/74
LEONARD GROSE
405 GRA RCTY Ln
JOSHUA IN 46526

Gibbon's Three Givens

Gibbon in his history of the rise and fall of the Roman Empire calls our attention to the condition in which the common people considered all religion equally true, the philosophers regarded all religion as equally false, and the magistrates considered all religion equally useful.

Doesn't this describe our day to a fearful degree?

A current attitude is that as long as God is mentioned, any occasion or setting suddenly becomes something sacred. So prayers in the name of God are invoked at ball games, political rallies, beauty contests, erection of war memorials, and chicken fights. Further, to many, all religions are equally good. What matters most is that a person is religious. We must be reminded that there is a tremendous difference between religion and the exclusive character of New Testament Christianity.

No doubt it is also true, as always, that philosophers look at all religion with skepticism. Both pagan and religious philosophers are inclined toward a relativism of values which leaves most of life in the gray at best. To take religion seriously is often out of keeping with the philosophical mind. This characterizes many of our time.

Where we are also caught, without most of the U.S. Christians being aware of it, is in the third category. Political leaders, like never before in our history, seem to be using religion for political gain. Notice the article by Grant Stoltzfus in this issue of *Gospel Herald*. Political candidates of all parties, particularly in the last election, repeatedly referred to God in their speeches and in their

parting words wished God's blessings upon us all.

What is frightening is that most people assume that any leader who links God's name with his program must be above reproach and that all his plans are beneficent. So mayors, governors, and presidents are quick to accept prayer breakfasts, special church services, and drop-ins at large religious attractions. While we do not want to put out any spark of spiritual fervor or faith, yet we cannot listen long at the things which are said at such dramatic occasions without a sense that at least some seem to regard all religion equally useful.

Of course, there are exceptions, such as Mark O. Hatfield at the February presidential prayer breakfast. He was clear regarding the difference between making religion useful and making Christ's lordship central. Notice his statements in "Items and Comments."

Can there be any doubt about this: that we are at the place in our land where Christians will need to decide where lordship is? In the medieval period, clergymen taught ordinary people to address both Jesus Christ and their feudal superiors as "Lord," thereby giving legitimacy to their oppressive political and social systems. Slave owners demanded the same of their slaves in our own country. Although we should not cast unfair reflection, and we should pray for leaderships continually, it is imperative as Christians that we realize politicians at present are not past claiming allegiance to themselves and their policies by playing up to the god idea. — D.

Paraphrases and Translations

A word needs to be said from time to time regarding our numerous paraphrases and translations of the Scripture. There is a great difference between a paraphrase and a translation. Yet many persons use a paraphrase and think of it as a translation.

If we want to know what the original language said we need to pick a good translation, not a paraphrase, of Scripture. A good translation seeks, as the word means, to put into the language we use the exact meaning of the origi-

nal. While a paraphrase may aim to do the same, yet in a paraphrase the personal interpretations and theological viewpoints of the person paraphrasing come through.

Paraphrases of the Bible are helpful and can make reading of the Bible more enjoyable. But when we want to do serious study and when we are interested in accuracy, let's keep a good translation nearby and not base our theological stance or doctrine on a paraphrase of Scripture. — D.



GOSPEL HERALD

March 20, 1973

Control TV Before TV Controls You

by Mel White

Along with the Rose Parade, various bowl games, and those choice year-end news specials came my annual resolution not to watch television so much. Since I hate to suffer alone, I thought I would stir up your guilt a little with a reminder that your family might take this opportunity to reexamine your television habits and set some goals for 1973.

First, my congratulations to the executives and creative personnel responsible for "the great American wasteland." I think it is time we shelved Minnow's label for television long enough to admit that 1972 has been a fairly good year. You have provided us an ample supply of choice, unforgettable moments: the Munich Olympics, Archie Bunker and Maude, Elizabeth Regina and Michelangelo, Vietnam and election coverage, and other quality entertainment and educational fare. Thank you from all of us who use the *TV Guide* and are amazed at the growing number of great programs and events you provide.

This article isn't aimed at the boob tube but at all us boobs who sit staring at it with no apparent discipline and very little sensitivity. But before you write me off as another snooty educator, let me confess my own guilt. We are in this thing together and only together will we find an adequate Christian position on media use.

Last year Gospel Films, Inc. released my film, *TV and Thee*, a 20-minute montage of questions and answers about television featuring comedy, satire, drama, interviews, historic and current television, and film footage. The film, produced to get Christian families thinking and talking about their television

contents

Control TV Before TV Controls You Mel White	245
"Father, Bless the Food We Take . . ." LaVerna Klippenstein	248
Is It a Casket, Coffin . . . or Box? Melvin Schmidt	250
The Answer to Three Stewardship Questions Milo Kauffman	252

habits, has been out twelve months and the feedback has been fascinating. This article is in response to dozens of letters, calls, and comments.

Most Christian families have no idea how much time they spend watching television.

We claim the lordship of Christ over our daily lives yet, according to the research director of the St. Clement Film Society, "Churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable surveys report that the average American spends twenty hours a week watching television, while the average set is on eight or nine hours every day. That amounts to approximately 1 1/2 months a year, at twenty-four hours a day, we spend watching television. A graduating senior has watched about 15,000 hours of TV programming in comparison to 10,800 hours in school. We don't dare compare that to the little time spent in church or church school classes, family worship, or play.

You are tired of polls and surveys, right? You don't believe you or your family spend anything like that much time watching TV, correct? Have you ever tried to determine how much time you or they actually do spend in the TV room? Try it. Put a note pad and pencil on the top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

The question is, "What could be achieved in personal and family growth and development in even half the time we spend watching television?" Paul instructs us to "redeem the time, for the days are evil" (Eph. 5:16).

Too many Christian families are not really convinced that television influences their attitudes and behavior.

They maintain the illusion that what we watch has no effect on what we think or do. Exhaustive studies as far back as 1935 demonstrate conclusively that "the attitude toward any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

It doesn't take reading all the data available to get insight into television's power as a person-bender. My two children (ages two and three) have proven more to me than all the studies combined. *Sesame Street*, *Mr. Rogers*, and *Captain Kangaroo* taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the grouch"), and how to handle childhood fears and inadequacies ("Parents make mistakes, why can't I?" "Monsters are only pretend," "I'm too big to go down the drain," and "Dark is nice"). The other day my two-year-old shocked my wife at dinner with, "It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned and fortunately the programs mentioned have an army of educational consultants and quality control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming without any moral, let alone educational, standards or sensitivities? Marshall McLuhan talks about the medium as message. It is not so much the results of one program on one night that we need fear, as the steady bombardment of ideas and acts contrary to God's dreams for man. A regular diet of unworthy inputs can set the whole human system off balance.

What are the general standards set by television on violence, sexuality, money use, and family relationships? What are the general views on crime, minority races, being poor, the church, war, and problem solving? Remember, I'm not criticizing television. There is no Burbank-based conspiracy to overthrow American morality. But writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers and will get them at almost any price. If we sit and lap it up like thirsty kittens, unwilling or unable to distinguish between fresh whole milk and poison, it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If we don't monitor what we watch and help our children monitor what they watch, we are risking a great deal.

Most Christian families believe that commercials are harmless.

In my film *TV and Thee*, I juxtapose a fast montage of familiar commercials with scenes of poverty and despair to raise the question, "What can commercials do to us?" Most reply, "Nothing." But the fact that business lavishes so much money on television advertising is proof that it affects our behavior in no uncertain terms. We sit silently by while Madison Avenue directs some twelve billion dollars through media, especially television, as Stan Freberg says "to brainwash us into buying some — (pause) — today!"

Commercials have little to do with truth or information

GOSPEL HERALD

Volume 66 Number 12

John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

or actual need. The brainwash principle causes us to reach blindly for products on the merchant's shelf because their names are familiar while other products may have better content. If you're not fussy about your health or you don't care about value or saving the budget, it may not matter; but today even senators and presidents are marketed like gasoline and soda pop. All the while the consumer gets less and less information and more and more dangerous, if not deceiving, jingles and slogans.

Madison Avenue ad men delight in raising our "necessity" level every year, convincing us that it is not only good for the economy to spend lavishly on ourselves but that we really need all those extras. No wonder we have lost track of the two billion starving and deprived peoples of the world. We are too busy spending our money to give any away. Jesus talked of "lilies of the field" and how hard it is for us to hear. Commercials, again in their cumulative power, are a significant noise factor in drowning out the still small voice of God. You may quiet them by discussing them with your family, by laughing at the obvious lies and stupid claims, or by comparing their absurdities one with another. But the best thing to do is stand up, walk over, and turn the television off. It may be the only exercise you get in the evening.

Most Christian families have no particular standards, goals or strategy for using their television set.

Apparently, television is not a Christian issue and few, if any of us, feel any tension about using it creatively as Christian stewards. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

1. Get a portable TV that can be moved, not one of those huge, altarlike consoles. Then put it into a closet, anywhere away from the family's main living space.

2. Subscribe to a complete TV guide. Read and underline it weekly, well ahead of time. Plan what you want to see and set a time and standard limit on those spontaneous extra viewing sessions.

3. Roll out your television only when you plan to see something scheduled and return it immediately after that to its closet.

4. Whatever you watch, watch it actively, not passively. Be alert! Don't let anyone manipulate you. Keep asking yourself, "What is this program doing to me?"


5. Don't just stare at the commercials. Stretch and squelch.

6. Begin your own personal study of media and their power. Discuss television and its power with your family. Set standards, limits, goals together.

7. If your set is not equipped to receive the Public Broadcast Service (N.E.T.), get a set that does. You and your family are missing the finest and most consistent source of quality programs.

8. Get my film *TV and Thee* for your church and get

the whole church talking about this important medium. (That was a commercial I hope you didn't squelch.)

9. Practice turning the TV off to do something better! This last suggestion responds to the saddest thing I have learned about television and the Christian family. We use free time badly. We watch television as if we know of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. This new year gives us all a chance to experience God's grace and to try again to control television before it controls us. 

Reprinted by permission from *Faith at Work*, 1000 Century Plaza, Columbia, Md. 21044

Debut of Another Spring

*a jet draws a chalk line
across the blue expanse
and i know you are
and that you are great*

*the sun casts diamonds
on a rippling pond
and i know you are
and that you are love*

*a bird welcomes spring
with a song of joy
and i know you are
and that you are alive*

— Mil Miller

I Thank Thee

*For smell of lilies in the spring,
Cantatas that the robins sing,
The heartbeat of each living thing,
For these, my God, I thank Thee.*

*For songs to sing and prayers to pray,
For all the months that follow May,
The glory of a newborn day,
For these, my God, I thank Thee.*

*For giving life anew to me,
The joy of unknowns still to be
From now till ends eternity,
For these, my God, I thank Thee.*
— Patricia J. Lehman

"Father, Bless the Food We Take. . . ."

by LaVerna Klippenstein

"You should be ashamed to complain," bellowed Father. "Thousands of starving children in India would be glad for potato soup."

"Name one," countered Kenny, "and I'll believe you."

That incident is only half-funny. The truth behind it helps explain why North American Christians nonchalantly nibble snack foods they don't need, advertised by commercials they don't believe, putting on pounds they don't want.

We are not insensitive to need, but statistics leave us cold. Ten thousand persons die daily of starvation, but the hungry are far from us. One out of seven persons is suffering physically from undernourishment, but we can't invite Bengalis for Sunday dinner. Sermons on simplifying our eating habits make us feel guilty at best, and leave us justifying our purchases at worst.

We have not always recognized the possibilities of a distinctly Christian life-style where it concerns food purchasing and eating habits. There is nothing particularly Christian about omitting desserts to lose weight or cutting food costs to pay off the mortgage. The one is good sense and the other, good economy.

"The goal of thrift is *sharing*," writes Miriam Lind in her drama, "The Nameless Ones." Children and adults can be properly motivated to forgo pretzels and pop when they covenant to contribute the money saved to MCC Hunger Hurts funds.

"Although a family of four can eat very satisfactorily for 12 percent of the income at the \$6,000 level," writes Andrew Shelly in *How to Live Well and Give Liberally*, "they are apt to be spending 25 percent." Economy is furthered through bulk purchases, comparing prices, substituting cheaper foods, buying seasonal foods, finding uses for all leftovers, avoiding impulse buying, cultivating a taste for simple foods, and finding contentment with simple menus. Careful practice of these suggestions can release many dollars for poverty funds.

Eating habits, like speech, begin in early childhood and are not easily changed as weight watchers can verify. Every homemaker has her own pattern of meal planning. Moreover, most Mennonite women are conscientious in spending grocery dollars. They are less accountable for unchristian affluence on groaning tables than are husbands who are not as happy with stew as with steak.

Laborsaving appliances have given to the modern housewife hours of freedom which too often are channeled into

making more and fancier side dishes and desserts. Here too, the question facing the Christian homemaker is not what is good and bad, but what is better and best.

Food is the only commodity on which we regularly ask God's blessing, so it should not be difficult to implement a simple life-style in the kitchen. To the suggestions on economy I would add some which reflect more clearly a distinctly Christian way of life.

1. Eliminate completely alcoholic beverages. With medical, nutritional, and practical advice to the contrary, an increasing number of Mennonites are using them, ostensibly to add elegance to celebrations.

2. De-escalate the trend toward catered luncheons and committee meetings held in restaurant dining rooms. Take sack lunches instead.

3. Substitute "fellowship and fasting" for "fellowship and feasting" occasionally.

4. Adapt menus to current food savings. Invest in high-protein low-cost foods. Paul Hellyer tells Canadians that if the present rate of inflation continues, milk by the year 2000 will cost \$1.65 a quart. Our response to that is to use dry milk. Buy peanuts instead of pickles, eggs instead of olives.

Increasing interest in health foods and natural nutrients may not be peculiarly Christian, but, like the entire focus on ecology, there is a wholesomeness about boycotting Cokes and drinking water instead.

We coffee-break addicts must be reminded that personal sacrifice is essential to effective witness. "It is obvious," says C. J. Dyck in his lessons on Christian stewardship, "that we cannot buy and enjoy all the things our culture wants us to buy and at the same time be good stewards putting Christ first."

"Every woman must come to a personal definition of stewardship for herself," writes Helen Alderfer (*A Farthing in Her Hand*). "If she sees it only as responsibility, she will be tempted to wrap it in a napkin for safekeeping. But if she sees it also as opportunity, she will open her life to a singleness of purpose that becomes the dedication of a life, a new way of life."

Vernon Reimer, soon after his return from ten years with MCC in India, asked the blessing at a family picnic last summer. "Thank You, Father, for this 'too much' food," he prayed. "Help us not to misuse it."

Later he said to me, "I miss your husband. Pinch Larry for me when he gets back." That was one greeting I remembered to convey, and that was one table grace I didn't forget.

LaVerna Klippenstein is from Gretna, Manitoba.

Simple Shelter

by Lois Barrett Janzen

Books on household management and housing usually assume that a family will want the nicest housing it can afford. Advertisements offer more and more appliances.

In Great Britain and the United States, the average number of persons per room is 0.6. In South Korea, it is 2.5. In the Central African Republic there are 3.4 persons per room. The gap between rich and poor nations in adequacy of housing is steadily widening, says the United Nations Department of Economic and Social Affairs.

Most city building codes or climate would prevent living in the kind of housing common in the Central African Republic. However, there are some steps toward simpler shelter which North American Christians can take.

If one decides to build a new house, the house can be built according to real needs rather than social custom. Perhaps the size of the family does not demand a living room and a family room. Or how many bedrooms are really needed? What is the most efficient way of heating the house? What are the best, simplest materials?

There is a growing list of building materials made from industrial by-products that were formerly thrown away or incinerated. Particleboard is made out of wood chips and sawdust. Calcium sulfate from spent pickling liquor in the steel industry and from inorganic sludges in the pulp, paper, and fertilizer industries can be made into gypsum wallboard. Fly ash from power industry furnaces has found markets in precast and structural concrete and building blocks.

Newer, less traditional designs may also be more economical. The last *Whole Earth Catalog* lists several resources in this area, including *Shelter and Society* by Paul Oliver, which describes buildings constructed of local materials and in simple harmony with the surrounding landscape; *Domebook Two* (Random House) on geodesic domes; and *The Owner-Built Home* by Ken Kern, dealing with "low-cost building techniques from around the world—Africa, India, Israel, countries that cannot afford U.S. style waste." A recently published book, which supplements the *Whole Earth Catalog* is called *Source No. 2: Communities/Housing* (Swallow).

Another option—usually cheaper, probably more ecological—is to remodel an existing house to fit one's needs. Those who buck the exodus from the center city

can help save inner-city neighborhoods from physical deterioration often allowed by absentee landlords and can save farmlands from spreading suburbs.

A growing option is some form of cooperative living. Some families are banding together to buy land cooperatively and build houses around a common green area. Instead of a dozen separate small yards, each family has access to a larger area—with less waste of land. Such an arrangement also facilitates sharing of lawn mowers, freezers, and recreational equipment.

Another idea in operation is cooperative apartment living—each family shares in the ownership of an apartment building. In New York City, low-income tenants are cooperatively buying apartment buildings from the landlord as an alternative to public housing. The idea is not limited to the poor, but a savings is possible.

Other families share a common house. In this situation, not only can one share lawn mowers and freezers, but kitchen appliances, furniture, living rooms, house insurance, etc. Utility bills are lower per family.

Those who rent have less control over their environment, but they still have the choice of occupying no more space than they need and sharing costly items.

These are certainly not the only options for simple living; in fact, some could argue with good reason that not all these forms of housing are indeed simple. However, these options are possible in cities as well as rural areas and are small steps toward simple shelter.

God's Gifts

*For You—the blessed Giver of my joys—
Let me give recognition to Your love
By handling all Your gifts so carefully,
Not as a greedy child with many toys
But as in Spirit-given—tenderly.*

*Let me not covet more than love had planned.
Let me not ask for more—or even less!
Give quick evaluations, or a guess,
But weigh all treasures put within my hand,
For trust, in equal weight of gift is given
And very delicate, the scales of heaven.*

—Phyllis Rogers

Lois Barrett Janzen is associate editor of *The Mennonite*, Newton, Kan.

Is It a Casket, Coffin . . . or Box?

by Melvin Schmidt

At the Lorraine Avenue Mennonite Church in Wichita, Kansas, several attempts have been made to cut through the typical mortuary etiquette and funeral commercialism.

It all began when Louise died. She had suffered for thirteen years from incurable cancer, and had been given ample time for deep reflection on the issues of life and death. She decided that her memorial services should reflect her life commitment. She requested cremation and a simple family burial service, followed by a memorial service for the entire church community. Louise was widely known and loved. The Wednesday evening memorial service found the church packed. Hundreds joined, in singing "Joyful, Joyful, We Adore Thee." All who knew Louise were absolutely sure that the memorial service gave witness to what her life had stood for.

Not long after that, Al died. Al was a man of simple tastes, who had often said, "When I go, all I want is a dozen red roses on my box."

The idea took shape. Why not *make* the box ourselves as an expression of love and care for Al? Al's wife, Ruth, knew that he would appreciate the simplicity of a plain wooden box, and the children enthusiastically agreed to help make the box. Several people from the Lorraine Avenue congregation helped get the coffin ready. The pallbearers suddenly became functional, for it was their task to help place the body in the box and nail it shut before taking it out to the cemetery for the simple family burial.

A dozen red roses on the stained wood coffin seemed to reflect Al's simplicity. At the burial service during a time of sharing, one family member who had flown in from New York said, "I have never seen anything so lovingly done as the way Al's box was made by people from the church."

When Mary died, her children decided that helping make the coffin would be a fitting memorial to her life. The time spent sanding the wood and applying the stain provided good opportunity for sharing. One son decided, however, that he could not participate in making his mother's coffin. The matter was discussed with great sensitivity, and the family decided to abandon the already finished coffin rather than cause a rift in the family because of unresolved emotions. A commercial casket was purchased. The whole process of decision-making and working together on the

coffin had the result of bringing new bonds of closeness to the family. As one family member expressed it, "We didn't use the box, but the purposes for making it were already accomplished just by the process we went through in working on it together."

Marj died suddenly and unexpectedly. The shock of her sudden passing left the family in bewilderment. As the family gathered, they found that the concrete task of finishing the coffin gave them something to do together. A sense of participation in the event occurred for her children who came from some distances. Her son Dave said, "I wouldn't have missed this experience for anything. I didn't realize an occasion like this could be so powerful and positive. I had already signed off the church, but now I will have to take another look at it."

The memorial services have given the congregation a priceless opportunity to make affirmations about life and share them evangelically with people who do not frequent the church very often or who have no Christian commitment. The private burial service is held as quickly as feasible and the memorial service in the church follows whenever it is convenient. Church choirs have participated in all memorial services and since they are held in the evenings, there is better chance for more people to attend. A worship atmosphere instead of a funeral one pervades the sanctuary as the great hymns of the faith are shared by the congregation and choir. The family finds a memorial service less traumatizing than a funeral service which typically involves the solemn procession behind the casket. Since the burial has already taken place, there is greater freedom to participate in the act of memorializing and commemorating the life of the loved one.

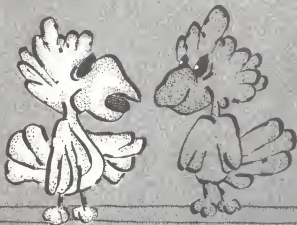
Gone also is the ordeal of "choosing" the casket and the attendant pressures, however subtle or blatant they may be. The minister does all the negotiating with the funeral director. The family is spared the trauma of discussing "prices."

Perhaps one of the best witnesses to the redemptive possibilities available to us is the funeral director himself, Mr. Cochran. He has seen the positive, creative ways in which the family and the people from the congregation participate in the event. After Marj's memorial service Mr. Cochran stopped by for a chat. "I have directed thousands of funerals," he said, "but I don't ever remember working with a congregation that cares for its people like yours does."

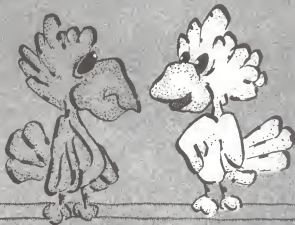


Melvin Schmidt, Wichita, Kan., is pastor of the Lorraine Avenue Mennonite Church in Wichita.

"JUST THINK, MYRTLE, BUT FOR FATE WE COULD
BE PEOPLE AND OWN CARS AND STEREO'S AND
HOUSES, WEAR FLASHY CLOTHES, GO TO MOVIES,
EAT IN RESTAURANTS AND FLY ON JET PLANES...
IT'S REALLY NOT FAIR."



"YEAH, WHY SHOULD
WE BE THE LUCKY
ONES?"



Jesus said, "Don't worry about things — food, drink, and clothes. For you already have life and a body — and they are far more important than what to eat and wear. Look at the birds! They don't worry about what to eat — for your heavenly Father feeds them. And you are far more valuable to him than they are."

(Matthew 6:25,26 *The Living Bible*)

voluntary service
A CHANNEL FOR PUTTING FAITH INTO ACTION.

The Answer to Three Stewardship Questions

by Milo Kauffman

The author of a recent book on stewardship says there are three questions that most churches want answered in relation to stewardship. First, how budge the budget? Second, how get the “stew” out of stewardship? Third, how take the pain out of the financial campaign? Still playing on words, he says there is but one answer to those questions: “discipline the disciple,” and “put Christ back in Christianity.”

I tend to agree with the author. The answer is two-pronged. Each prong supplements the other, and each is vital to the answer. Neither prong is adequate in itself. The stewardship problems of our churches will never be satisfactorily solved by omitting the human or the divine element. The church is both human and divine.

The Apostle Paul's Answer

In the early church there was a serious financial problem. We see in Paul's second letter to the Corinthians, chapters 8 and 9, how he tackled the problem. In those chapters Paul is “disciplining the disciples” and “putting Christ into Christianity.” He does not depend entirely on human incentives—duty, honor, need, and reward, neither does he ignore them. On the other hand, he does not depend wholly on divine grace, scriptural exhortations, spiritual rewards, and prayers, but neither does he omit them. His approach to the problem is balanced.

Paul adopted a financial plan which he presented to the churches. He solicited funds and promoted stewardship. He challenged his people by the example of other Christians. He reminded them of their unpaid pledge and urged them to meet that pledge. He commended them for their good intentions and appealed to the motive of reward.

But Paul also tried to lead Christ real to them and helped them see the spiritual side of giving. He reminded them of the grace of Christ in giving, that it is more blessed to give than to receive, and that God loves a

cheerful giver. Also, he pointed out that one's giving was related to religious experience and to Christian faith.

Why the Shortage of Funds Today

In a period of unprecedented affluence why must churches keep begging for funds? Why are mission treasuries empty? Why must church institutions use high pressure methods of the world to keep running? If these causes are of God, who holds the wealth of the world in His hands, why are not their needs supplied? If these causes are of God and if Christians are true stewards of God, the treasuries of the church should be overflowing and Christian causes forced to enlarge and reach out. Where have we failed? Is there a solution? If so, what is it? Decades ago a prominent Christian leader declared that one more revival is needed—a revival of stewardship. Since then men have tried to promote that revival.

About two decades ago proponents of stewardship were saying that what is needed is a theology of stewardship. If stewardship could be rooted deeply in theology we would be on our way. A theology of stewardship has emerged, but pocketbooks have not opened significantly. Scores of stewardship books have been written. For years churches have promoted the Every Member Canvass.

Yet, in spite of the fact that Christians are handling and spending much more money than ever before, the increase in giving has barely kept pace with the increase in income and inflation. If it is true that the earth is the Lord's and the fullness thereof, if the silver and gold are His, why must His cause lag for lack of funds? Why? Why do the great purposes of God rank so low in our priorities?

Let's Face the Problem

It is time that we face seriously and honestly the reason for lack of funds for the Lord's work. The answer certainly cannot be that God's people lack the necessary funds for the work of the church. They have enough, and more than enough, to meet all the family needs and still give more than the present program of the church calls

Milo Kauffman, Hesston, Kan., is author of *The Challenge of Christian Stewardship*.

for. With dedication and a little sacrifice our people could give well above the tithe of their income. This would force expansion of the Lord's work.

Also, it would seem evident that the purposes of God are being served by the promotion of missions, the administration of relief to the needy and starving, the witness of peace and reconciliation, the sending of the gospel over the airwaves, caring for the sick and mentally ill, and the training of youth in our church schools. Surely these causes are according to the will of God and are promoting His interests in the world.

As stewards of God it is our commission to promote His cause by proper use of time, talents, and possessions. The problem must stem from our lack of love for God and His cause and from our lack of concern for others. We have not permitted the grace of God to redeem the economic area of our lives. Perhaps we have been more interested in raising money than in raising Christians.

Our problem is people, not money. Evidently the church has not done too well in "perfecting the saints," in developing people into the image of Christ. Christlikeness in character will result in Christlikeness in giving and sharing. Failure to respond to God's love and to the needs of the world is totally contrary to the Spirit of our Lord.

The Human Prong of Stewardship

How often one hears an expression like, "If people are really converted the race problem will take care of itself" or "Get people converted and the stewardship problem will be solved." The trouble with these statements is that they just are not true.

People may be converted yet be ignorant, uninformed, quite immature, and carnal. The Corinthians were converted yet were babies, quarreling among themselves and guilty of other inconsistencies. They were converted yet Paul had to write two chapters to set them straight on their stewardship responsibilities. They were "saints" yet were not good stewards in giving and sharing.

When one is converted he is justified by faith, but the process of sanctification has just begun. There is a great deal of growing and maturing yet to take place. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."² Paul tells the Ephesians that apostles, prophets, evangelists, pastors and teachers are given for the perfecting of the saints "till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."¹


Part of the stewardship of pastors and teachers is to perfect persons — to help them develop into the stature of Christ and to conform to the image of God's Son. As they grow in the image of Christ, they grow in stewardship. As we help them develop in Christian stewardship we help them grow in the image of Christ.

We do not attain the fullness of Christ by the new birth alone, but by growing in grace, walking in the Spirit, and exercising the means of grace given us by our Lord.

The newborn babe in Christ was not born equipped with the whole armor of God, but progressively through the process of sanctification and spiritual maturation he puts on the armor.

Faithful stewardship is not only the result of the grace of God but is also a result of a disciplined life. We must keep ourselves from the idol of covetousness. We must see that we abound in this grace. We must practice being rich in good works, giving happily to those in need, always being ready to share with others. We must lay up treasures in heaven instead of on earth. We must seek first the kingdom of God and His righteousness. We must shun the lusts of the flesh and cultivate the fruit of the Spirit.

For effective stewardship we must practice these disciplines ourselves and promote them in our churches. Being saved is most important but that does not automatically make one a good steward anymore than it automatically makes one a good minister of the gospel. People may be excellent in other ways, yet slack in giving. Paul tells the Corinthians, "You are so excellent in every way — in your faith and speech and knowledge and eager desire to do right and in your love for us. Be first in this work of loving kindness."⁴ While so excellent in many ways, they fell far short in sharing and giving. They needed to be prodded and challenged by Paul.

In developing an effective stewardship program in our churches we need to avoid two evils — first, depending wholly on man-made programs and man's efforts; second, failing to use human abilities and means that God has entrusted to us. In our stewardship endeavors also "we are laborers together with God." God, through His Spirit, is working to produce good stewards, but He is depending upon His stewards to help promote this purpose. 

1. John M. McBain, *It is Required of Stewards*. Broadman Press, 1972.

2. 1 Peter 2:2.

3. Ephesians 4:11-13.

4. 2 Corinthians 8:7, Laubach.

Wit and Wisdom

To phone greetings to a neighbor, a couple dialed, then sang "Happy Birthday to You" into the phone. When they finished, they discovered they had reached a wrong number.

"Don't let it bother you," said the stranger. "You folks sure can use the practice." — *South Central Bell Notes*.

A Texan was telling about teaching his son to drive one of the family Cadillacs. "But, Tex," a friend interrupted, "your boy's only ten." "Shucks, I know that" came the reply, "that's why I only let him drive in the house."

The funny thing about doctors is that even though their prescriptions are hard to read — their bills are always very clear.

January 27, 1973; Will Peace Last?

by John W. Eby

It's over now. At least that's what the man says. More than one million, three hundred thousand dead by official statistics, but we've achieved a "peace with honor." Rhetoric can't erase the spot that remains any more than a prostitute can retire a virgin.

Though the bells toll and the sirens wail and the churches sing peace hymns, how can I sing? There *will* be "peace" for sixty days. The North Vietnamese want the American troops withdrawn. The Americans want the prisoners returned. But after that, who knows?

Will Thieu be able to stabilize the political situation? Maybe, but control by military force (and that is the only kind Thieu has) cannot last long in a society which is writhing with the need for a political and social revolution. Power, particularly American military power, no matter on which side of the border the planes are parked, cannot create the stability necessary for lasting peace. That must be built on social equality and justice.

Of course I rejoice that our country is withdrawing our troops. But we dare not forget that billions of dollars worth of equipment will remain and will be replaced when it has killed enough people and destroyed enough villages. It may well be that Vietnam's third major war in thirty years will begin when the troops leave and the prisoners return.

There are many lessons that could be learned from the past several years. But the calloused, arrogant way in which some boast of "a just and lasting peace" which we've brought about is clear indication that we have no intention of profiting from our mistakes. These past years have shown us a great deal about ourselves and about our country.


While many have learned to abhor the overt violence in Vietnam, very few were sensitive to the way in which the military expanded its dominance of American society. While the military establishment has grown in power and influence, the already feeble efforts of the government to use

public resources to reduce poverty have declined. The Office of Economic Opportunity has just been dismantled.

While the "War on Poverty" was never more than a skirmish, it now is the victim of a cease-fire. We can be sure that the rallying cry, "Do not ask what your country can do for you, but what you can do for yourself," was not meant for Litton Industries but for the poor and the powerless.

If we listened carefully, we also saw an increasing centralization of political power. Even Congress cannot guarantee that money it appropriates will be spent. Nor were the Joint Chiefs of Staff consulted before the December bombing. Big money speaks more loudly in the political process than ever before.

The spirit of America has been broken. People respond to the Watergate fiasco with a casual, "We always knew that politics was corrupt." People are deaf to moral leadership. They would rather have a pragmatic power broker in the White House than a leader who at least tried to point some humane directions. They respond to preachers whose consciences have been numbed by affluence and invitations to preach in high places, while they shut their ears to prophets sent from God.

So you see, it is difficult for me to sing peace hymns. I do rejoice that at last an agreement has been signed. I cry joyfully with the wife of a POW who will see her husband after six long years. But my joy is tempered by the realization that nothing has been solved in Vietnam and in this country we will be paying the moral cost of Vietnam for a long time to come. 

May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.
Romans 15:5, 6.

John W. Eby, Harrisonburg, Va., is professor of sociology at Eastern Mennonite College.

The Invisible Mennonite

by Katie Funk Wiebe

I was with a group of "mixed" Mennonites when in the discussion I mentioned that I was an "MB." For a moment I wasn't quite sure what happened. Across the room I felt the atmosphere chill a few degrees before the talk continued. For a fleeting second I understood why I am sometimes reluctant to identify myself among other Mennonites.

I was reminded of Ralph Ellison's novel, *The Invisible Man*, in which the narrator, a black man, learns that he is actually invisible to the white world as a person. They see only his black skin. They are busy with the "little man" who isn't there.

Similarly, at that moment I realized that some of those present were no longer seeing me as a person, but evaluating what I had to offer thereafter not according to its own merits, but according to whatever their particular understanding of the third member of the Mennonite triumvirate might be. I cringed inwardly as I realized how often I have exercised this subtle form of prejudice with other Mennonites as well.

Someone mutters, "He's a GC," and immediately a wall shoots up around the person, and he is no longer seen as an individual but by what his denominational label means to the listeners: perhaps a peacenik, who sees the end of the Vietnam War as the salvation of the world and who has little interest in the souls of men.

On the other hand, the term "MB" seems to arouse images of people who have reserved their eternal resting spot in God's private backyard patio, each with his own lounge chair with gold-plated nameplate attached.

Mennonites all about us are invisible because we have been blinded by the conception we have built up about them. We are not seeing them as individuals. We are looking only at their label.

Labeling or categorizing is an important function of the human mind, for when we are able to label something successfully, life immediately becomes less complex. If we can attach a name to something new in our environment, or categorize it by matching it with something we already know or understand, fear and tension is reduced at once.

For example, suppose I hear a noise outside the house. If I don't recognize it immediately, I sit uneasily until I

can label it and match it with a familiar noise: "It's only the neighbor's dog," or, "It's a branch rubbing against the roof." My mind is at ease when I can identify the noise, it remains fearful if I can't: "Does the unknown noise mean a prowler?"

In the world of ideas, our minds work much the same. When we are confronted by a new religious viewpoint we tend to feel uncomfortable until we can put the person who presents that idea into a slot or box in our mind with which we are familiar. "He says he is a Christian, but can I really have fellowship with him when I don't know if his denominational label is the same as mine?"

I recall one occasion when a speaker who leaned toward universalism packaged his beliefs in a strong evangelical presentation. Some young people listening to him became uneasy because they couldn't immediately label him. His language was like theirs, but they sensed something different in the content of his talk. Happiness for them would have been a big sign on his lapel stating his denominational affiliation and releasing them of the task of listening to him as a person.

Some people find life easiest if they have some ready-made categories to drop people into when they meet them. It saves them the effort of learning to know the person. "He's a GC" — Okay, he fits into this slot. "He's an OM" — then he has to be a nurture-nut. Such people forget that such prejudgment, unconscious though it may be, is the beginning of prejudice. Instead of reacting to a human being, they are responding only to a label. The person remains forever invisible.

MB, GC, OM, EMB, EMC, EMMC . . . put them all together, they certainly don't spell "mother" or even "brotherhood." And the reason may be that we keep making each other invisible — not by magic, but by prejudice.

We cannot cover up the fact that there are other Mennonites. Nor can we fail to agree that Mennonites don't like being categorized with other Mennonites. But we can bring each other into visibility by learning to know one another better as individuals and as groups and refusing to let past attitudes of fathers and forefathers determine present thinking.



from my scrapbook

God Bless You

by Merry Mary Yoder

I love to hear someone say, "May God Bless You." It makes me feel good inside. There is a cherished, comforting glow in a good-bye that has a blessing attached to it.

A friend of mine helped me to start the habit of giving this blessing, when I say good-bye. Every time I left her house she would say, "May His light shine upon you." This was such an unusual way of saying good-bye, that I gave it a lot of thought.

God is light. In Him there is no darkness, therefore to have His light shine on me is indeed a desired blessing. After that first remarkable good-bye of hers, I always gave her mine also, "And may God bless you too."

For years I've sent my husband and children off in the morning with a "may God bless you." I didn't realize how much they liked this until one morning we were a little late. I almost pushed the children out the front door to catch the school bus. My only good-bye was, "Hurry up or you'll miss the bus." The older two took off running but our youngest turned around, poked his head around the corner of the house, grinned, and said, "God bless you, Mamma." I returned the blessing. He went to school happy and I tried to send them away in the morning with God's blessing ringing in their ears ever since.

Others like to hear this blessing too. Last fall I worked at a booth in an auction sale for relief. There was a huge crowd with many out-of-state visitors who'd come for the homemade quilts, antiques, etc. I was selling homemade dolls. As I handed the dolls to the customers I gave them a thank you and may God bless you!

A few gave me a startled glance, some said, "Thank you," but most of them walked away with a smile. It gave them a nice warm glow. This is such an easy way to turn people's thoughts toward God. *May God bless you!*

Wit and Wisdom

A child returned home from her first day at an integrated school. She was eagerly questioned by her parents who had sent her off in the morning with much misgiving: "But were there any black children in your class?"

"Yes," said the child, "a black girl sat next to me and we were both so frightened we held hands all day." — James Holmes.

* * *

The following is a little girl's definition of marriage after

attending her first wedding: "It's when a man and woman love each other real nice and go to church to tell it."

* * *

The good news is that everything has been set straight, so I am reconciled to you, you are reconciled to me, and we are all reconciled to Chairman Mao, George Wallace, and Rap Brown. — Will Campbell.

The church that does not make demands and maintain standards of discipline has no respectable self-image. The church that announces standards knows her worth in society. The nonoffering church is useless to the community and a bore to her own membership. — Carnegie S. Callan.

Life was simple in the old days. We didn't need a serviceman to keep the kitchen operating.

The retiring president of a prestigious New England university reminded his successor, "Of course, you'll pay attention to your A and B students. Some of them may return to the campus later on as first rate professors. But don't ignore the C students either. Some day one of them may build you a \$5,000,000 science laboratory!"

He that will have none but a perfect brother must resign himself to remain brotherless — Christian Cynosure.

We Are Two

*If I project an image
And you project an image,
Then we are two
And two is four:
Two, and two more.*

*Whom do I meet when I meet you?
Is it the one you'd like to be,
The one that's open up to view?
I only hope that you can see
Behind my trembling image— me!*

*It would be simpler if I knew
We two were two!*

— Phyllis Rogers

book shelf

The Fruit of the Spirit, by John W. Sanderson. Zondervan. 1972. 128 pp. \$1.50, paper.

John W. Sanderson is a well-known evangelical writer. He is professor of Philosophy at Covenant College in Tennessee. He shows himself in this book to be a man of spiritual understanding, a competent expositor, and a clear and forceful writer.

The book is primarily a guide for the study of the fruit of the Spirit as described in Galatians 5. First the fruit is given a setting in the entire book: true Christian character is produced by God. The second chapter enlarges upon the figure of the tree and the fruit. The next chapter argues that, since the fruit of the Spirit is the character of Jesus Christ, it can be cultivated by attachment to Him. The fourth chapter compares the fruit to the weeds—which are the works of the flesh, also described in chapter 5 of Galatians.

A very helpful exposition, especially valuable in these days of renewed interest in the work of the Holy Spirit.

— Paul Erb.

• • •
True Spirituality, by Francis A. Schaeffer. Tyndale House. 1971. 180 pp. \$3.95.

True Spirituality explores a central question—what is the Christian life and how may it be lived in our contemporary age? This series of discussions centers on the nature of the Christian experience, its power to deliver from the bonds of sin, and the meaning of this new freedom for all aspects of man's moment-to-moment existence.

The book was born out of an agonizing struggle of a pastor who had become Christian from agnosticism many years before. After twelve years in the ministry he was perplexed because so many Christians seemed to reflect so little of what the Bible said they should be like and because he was aware that his own spiritual reality was less than it had been earlier. He searched the Scriptures with new intensity and asked God to help him examine openly his own motives and thinking. He was struck by the limited teaching he had received about the "meaning of the finished work of Christ for our present lives." "Gradually," he says, "the sun came out and the song came." This series of discussions came as a result of the experience. Later Dr. Schaeffer and his wife, Edith, established L'Abri, a spiritual

retreat center in Switzerland.

I found the book interesting, stimulating, and thought provoking. There is realism, joy, hope, and invitation here. The invitation is to break out of old forms and into new depths of spiritual awareness, to share that experience in the humanity in which we live out our daily lives. There is nothing drab nor easy about this. In its best form it can and should be a thing of beauty and joy. Excellent for church libraries. — Atlee Beech.

• • •

People Who Care, by Heinz Vonhoff. Fortress. 1971. 292 pp. \$9.95.

This book represents a real contribution to the concern for more compassion. The author gives a historical account of the agencies of mercy which have come out of eras of tragedy and hardship. In twelve rather long chapters, packed full of information, he tells the story of "God's angels of mercy" who answered the pleas of those in need.

In our day, beset by materialistic values on every side, these examples prove to be a real inspiration. They teach us again the need for courage amidst the inhumanities of our age, the courage to care and act with compassion.

The book presents the Christian message—"I was sick . . . naked . . . hungry . . . and you, etc." The inspiration is always, what we do to the least, we do to Christ. Though the Christian stance for each story is different, the examples are unique in that each in his way sought to follow the words of Christ.

Each caring experience has left its imprint in history, each has turned the turmoil of man into some hope.

The book begins with mercies in ancient times, moves through the Christian era, days of reformation, and into modern settings. Every Christian should become better acquainted with the record of mercy. Excellent for church libraries. — Peter Wiebe.

• • •

Understanding Speaking in Tongues, by Watson Mills. Eerdmans, 1972. 83 pp. \$1.95, paper.

The author of this small book, a graduate of Southern Baptist Seminary and a contributor to theological journals, attempts to lead the tongue speaker and the non-Pentecostal to understand, respect, and accept each other. He goes briefly into the definition, origin, and history of the use of ecstatic speaking

from Old Testament times to the present. He then attempts to reconcile and relate Luke and Paul in their dealings with speaking in tongues. The author presents the principal interpretations on the experience at Pentecost. He is clear on his connection that the Holy Spirit was the mighty power in the Acts record, and that there was glossolalia as reported by Luke. He believes Paul recognized glossolalia as a gift, but not a primary one, and he feels many people today are blessed by the experience. But there needs to be more effort made on both sides to understand the other.

This book can be a help to prevent divisions in our churches over the issue of glossolalia. — Nelson E. Kauffman.

• • •

Pray: A Study of Distinctive Christian Praying, by Charles Whiston. Eerdmans. 1972. 154 pp. \$2.95.

"Too long has it been taken for granted that every Christian, clergy, and layman prays. Both clergy and laity know that this assumption does not hold true in their lives." In this fact Charles Whiston sees the need for *Pray: A Study of Distinctive Christian Praying*.

Direction for finding a vital and meaningful prayer life is found in a most refreshing use of the Lord's Prayer. Whiston writes on the foundation of prayer, the facets of prayer, the relevance of prayer, and a disciplined life of prayer.

This thesis is that all life needs to be seen in relation to Jesus Christ, and that prayer is necessary for this realization. Each responsibility must be seen as God's will and accepted as such in prayer. Each task is to be completed by a prayer of thanksgiving, thanking God for being able to serve Him in the task completed. The practical value and sacredness of this approach is seen when the author deals with sex. At this point he has some very wholesome words. The value of the book is increased by his many examples of appropriate prayers for various occasions and situations. You may not agree with all that you read, but you cannot read the book without profit.

The suggested prayer for each morning sets the tone of the volume, and hopefully will whet your appetite for its instruction. "O Lord Jesus Christ: in obedience to Thy holy claim upon me, I give myself anew to Thee this day; all that I am, all that I have; to be wholly and unconditionally Thine for Thy using. Take me away from myself, and use me up as Thou wilt, when Thou wilt, where Thou wilt, and with whom Thou wilt." An excellent book for the church library. — Richard Tschetter.

A Look at Christian Community

May 3-6 the St. Jacobs Mennonite Church at St. Jacobs, Ont., will be the site of a "Mennonite Conference on Christian Community" on the theme *Searching for Christian Community in the '70s*. As befits the theme, the purpose will be to bring together the people in the Mennonite brotherhood who are asking in a pointed way how we should be going about to translate our new life in Christ, and the human love and concern that flows out from that new life — how to translate these into the life patterns of our communities and congregations.

With the late-nineteenth and early-twentieth-century renewal of the Anabaptist-Mennonite insights into Jesus' call and teachings came the dynamic view that community life could become the expression of obedience and witness. An outgrowth of that renewal was the Mennonite Community Association, which from 1945 to the early 1960s sponsored a series of community conferences on topics ranging from "Following Christ in Our Work" to race relations to stewardship. The Mennonite Community Association is now sponsoring the St. Jacobs meeting, not particularly to revive the pattern of repeated conferences but, for one time at least, to bring "out of the woodwork" the current concerns of the brotherhood in this area.

Why a Conference in 1973?

The question of how witness and discipleship should shape the life patterns of the brotherhood is, of course, a constant one. But some present developments invite us to take an especially hard look at what the shapes of Christian community might be.

1. Interest in "intentional" community.
2. Cultural pluralism.
3. Concern for congregational renewal.
4. North American Christianity and North American society in general are ripe for a prophetic word from the church on how human beings should live together.

What Will the Conference Look Like?

The design of the conference is to share a variety of ideas and convictions, rather than promote any one point of view; hence the theme of "Searching." Main content input will be:

Thursday evening: Guy F. Hershberger

will give a bit of the background of the conference, and Willard Swartley will speak on "Searching for Christian Community: the Biblical Basis."

Friday morning: "Searching for Christian Community: Satan's Seduction," by members of the Conrad Grebel faculty — Frank Epp, Walter Klaassen, Donovan Smucker; responses by Lois Jansen, member of an intentional community; John Ventura (representing an ethnic minority); and a business or professional person.

Friday afternoon: Hubert Brown and Menno Wiebe on, respectively, "Searching for Christian Community: and My Blackness" and "Searching for Christian Community: and My Ethnic Mennonitism."

Friday evening: Symposium on "Searching for Christian Community: Economic Barriers/Dilemmas/Opportunities"; Calvin Redekop as moderator, and Macler Shepard, Lupe de Leon, Emma Laroque, Ralph Hernley, John Rudy, and a representative of intentional community as panel members.

Saturday morning: Ralph Lebold will discuss "Searching for Christian Community: the Local Congregation," with response by John W. Miller. Later, discussions in small groups, organized on interest lines.

Saturday afternoon: Time for free activity, for tours to selected points of interest in the area, and for a meeting of those interested in the question "Where does the Mennonite Community Association Go from Here?"

Saturday evening: "Searching for Christian Community: Unanswered Questions and Possible Strategies." Exploration and discussion of the issues raised, led by John A. Lapp.

Sunday morning: Conference participants attend local churches as participants and interpreters, or join with others in self-arranged worship services.

There will be chance for broad participation, not only in Saturday morning's small groups and Saturday evening's session, but also in periods of open mike. There will be opportunity to get acquainted with the partly rural, partly urban Mennonite community around Kitchener-Waterloo. Many participants will stay with local families. And Saturday afternoon's tours will offer a variety of choices, such as: education, from one-room schools to Conrad Grebel College; rural industry —

wagon shop, blacksmith shop, etc.; a visit to an intentional community in the area; a country drive, visiting Mennonite churches and countryside; or a visit to Warden Park Mennonite Church in Toronto, with its effort to build intensive congregational life in a moderate-income suburban community, involving itself deeply in the life and services of the community.

How to Preregister and Make Reservations

The conference will begin at the St. Jacobs Mennonite Church, five miles north of Waterloo, at 7:30 p.m., on May 3, and continue through Sunday noon, May 6. Cost will be minimal. There will be no registration fee, though there will be an offering taken to help with expenses. Lunches and dinners at the church will cost \$1.50 each or less. A number of people in the community are opening their homes for lodging and breakfast, and some other participants may stay at Conrad Grebel College for a fee of \$5.00 per night, covering room and breakfast. The area offers facilities for motor homes and campers, motels and hotels.

Those interested in reservations should write to Vernon Leis, 4 Herbert St., Elmira, Ont., indicating the kind of facilities preferred, times of arrival and departure, whether transportation is needed from and to transportation terminals, and other pertinent information. Other kinds of communications should be sent to Theron F. Schlachab, 1700 South Main Street, Goshen, Ind. 46526.

GI Benefits for COs?

For the past twenty years, conscientious objectors have been drafted into civilian alternate service doing jobs which contribute to the national welfare. However, unlike the GIs, their counterparts who have been drafted into military service, COs do not receive any benefits such as medical assistance, insurance, loans, deferred-interest payments on federal students' loans, and the right to be re-employed after service without loss of pay or seniority.

During these twenty years a few COs have tried to gain some of these benefits but have not succeeded. As a result of recent litigation, this situation may be changing.

William Robison of Fairfax, Va., felt that it was unfair that GIs got educational assistance from the Veterans Administration, but that he, as a CO who performed two years of alternate service, did not. Federal District Judge Garrity in Boston who heard Robison's case agreed that this was an unequal application of the law. In reviewing the 1966 Veterans' Readjustment Benefit Act and its legislative history, Judge Garrity concurred with Robison's

arguments that the U.S. Congress intended to compensate all service people for the disruption of their educational careers resulting from the performance of active-duty service required of them by law.

There is nothing in the law or the legislative history that would indicate Congress intended veterans' educational benefits to be given only to GIs because of combat hazards. Rather, this benefit was provided to assist those whose education was interrupted by mandatory service, whether military or alternate. Judge Garrity ruled that the failure to give COs these benefits was a denial of the constitutional guarantee of equal protection under the law.

However, this decision by a federal district judge in Boston does not mean that COs will automatically receive veterans' benefits. U.S. government attorneys have already filed an appeal in the U.S. Court of Appeals for the First Circuit contesting Judge Garrity's decision. As a result of this appeal, there is a good likelihood that the Robison case will be brought to the U.S. Supreme Court for a final decision. This would mean that a resolution of this matter would not come until sometime in 1974.

Almost simultaneous with the Robison case is a similar case in the Federal Court of Northern California (Hernandez vs. Veterans Administration). The Hernandez case has already been appealed to the U.S. Supreme Court as a result of the fact that the lower court in its decision could not grant an injunction against the Veterans Administration and could not order the Veterans Administration to pay educational assistance benefits to COs. It is not yet known whether the U.S. Supreme Court will accept the Hernandez case.

If the Robison or Hernandez case is heard by the U.S. Supreme Court and an affirmative decision reached, some Mennonite COs will be confronted with the question of whether or not they will apply for and accept these benefits. Many Mennonites in the past have taken the position that they could not in good conscience accept veterans' benefits if they should become available. The Veterans Administration is funded as a part of the total military appropriations.

However, the Robison case now changes the interpretation of the purpose of veterans' educational benefits and thus changes the question somewhat. It could be argued that an affirmative decision in the Robison case would further advance the legal recognition of COs.

One Mennonite student in Philadelphia who recently performed two years of alternate service in Nepal with MCC is now applying for the veterans' educational benefits, even though he will most likely

be refused. He is hoping that the U.S. Supreme Court will reach an affirmative decision which will then make him eligible for some educational assistance from the Veterans Administration.

The decision to accept such educational benefits is not the responsibility only of those young men who are eligible to receive the benefits, but is also the responsibility of the larger Mennonite brotherhood which must reconcile this with its total witness against militarism, war, and those things which contribute to war — *Walt Hackman*

1973 Yearbook Published

Thanks to the help of many persons in the various regions, conferences, and districts of the Mennonite Church, editor Levi Miller was able to put together the 1973 Yearbook, which again provides the most up-to-date information available concerning the Mennonite Church.

A significant new feature this year is an alphabetical index, which makes it easier to find a particular church, organization, subject, or grouping.

Other changes include a listing of ordained persons from all conferences, districts, and unaffiliated groups in the Ministerial Directory; a listing of conference or district committee chairmen and officers with each conference rather than in a separate section; separate statistical sections for North Americans and other overseas groups (this will permit comparisons in such areas as membership growth); and a cross reference between the conference congregational listing and the region.

The 1973 Mennonite Yearbook is available from Mennonite Publishing House or Provident Bookstores.

Thirty More Out-Spokin' Hikes Slated for '73

The Out-Spokin' biking program is off — and rolling — in 1973, using as its theme: "Get in Gear with Others and God."

Twenty-seven persons participated in Out-Spokin's first 1973 adventure: an 18-day 550-mile bike tour which crisscrossed the island of Puerto Rico from Jan. 6 to 23. In addition, the bikers spent nearly a week in San Juan, the capital city.

The Puerto Rico bike tour was an Interterm educational experience for 25



Out-Spokin' riders pause at a roadside stand in the Toro Negro area of Puerto Rico for a taste of local refreshment.

students (compared to nine last January) who were acquiring credit through Hesston College, Hesston, Kan.; faculty sponsors Gerald and Yvonne Sieber also pedaled the distance. Riding in the two food and equipment vehicles were Mrs. Esther Hoover, daughter Connie, and Jerry and Becky Miller. Esther's husband, Floyd served as mechanic and safety man from the seat of an accompanying motorcycle. Esther and Becky were cooks and Jerry coordinated the multitudinous details of the hike. Most of the students, who jotted down impressions in journals, received three hours of sociology credit and one hour of physical education credit for the Puerto Rico experience.

Which Material for Bible School?

Which material should be used in summer Bible school this year? The *Herald Summer Bible School Series* or the new *Herald Omnibus Bible Series*? If you have a ten-day school, use the *Herald Summer Bible School Series*. If you have a five-day vacation Bible school, use the *Herald Omnibus Bible Series*.

The *Herald Summer Bible School Series* was developed for use in the ten-day summer Bible school. It helps the student become acquainted with God's Word and how it applies to life.

The *Herald Omnibus Bible Series* is a multipurpose curriculum designed for use anytime and anyplace, including use in the five-day vacation Bible school. It does not replace the *Herald Summer Bible School Series* but instead complements it.

The *Omnibus* material deals with life issues and helps the student find what the Bible has to say about them. It also presents the gospel message and methods of witnessing to that message.

Each material has a specific job to do. The first seven courses of the *Herald Omnibus Bible Series* will be available May 1 at Provident Bookstores. The *Herald Summer Bible School Series* is available now.



Pat Hingle quietly meditates while the crew busies itself with a new scene on the set.

Film in Progress

Merle Good, author of *Happy as the Grass Was Green* and associate producer of the movie by the same name, packed four visitors into his unwashed VW bug ("It's my plain coat," he explained) and drove them to the site of the filming.

It was a cold March day on the Leroy and Miriam Reitz farm, where the action was taking place. On a distant hillside a group of people were moving about in what appeared to be a country cemetery. Charles Davis, director on the set, was calling his cues on the bullhorn, which could be heard several hundred yards away. The actors were dressed in somber colors, except for Ferne Pellman Glick (wife of Rufus in the story), who wore a bright red cape.



Ferne Pellman Glick relaxes between takes on the set, located on the Leroy and Miriam Reitz farm.



It was a cold day, March 1, when the graveyard scenes were shot. Rachel Thomas, Hazel in the film, protects herself from the wind.

Observers were not permitted on the set—cemetery scene—until near noon. "The director is in a bad mood this morning," Good confided, "because some of the props were not ready." This did not seem to detract from the actors' respect for Charles Davis. Rachel Thomas (Hazel) said he was very patient in working with the crew and the actors.

It was an important day for observers the first any were permitted on set, according to Good, because Pat Hingle (Eli, the kindly preacher), Geraldine Page (Anna, the mother), Graham Beckel (Eric), Rachel Thomas (Hazel), and Elvin Byler (Rufus)



Elvin Byler

were all present. It was to be Page's last day. Burt Martin, producer, had also just flown in from Glendale-Hollywood, Calif.

Making a film demands much. For the day's activities, three to four minutes of usable film were expected. But Good feels the results will be worth it.

A more complete pictorial and written report of the day's activities will appear in the June 3 issue of *Purpose*.

Kings Speak on Radio Development, Mexico

Aaron and Betty King, missionaries under the Franconia Mennonite Mission Board, spoke on Feb. 7 to the staff of Mennonite Broadcasts, Harrisonburg, Va., about their radio ministry in Cuba and Mexico.

King, a member of the original *Mennonite Hour* quartet that sang live on the first broadcast in 1951, traced the leading of God in his life.

"When I began singing in a quartet in 1947, I had no idea where all it would take me," he said.

In 1955, the Kings entered Cuba as missionaries under the Franconia Mennonite Mission Board. One of the first questions they raised was, "How can we penetrate the community for Christ?"

Before long they were in touch with Lester Hershey in Puerto Rico who was producing the Spanish-language broadcast, *Luz y Verdad*. They negotiated the release of the program on their local station, Radio Tiempo, and began using Bible studies for follow-up.

"In those days I had to pack up my recorder and tape and go to the station for release of the broadcast," King said, "because the station had only a turntable."

After furlough in 1960-61 and the closing of Cuba, the Kings entered Mexico to begin a radio ministry.

Negotiating the release of an evangelical program in a predominately Catholic country was not easy, King reflected.

After several unsuccessful attempts, he met a Mexican pastor of the Nazarene Church who said, "The work is one. I believe I can help you."

Eventually time was granted for release of *Luz y Verdad*, but at about twice the going commercial rate, King noted.

Before long letters were flowing into the *Luz y Verdad* follow-up office.

Recalling those early days of counseling listeners, King said, "I used to write letters by day and dream them by night."

Many listeners did find Christ through the broadcast. Among those mentioned was Maria Dorantes, speaker on the Mexican homemaker's broadcast, *De Corazon a Corazon*.

Betty King commented on the helpfulness of this broadcast and the printed messages for homemakers.

She said the talks "meet the women right in their needs and problems."

Many of the women in Mexico are seeking better relationships in the home, she noted. They're looking for ways to improve communication between themselves and their husbands and children.

She pointed out that many women in Mexico think a happy home is not possible. The radio messages and printed messages help homemakers to discover a happier home life.

Camp Luz Manager Likes Newly Appointed Position

The past 20 years have brought a strange switch in Ira Amstutz' relationship to Camp Luz. The Mennonite campground was just materializing when he was chairman of the committee that was instrumental in developing it.

Ira was a schoolteacher in the Apple Creek area, when the Mennonite churches in the Ohio Conference decided on the location north of Kidron. When Camp Luz opened in 1954 Jack Miller, Wooster, assumed the post of manager for the summer programs that year.

This year as programs are being set up, Ira is camp manager and Jack Miller heads the committee. The arrangement is ideal for Ira, now a retired teacher after 35 years.

As secretary of the planning committee Ira saw the project come to life. Then he headed the committee for six years and was chairman at the dedication services.

No wonder that his heart is in the work. The whole layout is the answer to his prayers. He and his brother Paul, now deceased, had roamed the woods of the surrounding counties looking for the ideal place.

"The influence of Camp Luz has had a positive effect on the spiritual lives of many campers," says the former teacher. He is delighted with the opportunity to devote his time to the work. He has had

many expressions of appreciation from youth, teachers, missionaries, and parents for the camp's religious programs.

As an active member of the Kidron Mennonite Church, he is grateful for the



The dining-hall fireplace is one of the favorite spots for campers. The birdhouse is one of several donated by Earl Bisler. Amstutz is putting it on the grounds, where campers can enjoy the sounds, as well as the beauties of nature.

support his congregation and the conference have given the camp. Many from his congregation also contribute time to the summer programs. — Merl Lehman

Christian Book Sales Increase

"I don't see the distribution of religious paperback books to secular outlets threatening the religious supply stores," said Lester Hoover in a recent interview with Allen Brubaker, staff writer of Mennonite Broadcasts. Hoover is area supervisor of Bookrack Evangelism for the Eastern Mennonite Board of Missions in Salunga, Pa.

As coordinator for this conference, Hoover stocks about 200 paperback titles for distribution to some 125 racks serviced by 76 sales volunteers scattered from Maine to Florida.

"When I assumed my responsibility I discovered that quite a few of the racks in service at the time were not being properly cared for," Hoover said.

One of his first efforts then was to encourage volunteers to take better care of racks already in place. He also worked to reactivate racks that had become inactive.

In placing racks in distant areas, he makes appointments with pastors and works with them in contacting stores. In early February he made a visit to Voluntary Service units and churches in Florida, Georgia, and South Carolina. Four racks were placed during his visits in these states.

"Motivating the volunteer to keep his

rack attractive is one of the keys to the success of the program," Hoover stated. He also listed pastor involvement as another.

A recent development in the placement of the books is the furnishing of 12 to 15 pockets for use on existing pegboard in stores, Hoover noted. He is also providing a 20-pocket, stand-up rack. These smaller racks have an advantage for stores with a space problem. Normally a 56-pocket revolving floor rack is used.

In another new development, Hoover stated that five racks and a supply of books have been sent to Hong Kong for placement in secular outlets there.

Of the 24 district mission boards cooperating in Bookrack Evangelism, Hoover's district distributed 60,084 books in 1972, or 2,884 more than the Beachy Amish Conference, which distributed 57,220 books. He credits much of the success of his program to the volunteers who give a lot of time servicing the racks.

The bookrack program of the 24 districts is coordinated by Mennonite Broadcasts, which serves as a wholesale clearinghouse for ordering books at discount prices. During the past year the program realized a 54 percent growth in sales, up from 209,514 books in 1971 to 326,991 in 1972. Because of this growth, Ron Yoder, Bookrack Evangelism coordinator for Mennonite Broadcasts, began giving full time to the program on Feb. 1.

Listening Ear Community Service

Mennonite Broadcasts, Inc. (MBI), Harrisonburg, Va., is producing a series of radio spots for Listening Ear, a community telephone service sponsored by the Harrisonburg Community Counseling Center.

The 12 spots vary in length from 10-30 seconds, with themes ranging from venereal disease to depression to alcoholism. The spots were coauthored by David Augsburger, writer and speaker for MBI, and Everett Ressler, director of Listening Ear.

"The aim of the spots is to provide community information and to help individuals find professional help," says Ressler.

The spots are for release on the local stations. The tag line of each announcement contains Listening Ear's telephone number. Persons calling in to Listening Ear are referred to counselors and other professional persons in the community.

Approximately 600 calls have been received since Listening Ear went into operation six months ago, according to Ressler. "About an equal number of those calling in are men and women," Ressler



Across the ball diamond at Camp Luz are the snack shack and the dining hall which accommodates 150 campers at mealtime.

says, "But nearly two thirds are under 25."

Some of those calling simply want community information. Others just need someone to talk to. And still others have a problem with drugs, venereal disease, and the like, Ressler noted. Some 30-35 trained volunteers answer Listening Ear's telephone.

No Freckle Remover

A radio listener in South America recently heard about some "freckle"-removing face cream, according to Lester T. Hershey, *Luz y Verdad* speaker in Aibonito, P.R.

In August of 1982, the follow-up office in Puerto Rico received a letter from a lady in Ecuador requesting the recipe for some cream to remove freckles from her face.

Mary Ellen Yoder, secretary in the Aibonito follow-up office, replied that there must be some mistake. She explained that they had not offered facial cream for freckles and suggested that the lady may have heard another program.

Mary Ellen used the opportunity to enclose several printed talks of Marta Alvarez, speaker on the Spanish *Heart to Heart* program.

Later the lady replied by saying, "I am very happy for the materials you sent me, because they offer clear [guidance] for living. I expect to form my own home very soon, and the counsel you gave is what I want to be guided by."

Books for Calgary

Servicing religious bookcracks in -40° temperature? Why not—with a message to warm men's hearts?

Mary Goerzen of Calgary, Alta., reported that permission has been granted for religious paperbacks to be placed in a city hospital.

Over the last few months Goerzen had attempted to place religious books in Calgary hospitals, but without success.

During a visit to co-workers in Edmonton in July, she learned that the contact man for the Canadian Institute for the Blind, through whom they had gained entrance to a hospital in Edmonton, was being transferred to Calgary.

After his transfer Goerzen contacted him. His answer was "yes," she noted, adding, "He does not allow room for a rack, but allows us to place books on their racks. And if this works out, we may gain entrance to three more hospitals in Calgary."

"With the onset of winter it will be more difficult for me to travel and visit racks. This is one of the things we must cope with. The temperature today, Dec. 6, is -40°."

"Getting religious paperbacks off

their individual racks and into the store's book display is desirable," commented Ron Yoder, Bookrack Evangelism coordinator for Mennonite Broadcasts, Harrisonburg, Va.

"Placing religious books on display with secular ones makes the gospel a natural part of all the literature available to individuals," Yoder added.

KICY Beams into Siberia

KICY Radio, Nome, Alaska, recently began releasing the Russian-language broadcasts, *Voice of a Friend* and *The Gospel Light Hour*, to Alaska and Eastern Siberia.

Voice of a Friend is produced by Mennonite Broadcasts in Harrisonburg, Va. *The Gospel Light Hour* is produced by the Mennonite Brethren in Winnipeg, Man.

With the addition of these two broadcasts, KICY will have gospel programming on the air in the Russian language seven nights a week at 11:00 p.m., according to Stanley Summers, program director for KICY, *The Voice of the Arctic*.

Eskimos on St. Lawrence Island report listening to broadcasts from the Russian mainland. These broadcasts indicate that people in Siberia listen to KICY's Eskimo programs.

"We look forward to working with you in helping to spread the gospel to the Russian-speaking people in Alaska and Eastern Siberia," Summers says in a letter to Gordon Shantz, Russian-language program director for Mennonite Broadcasts.

Your Mail, Mme

A green mountain of mail bags. That was how Audrey Shank described her living room after receiving a shipment of 5,600 religious paperbacks in late December. Shank, a missionary with the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va., coordinates the distribution of religious paperbacks in the West Indies Islands for the Jamaica Mennonite Church.

"It was a sort of happy confusion," she recalled, "picking our way along narrow little paths between the brown paper boxes." At present her living room headquarters the Bookrack Evangelism operation in the Caribbean.

Since Shank's furlough to the States in April, the number of racks of service in the West Indies has climbed to 20, an increase of eight. And she reported that during a recent two-month period, 1,400 books were sold. At the time only 15 racks were in service.

Distributing the books involves unpacking, counting, pricing, stamping, and

sorting. But Shank rejoices that "God has given me a corps of helpers that is finer and truer than any I could have asked for."

The 20 racks now in place throughout the Caribbean Islands are serviced by local pastors, lay workers, missionaries, TAPers (Teachers Abroad), government employees, professional persons, and the like.

Shank reported that the Bookrack Evangelism workers in the Caribbean are seeking ways to provide a follow-up ministry to persons purchasing religious paperbacks. One method under consideration is rubber stamping a Bible correspondence course offer in each book.

Further expansion of Bookrack Evangelism in the Caribbean is not limited by opportunities. Shank said, "We need funds to move into Grenada and St. Vincent islands where missionaries are waiting to work with us."

Hesston College Overseers Announced

The election of John R. Glick and Robert L. Hartzler to membership on the Hesston College Board of Overseers has been announced by the Mennonite Board of Education.

John Glick operates a dairy farm in Minot, N.D. He is currently the Sunday school superintendent, choir director, and boys' club leader in his local congregation. He has served the North Central Conference on the Christian Education Committee, the Peace Committee, and as the music secretary. Glick attended Hesston College and is a graduate of Eastern Mennonite College. After college, he worked two years at the Adriel School in Ohio. He is married to Velda Miller. They have five children.

Robert Hartzler is the pastor of Des Moines Mennonite Church in Iowa and the youth secretary of Iowa-Nebraska Conference. He is chairman of the local group planning for KEY 73 activities. He is an active member of the Peace Education Speakers' Bureau of Des Moines. In March 1971 Hartzler visited the peace talks in Paris. Mrs. Hartzler is the former Phyllis Freyenger. They are the parents of five children. Hartzler graduated from Hesston College and majored in religion at Goshen College, where he earned his AB degree.

Fellowship Studies Missions

The Mennonite Missionary Study Fellowship met on the campus of the Associated Mennonite Biblical Seminaries on Feb. 20 and 21. This was the third such meeting of the MMSF, which is a project

of the Institute of Mennonite Studies (of AMBS).

The first two sessions were devoted to the theme "Perspectives on Church Growth" with three presentations given in the following order: "Church Growth Studies: A Bibliography Review" (Wilbert R. Shenk), "Theological Perspectives on Church Growth" (John H. Yoder), and "Anthropological Perspectives on Church Growth" (Robert L. Ramseyer). A fourth paper by J. Stanley Friesen, "The Significance of Indigenous Movements for the Study of Church Growth," was distributed and reviewed, even though Stan was not able to be personally present.

Several members of the Fellowship reported on research they have done or which is currently in progress, including Paul M. Gingrich's investigation into "The

Adjustment of Mission and Service Personnel Returning from Overseas Assignment," which surveyed the experiences of personnel from five Mennonite agencies. In the final session the group heard Paul M. Lederach's paper (soon to be released in booklet form by Herald Press) "The Spiritual Family and the Biological Family," which raises penetrating questions concerning Christian education in the believers' church.

The MMSF has sought to draw together mission administrators, field personnel, and academics from various disciplines concerned for the mission of the church. The emphasis has fallen on *fellowship and study* as the group has sought to reflect on vital questions confronting the church and encourage participants to do staff work on behalf of the group.

Blooming Glen; Apr. 27, 9:30 a.m., Christopher Dock High School, Lansdale; 7:30, Doylestown Mennonite Church, Doylestown; Apr. 28, First Mennonite Church, New Bremen (N.Y.); Apr. 29, Beaverdam Mennonite Church, Corry.

Career Seminars Held at GC

Eight seminars on vocation and careers were held for Goshen College students from Jan. 29 to Feb. 21 by the career and counseling services of the college.

J. B. Shenk, director of career services, including career guidance, senior placement, and SAW, and Atlee Beechy, coordinator of counseling, were responsible for this focus on vocation and careers.

The seminars were directed at sophomores at first. However, the seminars proved to be of interest to students of all classes who were thinking about vocational questions, career choice, or job opportunities in various fields.

Shenk stated that GC as a Christian liberal arts college wants to prepare students who can creatively draw upon their values in selecting and doing their jobs.

The selection of a college major and choice of occupation are within the larger concept of vocation. For the Christian, following the way of Jesus Christ is the vocation, and an occupation is one of the ways this is lived. This defines the individual's values, goals, and life-style. The occupation is decided by the person's abilities, limitations, interests, and opportunities.

Gifts, Not Taxes, Chosen by Three

Recognizing a choice, three young persons currently living in Goshen and with an average income of \$4000 have contributed a total of \$5000 to Goshen College.

They have decided to give their earnings away rather than keep them and pay federal taxes, much of which goes for the military.

Their gifts, received by the college over an eight-month period, were designated for the specially created Agape Student Grant Fund.

During 1972-73 the fund is benefiting nine students, each of whom has demonstrated financial need, has personally committed himself to Jesus Christ as Lord, and who is a member of one of the recognized campus house fellowships.

Five "house churches," as they are sometimes called, are living and worship quarters for about 50 GC students this year. Generally, each individual covenants with the group, first, to love Jesus Christ

GC Chorale Sings "Elijah" Oratorio



Goshen College Chorale

The moving, sacred 19th-century oratorio, "Elijah," by Mendelssohn, comprises the 1973 touring program of the 11-voice Goshen College Chorale.

The chorus and soloists, under the direction of Dwight E. Weldy, adopted the name "Goshen College Chorale" early in 1973. "We have dropped the words, 'A Cappella Choir,'" Weldy explains, "because it was a misnomer. 'Elijah' requires accompaniment."

He further says that most programs the choir has performed in the past several years called for only some unaccompanied singing. Other works required either organ, piano, guitar, or another instrument.

Weldy has been conductor at numerous high school music festivals and was a member of the hymnal revision committee for the *Mennonite Hymnal*.

Itinerary Set

The choir's 1973 schedule is: Ind. — Mar. 17, North Main Street Mennonite Church, Nappanee; Mar. 18, 10:30 a.m.,

Hopewell Mennonite Church, Kouts; 7:30, First Brethren Church, South Bend; Mar. 24, Belmont Mennonite Church, Elkhart; Mar. 25, 10:30 a.m., First Mennonite Church, Ft. Wayne; 7:30, Howard-Miami Mennonite Church, Kokomo; Apr. 1, North Goshen Mennonite Church, Goshen.

Ohio — Apr. 16, Northside Mennonite Church, Elida; Apr. 17, South Union Mennonite Church, West Liberty; Apr. 18, Walnut Creek Mennonite Church, Walnut Creek; Apr. 19, Friendship Mennonite Church, Bedford; Apr. 20, 9:30 a.m., Central Christian High School, Kidron; 7:30, OARDC Auditorium, Wooster; Apr. 21, Hartville Mennonite Church, Hartville.

Pa. — Apr. 22, Springs Mennonite Church, Springs; Apr. 23, Maple Grove Mennonite Church, Belleville; Apr. 24, 9:00 a.m., Belleville High School, Belleville; 7:30, First Mennonite Church, Hyattsville (Md.); Apr. 25, Neffsville Mennonite Church, Neffsville; Apr. 26, Blooming Glen Mennonite Church,

with all his heart, intellect, and soul, and second, to love his neighbor as himself. As time goes on, he lives out his covenants, loving and being loved, and when necessary, admonishing and being admonished.

Names of the 1972-73 houses are either from the New Testament Greek or current-day English. Current groups carry the names of Ecclesia, Ixthus, High Park, Main Street, and Northside.

The three donors wish to remain anonymous and don't talk much about their

generosity for several reasons. An important one is: a lot of Christians want to give more money, but can't. However, they give in other substantial ways, and are blessed by God.

One of them said, "We don't want others to feel they're not in the kingdom business if they can't give dollars."

A second reason is: "If people see our names, they will see only us. They may miss the value of taking Jesus Christ literally in the realm of giving and sharing."

mennoscope

Harold Gingerich was licensed to the ministry as an evangelist in the Indiana-Michigan Conference on Jan. 28, in the Maple Grove congregation, Topeka, Ind.

Gerald C. Studer will speak at the New Life Seminar to be held in the Farm and Home Center Auditorium, Lancaster, Pa., Apr. 7, 8, on the general theme: "Jesus Is the Joy of Living."

Looking at the past three years of his work in prison ministry, Jason Denlinger, pastor of the Williamsport (Pa.) Mennonite Church, said, "In presenting Jesus I'm learning to emphasize strongly that He as Savior is able to heal all past hurts and intense feelings of hatred and revenge." Jason and a partner, Gary Margargle, spend each Monday evening with the Yokefellow Prison Ministry at Allenwood Prison. Each session with the inmates is begun and concluded with prayer, and filled with a variety of activities, including Bible study, listening to tapes and personal testimonies of guests, discussion of topics, and rapping about personal and family problems. After that the men have opportunity for individual counseling.

The Perkasio (Pa.) Mennonite congregation along with James and Marian Burkholder of Evanston, Ill., spent the weekend of Feb. 17-20 sharing faith and vision and in discerning the will of God. Sunday evening in a special meeting the congregation agreed through consensus to call James Burkholder to the pastorate at Perkasio. The Burkholders have accepted the call to join with the believers at Perkasio and plan to begin serving in the congregation on Apr. 1.

Leon Oberholtzer, copastor of the College Hill Mennonite Church, Tampa, Fla., reported two adult families have committed their lives to Jesus Christ and have asked to become a part of our fellowship. "We are starting a believers' class for several young people, and also beginning Bible studies in a couple of the homes," he said.

Fae Miller's planned assignment to a

mobile health clinic in Sudan was changed when the Ministry of Health in Sudan decided to drop the mobile health projects in favor of a more widespread public health instruction program. By invitation of the Commission for Relief and Rehabilitation, Fae will join the public health instruction program when it is launched. Until that time, she will work at the Gogrial Hospital in the Bahar Ghazal Province of Sudan. The Gogrial Hospital appears to be one of those partially destroyed during the war, only now getting back to more normal operations. It is anticipated that Fae will leave on assignment in mid-March.

"Our team of North American and Nicaraguan builders has completed 11 houses," reported Roman Gingerich from earthquake-stricken Managua, Nicaragua. Gingerich, director of Mennonite Central Committee-Mennonite Disaster Service rebuilding and relief programs in Managua, communicated by radio with Edgar Stoesz, MCC Latin-America director, on Feb. 27 that construction is progressing on these houses and on other repair and rebuilding jobs, including a warehouse, latrines, and cement floors. Food distribution programs now benefit about 17,000 people, according to Gingerich, including a hot breakfast program for 7,000 children.

Mennonite Disaster Service and Merle Herr, director of Mennonite Ministries in Corning-Elmira, N.Y., were named recipients of the Elmira Jaycees 1972 Distinguished Service Award at a dinner meeting held Feb. 21. The Jaycees cited their "outstanding work in area flood recovery." Under Merle's leadership the work of Mennonite Ministries moved ahead during January and February with the arrival of new personnel to location.

Alive Recordings of Mennonite Broadcasts recently completed the recording of music for albums being produced by two music groups in Pennsylvania. The first album, "Music to Warm the Heart," is the third record to be produced by

the Choraleers of Lancaster, Pa., under the direction of Arnold Mosher. This stereo album, which features contemporary music set to guitar and piano accompaniment, will also be available in cassette and 8-track stereo tapes. "Jesus Our Salvation" is the other album being produced by Alive Recordings for The Disciples of Souderton, Pa. This stereo album also features contemporary music set to guitar and piano accompaniment, under the direction of Bob Burkhart. Both albums will be available to the public from the producers in early summer.

A special Sunday school curriculum has been set up for 15 mentally retarded children in connection with Sunshine Children's Home, Maumee, Ohio. In charge of the program are Voluntary Service workers at the Maumee and Toledo, Ohio, VS units who envisioned and initiated the program which began Sunday Feb. 4. The VS units in Maumee and Toledo and Sunshine Children's Home are operated by Mennonite Board of Missions, Elkhart, Ind.

The Lee Heights Community Church choir were featured on the Mar. 18 telecast of the "Hallelujah" series on WJW TV. WJW TV is the Cleveland-based CBS outlet for northeast Ohio. The half-hour worship service consists of music by the adults' and children's choirs and a brief meditation by Vern Miller, pastor. Choir directors are Gerald Hughes and Helen Miller.

Donna L. Detweiler, daughter of Mr. and Mrs. Richard C. Detweiler, Souderton, Pa., has advanced to Finalist Standing in the 1973 Merit Scholarship Program, according to Robert C. Hamman, director of guidance at Christopher Dock Mennonite High School. Donna, a senior at Christopher Dock, shares this honor with about 14,500 finalists across the nation, less than one-half of one percent of the nation's graduating secondary school seniors. A student at Christopher Dock the past four years, Donna plans to enter Goshen College, Goshen, Ind., this fall, where she anticipates studies toward a career in social services. "I want to pursue a vocation that provides some real meaning to life—not just to make money," she said.

Ralph Buckwalter, Asahigawa, Japan, wrote recently that the recent annual Mennonite Church Conference was a time of glad fellowship with representatives of all 14 congregations present. After this we feel once again that we are in the stream of the Spirit's work among the congregations.

Bequests recently received by Mennonite Board of Missions, Elkhart, Ind., include \$500 from the estate of Barbara Rush, formerly of Bucks County, Pa.; \$2,058 from the estate of Rachel Krabill,

formerly of West Liberty, Ohio; and \$15,274 from the estate of Elizabeth F. Hosteler, formerly of McMinville, Ore.

The **Camp Bernard Quartet** of CPS days at Gulfport, Miss., plan a reunion at Gulfhaven Mennonite Church, Gulfport, Miss., for Apr. 7, 8. An invitation is extended to others who may care to come.

Representatives of ten Mennonite agencies met in Bluffton, Ohio, with 12 other individuals involved in offender ministries, Feb. 23, 24, to begin coordinating their efforts and resources. The consultation, organized by Mennonite Mental Health Services (MMHS) and Mennonite Central Committee (MCC) Peace Section, represents a growing interest in offender ministries among Mennonites. The consultation group felt strongly that conference and inter-Mennonite agencies should undergird local and regional efforts rather than impose planning from the top. Canadian Mennonites have already decided to organize their ministries through MCC provincial bodies.

The **Laurelville Mennonite Church Center**, located near Mt. Pleasant, Pa., announces a new retreat program for persons who are deaf or who have severe hearing impairments, along with their families and pastors. The retreat is scheduled for the weekend, Apr. 6-8, with room assignments and registrations on Friday evening from 6:00-8:00 p.m. The first session begins on Friday evening at 8:00 p.m. and the program continues through Saturday and Sunday, closing with the noon meal. Elvin Stoltzfus, Ronks, Pa., pastor of the Deaf Mennonite Church in Lancaster will direct the program. Mike Kemp of Lancaster, Pa., teacher in the Lampeter-Strasburg School for the Deaf, will serve as a special speaker and resource person. Other resource persons are James E. Fricke, Litzitz, Pa., a speech pathologist-audiologist, and Ferne Glick, Lancaster, Pa., mother of two deaf children. Persons interested in attending should write immediately to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, for further information and registration blanks.

The **sixteenth annual program meeting** of the Association of Mennonite Social Workers has been set for Mar. 30 and 31 at Goshen College, Goshen, Ind. A major address on "The Church and Action for Pretrial Justice" will be presented by Barbara Cartwright, Community Relations Program secretary for the American Friends Service Committee. The address will include an overview and critique of struggle for justice: "A Report of Crime and Punishment in America," prepared for the American Friends Service Committee. Cartwright's specific work has been in the field of pretrial justice for

more than two years. Saturday afternoon has been set aside for involvement of the membership in discussion and dialogue of the role of the church in corrections. Overnight accommodations are available from two motels near the college. For accommodations in private homes, write to George A. Smucker, Goshen College, Goshen, Ind. 46526.

A forty-piece show of stoneware and porcelain by Marvin P. Bartel, associate professor of art at Goshen College, concluded Feb. 28 at the Craft Alliance Gallery in St. Louis, Mo. The show included wheel-thrown porcelain pieces, several casseroles, a few sculptural pieces, and some larger pieces with photographic images silk-screened on them. This was Bartel's first one-man exhibition at the gallery. Bartel has displayed his works in competitive and invitational exhibitions including the Ceramics National, Syracuse, N.Y.; the Cerritos Ceramic Annual in California; and the Eight Illinois/Missouri Craftsmen Traveling Exhibition.

The **Lancaster Area Homebuilders** will meet at the Centerville Junior High School auditorium, Lancaster, Pa., Apr. 12, 7:00 p.m. The theme of the program: "This is Your Life, Homebuilders" (in retrospect, introspect, and prospect).

Special meetings: Kenneth G. Good, Newport News, Va., at Lynside, Lyndhurst, Va., Apr. 1-8.

Change of address: James A. Burkholder family from Evanston, Ill., to 1314-H Calowhill Road, Perkasie, Pa. 18944, effective Mar. 26.

Correction: Marvin Millers' address should be c/o Jason O. Miller, Holiday Court, R. 6, Box 800, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

Richard A. Showalter concluded his article, "The Christian Ministry," in the Feb. 6 issue with "What do you think?" My response: I agree wholeheartedly.

There was a time in my teen years when I was a bit embarrassed to talk with non-Mennonites about our church leaders being chosen by lot. However, after doing some thinking about this in college and now serving almost three years as a full-time, fully supported pastor, I can only say that I think Showalter is right.

A plural ministry chosen from a congregation fits the New Testament pattern. Barnabas and Paul ordained elders in the churches they visited (Acts 14:21-23). They did not bring in one elder from outside for each congregation. That is not to say that at times it might not be good and necessary for an outsider to come into a congregation to help lead it.

Having leaders which come from and stay in the ranks of the members via their occupations helps the leaders to stay in better contact with the tensions and joys of the average member. A leader's staying in his former job keeps one more person on the battlefield of everyday witnessing-living.

A team or plural ministry could also aid in keeping each individual aware of his/her responsibility in the life of the congregation. Then no longer could we point to one person and say that he (the pastor) should do it; that is his job. There would be no one pastor and each leader would also have his other job just like all the other members.

Thank you for pertinent articles like "The Christian Ministry." —Richard L. Bowman, British Honduras, C.A.

Reading the testimony of Bro. Yamade in the Feb. 20 issue of *Gospel Herald* I was filled with joy and received spiritual enlightenment and fuller understanding of Christian ethics.

Anabaptist theology is referred to quite rarely but with much variation of interpretation by individual bias. He did bring to us by simple reality of experience what I seemed to see when I read *Martyrs Mirror*.

By nature he sinned. God chose him, he did not choose God. The love of Christian brothers reached out to him to lead him to the Saviour. The world almost had him in eternal chains. But he decided to suffer with Christ and he took up his cross and followed Him. Bro. Beck did not try to save him by changing the present evil world but to save him out of it. As a suffering church, a rejected minority, he continued to follow Christ in meekness.

When Herod seized the babes out of their mother's arms in Bethlehem, Jesus quietly withdrew to Egypt. He did not become an activist to depose Herod and set up a just government. He did cleanse the temple both at the beginning and the close of His ministry. But this was His house (now the church).

So Bro. Yamade became a member of a suffering church to help create a better world of souls who have yielded to divine grace and received the divine nature. "Blessed are the meek for they shall inherit the earth."

Thank you Bro. Yamade and Bro. Beck for this illustration of biblical kingdom building. —Allen H. Erb, Hesston, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:13)

Becker, Clair and Mary Anne (Weaver), Belmont, Mass., first child, Jennifer Anne, Mar. 2, 1973.

Black, William and Gwendolyn (Miller), Middlebury, Ind., first child, Stephanie Anne, Jan. 25, 1973.

Fix, Robert and Gerry (Godshall), Long Branch, N.J., first child, Karen Michelle, Feb. 14, 1973.

Hutchison, Mike and Debbie (Lew), Massillon, Ohio, second daughter, Sarah Beth, Feb. 9, 1973.

Lyndaker, Edward and Marilyn (Moshier), Croghan, N.Y., second son, Jeffrey Edward, Feb. 23, 1973.

Martin, Lewis and Esther (Horst), Denver, Pa., first child, Timothy Lewis, Jan. 22, 1973.

Overholt, Joseph and Vicki (Hoefflich), Fredericktown, Ohio, first child, Melissa Marie, Oct. 27, 1972.

Rivera, Israel and Doris (Myers), Brownstown, Pa., first child, Lila Michelle, Feb. 19, 1973.

Russell, P. Douglas A. and Lela (Hosteler), Indianapolis, Ind., second son, Jared Bryan William, Feb. 14, 1973.

Shreiner, Robert Lee and Mary Ann (Hershey), Brownstown, Pa., fourth child, second daughter, Cheryl Ann, Feb. 13, 1973.

Snavely, James and Arlene (Miller), Lancaster, Pa., second child, first daughter, Arlisa Joy, Feb. 15, 1973.

Yoder, Milford and Edna (Kemp), Wellman, Iowa, first child, Doyle Glen, Jan. 26, 1973.

Zeager, Charles and Janet (Clemmer), Elizabeth, second child, first daughter, Patricia Lynn, Feb. 19, 1973.

marriages

Here the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey — Derstine. — Glenn Z. Bergey and Lourene Derstine, both from Franconia, Pa., Franconia cong., by Curtis Bergey, Feb. 24, 1973.

Bodenhamer — Bachman. — Mark Bodenhamer, Peoria, Ill., and Mary Jo Bachman, Metamora, Ill., both from Metamora cong., by James L. Detweiler, Jan. 27, 1973.

Borbon-Guerrero — Yoder. — Jorge Borbon-Guerrero and Anita Yoder, Middleburg, Ind., Orville cong., Orville, Ohio, by Victor Hildebrand, Jan. 27, 1973.

Hazen — Overholt. — Dennis James Hazen, Fredericktown, Ohio, Methodist Church, and Mary Ellen Overholt, Fredericktown, Ohio, Gilead cong., by Murray Krasbill, Sept. 10, 1972.

Storey — Steinman. — Calvin Ross Storey, Woodstock, Ont., United Church, and Ruth Eileen Steinman, Bright, Ont., Cassel cong., by Vernon B. Zehr, Feb. 23, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Eli, son of Jacob and Mary (Martin) Birky, was born at Lund, Kan., Aug. 20, 1891; died at Kalispell, Mont., Feb. 20, 1973; aged 81 y. 6 m. In December 1915 he was married to Pearl Yoder, who survives. Also surviving are 3 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Amelia Miller, Mrs. Leah Deeter,

Mrs. John Hochstetler, and Mrs. Elizabeth Kauffman), and 2 brothers (Merno and Ben Birky). One son (Ralph) preceded him in death. He was a member of the Mennonite Church. Funeral services were held at the Johnson Funeral Chapel, Kalispell, in charge of Glenn L. Roth; interment in Conrad Memorial Cemetery.

Emmert, Minnie Marie, daughter of William and Edna (Boyd) Fulford, was born at Wawaka, Ind., June 27, 1912; died of cancer at Lutheran Hospital, Ft. Wayne, Ind., Feb. 19, 1973; aged 61 y. 7 m. 23 d. On Sept. 1, 1934, she was married to Arthur F. Emmert, who survives. Also surviving are 3 daughters (Patricia, Fanchon, and Sandra), 2 sons (John and William), 10 grandchildren, and one brother (Sol Fulford). She was a member of the Maple Grove Mennonite Church, where funeral services were held on Feb. 22, in charge of Ellis B. Croyle and Joe Swartz; interment in the Maple Grove Cemetery, Topeka, Ind.

King, J. Winfred, son of Elba L. and Elsie E. (Yoder) King, was born in Logan Co., Ohio, Dec. 13, 1915; died of respiratory failure at Bellefontaine, Ohio, Feb. 20, 1973; aged 57 y. 2 m. 7 d. On Dec. 29, 1938, he was married to Marie Yoder, who survives. Also surviving are 3 sons (Joe Winfred, Jay Roy, and Daniel Lee), 6 grandsons, one brother (Herbert L. King), and 2 sisters (Freda — Mrs. Carl Sloncker and Margaret King). One sister (Mabel — Mrs. Paul King) preceded him in death. He was a member of the South Union Mennonite Church, where funeral services were held on Feb. 22, in charge of Howard S. Schmitt; interment in the Fairview Cemetery, West Liberty.

Peifer, Monroe G., son of Monroe H. and Lydia (Goff) Peifer, was born in Lancaster Co., Pa., Mar. 20, 1892; died of bronchial pneumonia at the Lancashire Nursing Home, Feb. 20, 1973; aged 81 y. 11 m. On Aug. 27, 1917, he was married to Katie Rohrer, who survives. Also surviving are 3 sons (John, Enos, and Melvin), one daughter (Dorothy — Mrs. Lester Mettler), one brother (Amos), and 2 sisters (Besie Kreider and Anna — Mrs. Aaron Harnish). He

was a member of the Oak Shade Mennonite Church. Funeral services were held at the Mellinger Mennonite Church on Feb. 24, in charge of Harry M. Breneman and Ray S. Yost; interment in the Mellinger Mennonite Cemetery.

Ruth, Melvin L., son of Allen R. and Sally (Landis) Ruth, was born at New Britain, Pa., Dec. 21, 1906; died suddenly of a heart attack at Phoenix, Ariz., Jan. 30, 1973; aged 66 y. 1 m. 9 d. On June 6, 1935, he was married to Sarah Shank, who preceded him in death on Jan. 18, 1973. Surviving are one son (Thomas), 2 granddaughters, 2 brothers (John and Henry), and one sister (Mary Ann — Mrs. Linford Ruth). He was preceded in death by a daughter (Eleanor) in 1962 and 3 brothers (Isaac, Ervin, and Wilson). In 1948 he was ordained a minister in the Sunnyslope Mennonite Church and ordained bishop in 1950. In 1969 he accepted the call to pastor the Grace Mennonite Church, where he remained until his death. Funeral services were held at the Sunnyslope Mennonite Church, Phoenix, Feb. 2, in charge of Stanley Weaver, Ray Smees, and Leland Bachman. Graveside services and interment in the Rest Haven Cemetery, Glendale, on Feb. 3.

Ruth, Sarah Rebecca, daughter of Joseph and Emma Shank, was born at Broadway, Va., Nov. 5, 1905; died at Phoenix, Ariz., Jan. 18, 1973; aged 67 y. 2 m. 13 d. On June 6, 1935, she was married to Melvin Ruth, who survived her by 12 days. Surviving are one son (Thomas), 2 granddaughters, 2 brothers (Samuel A. and Ezra A. Shank), and 3 sisters (Frances — Mrs. Abner Weaver, Anna Mae — Mrs. P. W. Blosser, and Ruth — Mrs. Willis Miller). A daughter (Eleanor) preceded her in death in 1962. Funeral services were held at the Sunnyslope Mennonite Church, in charge of Harold Fly, Ray Smees, and Leland Bachman; graveside services and interment in the Rest Haven Cemetery, Glendale, the next morning.

Slagle, Philip James, son of Vernon and Lavone (Bachman) Slagle, was born in Iowa, Feb. 28, 1946; died as a result of an automobile accident at Glendale, Ariz., Feb. 22, 1973; aged 26 y. 11 m. 25 d. Surviving are his parents, one brother (Keith), 4 sisters (Marilyn — Mrs. Donald Lind, Marlene — Mrs. Ted Springer, Cheryl, and Charlene), his maternal grandmother (Mrs. Emma Bachman), and his fiancée (Rose Smoker). He was a member of the Manson Mennonite Church, Manson, Iowa. Memorial services were held at the Trinity Mennonite Church on Feb. 23, in charge of Donald E. Yoder. Funeral services were held at the Manson Mennonite Church on Feb. 25, in charge of Nick Stoltzfus and Walter Smetzer; interment in the Rose Hill Cemetery, Manson. Slagle, baby boy, son of Richard L. and Lynette (Grieser) Slagle, was stillborn at Good Samaritan Hospital, Rugby, N.D., Oct. 25, 1972. A sister preceded him in death.

Photo credit: "Kodak High School Photo Awards"

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Jan. 15.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 75 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



Recognize the cover picture?

It's Peter's vision, Acts 10, where God stretches Peter's mind to understand that in Jesus Christ all men are equal.

A New Vision, A Study on White Racism, was prepared as a Sunday school elective or group discussion guide. Its 13 chapters are divided into three larger units of study — The Bible and Race, Understanding Racism, and Coping with Racism. According to David Augsburger's introduction, A New Vision will stretch our minds, too. He says, "Readers will see themselves, their attitudes, interpersonal relationships, and racial behavior from new perspectives."

Order A New Vision for personal self-study or better yet, suggest it as a study resource for your class or discussion group. Price \$1.75.

Order from Mennonite Publishing House, 816 Walnut Avenue, Scottsdale, Pa. 15683, or Provident Bookstores.

items and comments

"Paganism" Against "Christianity"

In its decision on abortion, the U.S. Supreme Court has "clearly decided for paganism and against Christianity," according to *Christianity Today*.

An editorial written for the Feb. 16 issue takes special exception to a section of the majority ruling that discusses the historical background to the abortion question.

The opinion on a Texas case, written by Associate Justice Harry Blackmun, notes that "ancient religion" did not prohibit termination of pregnancies. It further says that the Hippocratic oath's rigidity against abortion represented only one stream of ancient philosophical thought.

Christianity Today says that the "ancient religion" not frowning on abortion was "paganism" and the Court has preferred the "common paganism of the pre-Christian Roman Empire" to the stand taken by Christianity.

"Christians should accustom themselves to the thought that the American state no longer supports, in any meaningful sense, the laws of God, and repudiate them and turn against those who seek to live by them."

Israel Expects 70,000 Jews

About 70,000 Jewish immigrants are expected to arrive in Israel in 1973, according to Arye Pincus, chairman of the Jewish Agency.

Israeli Radio reported that this would be a 20 percent increase over 1972 figures. Mr. Pincus said that the agency will continue to help all Jews who want to come to Israel for religious or nationality reasons.

Appeals for Amnesty

A mother whose oldest son was killed in Vietnam four years ago called for "mercy" for what she described as 100,000 other "victims," the number of young men she said went into exile to escape military induction.

Mrs. Robert Ransom of Bronxville, N.Y., spoke at a press conference called by Safe Return, an American committee which has links with draft resisters in Canada and Sweden. Also present was Episcopal Bishop Paul Moore, Jr., of New York.

All speakers at the press conference raised questions about the president's statement that he could not forgive the "hundreds of men who had resisted the draft."

Mrs. Ransom said, "I can't understand why he lies like that. He must

know there are thousands of exiles. He just doesn't want Americans to come to grips with the seriousness of the problem."

A lawyer for the amnesty group said the Canadian government has estimated that between 70,000 and 100,000 men crossed the border because of some war-related issues.

Clergymen in Tent Ministries

Fourteen percent of the 6,867 ministers listed in a new Disciples of Christ directory are in "tent ministries"—they work at other jobs in addition to preaching.

The ministerial directory, the first issued since the Christian Church (Disciples of Christ) set up an Order of Ministry, lists 39 percent as full-time pastors of congregations. Seventeen percent are retired.

Included are 296 general workers, 357 ministers in higher education, 326 students, 123 missionaries, 96 armed services chaplains, 75 institutional chaplains, and 118 ministers of Christian education.

Nixon Rejects Amnesty

President Nixon said that those who left the country to avoid military service during the Vietnam war "must pay the penalty" if they wish to return.

"Now, amnesty means forgiveness," he said. "We cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price, and the price is not a junket in the Peace Corps, or something like that, as some have suggested."

Several bills before Congress deal with amnesty. One would permit men who fled to other countries to return if they give two years of alternate service to the U.S.

But President Nixon indicated that he will not favor any such move.

"The price (for return) is a criminal penalty for disobeying the laws of the U.S. If they want to return to the U.S., they must pay the penalty. If they don't want to return, they are certainly welcome to stay in any country that welcomes them."

CROP Assists in Worst Famine

Victims of the worst famine ever to hit India, affecting two thirds of that vast country, are being aided by CROP. CROP, the Community Hunger Appeal of Church World Service, has purchased and shipped 1,500,000 pounds of wheat

valued at \$89,000 for the benefit of 100,000 Indians on the verge of starvation. The wheat will be rationed at the rate of 10 pounds per person per month.

In its 25-year history, CROP has raised over \$60,000,000 for CWS programs throughout the world to help alleviate suffering and to give people in need a chance for a change, primarily through food-for-work community projects.

Our Children and TV

By the age of 14, the child will have seen 18,000 murders on TV, by the age of 17, some 350,000 commercials. In the course of his life, the TV will have consumed 10 years of his time.

These facts were compiled by Dr. Gerald Looney of the University of Arizona, Tucson.

In his remarks to the American Academy of Pediatrics, Dr. Looney declared that television, "the electronic intruder," has replaced both parent and teacher as the primary educator of children. Just in terms of time alone, Dr. Looney points out, the American preschool child during his critical preschool years spends more time watching TV than he would in the classroom during four years of college. And what is he learning?

Look to Established Churches

The Jesus People look to the established churches for fellowship and teaching, according to the theme of a meeting of Christian leaders and evangelists reported by the Evangelical Alliance of England.

About 100 persons attended the meeting, which was organized by the southeast London-based Outreach for Jesus Movement in association with the Evangelical Alliance. Sessions were held in one of Britain's major Baptist churches, the Bloomsbury Central Baptist Church in central London.

Reporting on the meeting, an Evangelical Alliance press release said the Jesus Movement "proved typically difficult to define" at the gathering, which discussed the relationship between the Jesus People and the rest of the church.

"But," it added, "the dominant theme of the meeting was clear—the Jesus People look to the established churches for fellowship and teaching, and both they and traditional Christians need to respect one another's distinctive life-styles."

12062 51
EDWIN L WEAVER
1307 WILSON AVE
GOSHEN IN 46526

11/75

Lethargy Looms Large

During the decade of the sixties it seemed everyone was attacking everyone and everything. It was a difficult decade for all. Professionals pointed out that parents were doing a poor job with their children, which caused many to operate out of fear rather than faith. Youth were criticized for the culture they created and they caught the idea that they were expected to be rebellious and reactionary. Preachers were told time and again about the poor possibilities of changing anything by preaching, and teachers were told all the old teaching techniques were antiquated.

Particularly persons in responsibility received all kinds of reactions during the sixties. Church leaders spent a large amount of time answering criticisms and whatever was published stood a good chance of being clobbered from all sides. It was a decade of divisiveness.

Protests of all kinds filled the streets and the cry for change was heard continually from the campus to the church to the Congress. Authority figures, parents, pastors, college presidents, and political figures found themselves in hot water over a lot of things. It appeared anyone could get a following simply by being against someone or something.

Persons with proper tools could probably analyze the sixties and see if these observations are correct. They could give reasons for the reaction of the sixties. Many good reasons could be listed. There are times when change must come. The world was restless and the church was caught up in the restless, worldly spirit. The divisiveness in the world was dramatized also in the church.

Now it seems another spirit is present. At least a real danger faces us. Many have settled down in the seventies to a spirit of lethargy. And part of the lethargy is that many are satisfied with a selfish existence. They are tired of looking beyond themselves.

Basically the present attitude boils down to a great concern for personal happiness at any cost and letting the rest of the world go by. Sure, there are plenty of poor people around, but why must we solve their problems? Sure, we know about the Watergate affair, but that's expected in politics and we can't do much about it. Sure, the church is important, but it dare not interfere with our weekends at the beach, the ski resort, or camping experience. Sure, we'll share something in the church of-

fering as long as it does not interfere with our purchase of a snowmobile, color TV, or camping trailer.

So the attacking sixties may easily turn into the selfish seventies. And, if we are not careful as Christians, we will be caught up with a worldly selfish spirit which may be more serious or destructive than the previous period. Advertising urges us to enjoy ourselves first of all. All kinds of promotion of luxuries create the impression that our own concerns and likes are primary. Our concerns are becoming more provincial and the world outlook, even of many Christians, seems dim.

Attitudes toward sin say that sin has been around for a long time. Why get stirred up? Compassion is hard to come by. Religion itself seems more individualistic and internal. Personal experience is stressed oftentimes at the expense of corporate concern. It is more difficult to get people to contribute to causes beyond. Breaking down of denominational loyalty leaves many with little more than a parochialism which shows itself in little concern beyond the borders of one congregation or community.

Yes, good things can be listed on the other side of the ledger. New interest in Bible study, sharing, and prayer has caught a segment of many congregations. This interest carries blessing and we all pray it may increase.

This editorial seeks to alert us to what is a real danger. Because of fatigue from the fighting in the sixties we dare not allow a lethargy to set in which will limit God's work and witness. To keep this from happening we must remind ourselves to keep our hearts of compassion open to wherever need is and to keep our eyes focused beyond ourselves to a world of people for whom Christ died.

— D.

Civilian Casualties

In World War I, 52 percent of those killed were soldiers and 48 percent were civilians. In World War II, 48 percent were soldiers and 52 percent were civilians. In the Korean War, 16 percent were soldiers and 84 percent were civilians. In the Vietnam War, 10 percent of those killed were soldiers and 90 percent killed were civilians. The government's big need today is money for machines to kill.

GOSPEL HERALD

March 27, 1973



If I Were the Pastor

by Menno B. Hurd

When I was a boy of twelve, before I became a Christian, before I joined the Mennonite Church, I went to the Saturday afternoon movies. Sorry about that, I knew no better. Some know better today, and still go. Anyway, it was the days of the two-gun-shootum-up Western, back in the days of Tom Mix and Hoot Gibson, the heroes of every red-blooded American boy. And I daydreamed of being a cowboy, quick on the trigger, adept at drilling a hole through the ace of spades at forty feet. I daydreamed of riding my palomino stallion into the hostile Indian camp, sweeping up the fair maiden who was about to be burned at the stake, escaping amidst a cloud of angry arrows that zipped through my buckskin shirt, but never touched my hero flesh. Or if it did, it was just a shoulder wound, and I would rip the arrow out with a grimace of pain, pull out my six-shooter, and drop a half-a-dozen Indians to the dust as my trusty speed galloped us to safety. Because I was only a boy of twelve, however, in my daydreams I always deposited the fair maiden in a safe spot, and rode off into the red and yellow sunset alone.

I daydreamed of being a cowboy because the cowboy was my hero, he never made a mistake, he was always Johnny-on-the-spot, he always wore the white hat of his day. It was true that there were villain cowboys, but I was never confused by them, never desirous of playing the role of a heavy. I knew a true cowboy when I saw one.

contents

If I Were the Pastor	
Menno B. Hurd	
Missions or Mission?	
James E. Metzler	
Cash and Character	
Milo Kauffman	
Morals Versus Lifestyle	
Katie Funk Wiebe	

269

272

274

275

A Frightening Yet Beautiful Experience

Today I daydream of other things. Occasionally, I daydream of being a pastor. And it also is a wild dream, fraught with similar dangers, hostile "Indians" about, "fair maidens" that need to be rescued, even occasionally an "ace of spades" that needs to be drilled between the "eyes." To be a pastor must be an exciting, dangerous, frightening, yet beautiful experience. Pastor, you are my hero, a real flesh and blood hero.

Forty years ago when I aspired to be a cowboy, the colorful West that I was seeing depicted in black and white, was already gone. The long-horned cattle were being driven to Abilene, Kansas, only in the film, not for real. But, pastor, you are alive, roaming through the wilderness of the church, rescuing the lost, wearing the white hat, snapping off your shots from the hip against the evil around us, trying so hard to lead wandering strays back to the safety of God's corral.

If I had the courage to be a pastor, if that spinning daydream would have been fulfilled, how would I play the role? What purple sunsets would I ride into? What skills would I pull out of the white hat so that I could maintain that role in all of its actual God intended glory? Ah, how easy to sit in the pew and tell one how it should be done. Forgive me, pastor, I speak not from actual experience, I am only a dreamer. But let me dream, for I will never be a pastor, the price is too great.

A Man of Prayer

If I were a pastor, I would be a man of prayer. I would want the knees of my trousers to wear out before the seat threads gave way. I find as a layman that prayer is essential in my life. If I were a pastor, I would be on my knees every day. To carry the load for the spiritual comfort, growth, and leadership of a congregation, be it ten, be it a thousand, would be an awesome responsibility. It would force me to my knees.

When Elisha made his parting wish to the departing prophet, asking for a double portion of his spirit, surely he spoke for all pastors. He coveted what Elijah had, God's Spirit. If I were a pastor, I would go one step farther. I would pray for an infilling of the blessed Holy Spirit, and accept what came, be it double, triple, or an infilling that could not be measured.

To pastor a congregation with my own spirit would be to court disaster. I would have to have strength beyond my own. When the cowboy hero was bound with the villain's lariat, he strained and sweated, swelled his biceps until they snapped the rope that bound him. A pastor must break the bonds that bind him, be freed from the devils of his lesser self. He needs the Holy Spirit to swell his spiritual muscles, enabling him to crack asunder that which threatens to narrow or confine his ministry. Would I need the Holy Spirit's counsel more as a pastor than as a lay person? Yes.

I'd Change the Sermon

Pastor, after some forty years of listening to your sermons, perhaps inhaling some 4,000 of them, representing well over 2,000 hours of sermon roaring, I sadly confess to remembering very little of what you said. It was not that what you said was unimportant, or that your professor of homiletics was not with it, but there are many distractions in a congregation of 200 with some forty families.

Too often I carried to church my own distractions, mental problems that I juggled with as you swept through your sermon, preaching to my glazed eyes and fixed smile. The lecture method is not the most effective method of communication. No matter how good the man behind the pulpit, he still needs an empty vessel on the pew, one who has not been walled off by years of pulpit pounding or practiced, polished gestures that automatically arises to emphasize points 1, 2, and 3.

I guess, if I were the pastor today, on the basis of what I am saying just now, I would somehow, somehow change the sermon bit on Sunday morning. I would not throw away the sermon, I would just vary it. Perhaps my sermons would be flavored with dialogues, with questioning periods during and after the sermon, with small groups that chewed up the sermon after it had been distributed by me.

I would inject drama into my message, sometimes substituting it for the sermon. Visual aids I would not scorn. Perhaps lay people would minister from behind my pulpit, some Sunday the MYF being in charge. Someway I would break the lockstep sermon that ran exactly thirty minutes in length, ceasing on the divine dot whether finished or not.

I'd Be Available

If I were a pastor, I would try to be available. There are hurting people in every congregation, families in turmoil, individuals that are depressed, that are crying out, "Help me, save me!" They cry for physical, emotional,

GOSPEL HERALD

Volume 66 Number 13

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

mental salvation as well as spiritual salvation. They need a shepherd.

So I would be available, to walk with them beside the still water, through the valley of death. I know how easy it is for me to say that, how difficult it must be to do that. I am writing this when I should be with my family, but somehow, however, difficult and heart-breaking it may be, God's work must come first. When the heart is broken, be it yours or mine, God will heal.

By setting hours of availability at the church office, by visitation, by listening to the Spirit's leading, I would want to be that gentle rain upon a parched ground. I would want to be the unhurried kind of pastor who counseled without looking at the clock, who listened without shuffling the papers in the wire basket accusingly labeled, "Immediate Attention."

Pastors, those of you who might be reading this, I know what I am saying is hard. It is the reason why many of us have run scared, have muffled our ears, have stood in holy awe as God pointed out the pastor's calling. You heard and responded, perhaps we did not.

But if I were a pastor, when the trembling question came over the phone, "Pastor, do you have time to talk with me?" I would say, "Yes, God and I have time to listen to you." I would not be a physician who refused to make house calls.

I'd Draw from the Scripture

If I were a man of the cloth, be it plain coat or not, I would want to be like the Empire State Building, able to sway with the winds that come. And the winds come, winds of criticism, of disappointment, of discouragement. I would want a foundation that went down deep, that was built on the Word, that could stand those currents of adversity. Again, as a lay person, the Holy Scriptures have often solaced me, eased my pain, anointed my bruised body with the soothing ointment of God's love that those Scriptures reveal. My own pastor today dips deeply into that balm of Gilead. And, if I were a pastor, so would I.

Like Timothy, I would need to continue in those things that made me wise unto salvation, that could continue to give me the guidance I needed to reveal Christ afresh to others. I would draw from that scriptural well until from this pastor flowed out the streams of living, healing water.

In some way, by sermon, small groups, prayer and praise meetings, house fellowships, Bible conferences, by hook or by crook, my flock must be exposed to God's Word, the Holy Bible. By various translations, by paraphrasing, by book studies, by example, I would need to help the fellowship to become a greater searcher of those Scriptures, for surely in them are spiritual life and health for all.

I wish that this next Sunday in every Mennonite church where Mennonite pastors minister to Mennonite congregations, that they would sense me in their audience, smiling back at them, nodding my head in agreement, shaking

their hand at the door as the fellowship which had gathered was then scattered.


It is not because I want to call attention to Menno B. Hurd, but because, beloved pastor, I want you to feel the support of those of us who have only dreamed about what you are actually doing. We never vaulted into the pastoral saddle, never rode the lonely congregational paires. No white hats for us, no rescuing of the imprisoned, no lonely vigils, no high noons in church offices or before church councils, no rushing in where angels fear to tread.

Next Sunday I want you to know that there is someone in your church who loves you deeply, who follows you even as you follow Christ. I am someone who understands a bit of the difficult, difficult life to which you are called, a life in which you are expected to break yourself apart even as Christ did, to say in effect to your congregation, "Take this, and divide it among yourselves . . . this is my body which is given for you." I love you, pastor, I pray for you. I stand beside you to lift your arms to heaven so that God's work might be accomplished through you on this earth.

If I were the pastor? How easy to daydream, to see myself the hero, a Walter Mitty in the role of Billy Graham. I chose to be the dreamer. At a moment's notice, I snap myself from my reverie, I am Menno B. Hurd, no longer on a pastoral circuit, the rider through the purple sage, the pulpit thunderer, the John Wesley of today, the Knox that set Scotland aflame.

But, pastor, you do not dream, you are. Oh, how I thank God for you! You find yourself in the holy role of being God's minister to me. And you wear many hats, for I ask you to be a shepherd, an evangelist, a comforter, a leader, a teacher, a prophet, a psychiatrist.

I ask you to do the impossible, to hear the unuttered cry, to sense the unspoken need, to have a sort of spiritual ESP, to have your heartstrings in tune with those of your varied members, vibrating in sympathy with every throb of theirs. How I pray that the Master Tuner might daily visit you to draw and loosen, to tighten and adjust your heart to His and others.

Pastor, you chose that good thing, to sit at Jesus' feet so you might minister to me, to me the dreamer. I thank God for the wisdom of that choice, for your courage to make it. Praise God. 

Hornet Stings

*Cross words are hornets,
Nesting in the mind, flying
From the tongue, stinging.*

— Ida Jane Holden

Missions or Mission?

by James E. Metzler

A Mennonite pastor, hurrying along an Iowa interstate highway, noticed a motorist gazing at a flat tire on his car. Braking quickly, he pulled off near the disabled vehicle. The man's spare was also flat. The pastor slipped off his coat and helped to remove the wheel. He loaded both flats into his car and took them to the nearest station for repair, then he returned with them and helped his neighbor-for-the-moment get going again.

Likely the minister has forgotten the incident; he's one of those "Lord, when did we see You stranded by the road . . ." sort. But it has been told many times here in the Philippines as an exciting new version of the Good Samaritan. For the pastor was accompanied by a Filipino church leader whom he was hosting that week. Already drawn to the theology the pastor was sharing, the Filipino brother felt strangely warmed as he watched in amazement. He still shakes his head as he recalls: "That brother didn't receive a thing for his trouble!"

Modern Missions

It is disturbing to see how closely the image of missions and missionaries parallels their counterparts of politico-economic colonialism. Missions staked out claims on the frontier, often following their nation's expansion. There they would form a miniature likeness for their possession. The missionary completed the white man's burden by dispensing full enlightenment to the "benighted."

As America's only official colony, these islands have had their share of missions since 1900. Nearly 100 U.S. Protestant groups are listed in the current directory. In many ways the air of colonial patterns and attitudes persists. Well-established churches are still directed from the States. And often the "indigenous" churches are either economically dependent or impotent.

When members are too poor to afford Bibles and go into debt from one harvest to the next for daily food, they can't support their professionalized pastors. Then where do independent groups get extra funds for extension, training, and service? Either it is neglected or the missionaries do

it, or they pay Filipinos to do it and make sure their money is used properly. Very few are concerned about basic development which would erase poverty and provide local resources for the church to fulfill itself in its own way.

Filipinos are also stuck with missionary-style leadership. They are following the forms of faith which they've observed from their Christian masters for 400 years. One hears national church leaders denounced as "empire builders," but they are simply filling leadership roles the way the Westerners have done it. (Maybe we are treated like gods — worshiped or discarded — because we've been acting like it for so long!) Even the numerous split-aways often struggle to keep the old mission patterns.

Like many Filipino pastors, the one visiting in Iowa has worked with several different missions. A well-trained teacher and administrator, he finally grew tired of being a "boy" for the missions and organized his own group. Six years later he was in the States searching for someone who would assist his people without dominating them.

Missions' image as a hangover of colonialism is most obvious in Indochina today. Asians see that Christianity still moves in the shadow of the Western cannon. Missions still support their government's policy, receiving protection and assistance from the military. Even the priest-and-Levite missionaries are partners in political pacification, since everyone who becomes a Christian joins a Western organization.

Having evolved in a neo-colonial context, the "national" church's existence depends on that favorable milieu. No wonder it is paralyzed with despair at the prospect of adjusting to some form of communism! And back in America, mother missions will decry godless communism if their offspring is overwhelmed in Asia's turmoil. Yet examples abound across Asia of the gospel being used as a political force of anticommunism.

The Original Mission

A brilliant student in an evangelical Bible school some years ago is a leading cadre of the NPA movement in the Philippines today. He was gradually turned off by the missionaries' criticism of his nationalistic spirit. Who will

James E. Metzler serves with the Eastern Mennonite Board of Missions and Charities in the Philippines.

answer for the multitudes turned against Christ by the paternalism and nationalism of missions? It sounds too cynical to say that missions are doing more harm than good to Christ's cause in Asia. But Jesus' words for those who cause needless offense are far more harsh.

In this dilemma I turned again to Him who said: "Learn from me." The One who identified with the ordinary people, the outcasts and the oppressed while spurning unnecessary customs and unjust status quo. Who taught us that love means free forgiveness, full acceptance, and uplifting compassion. He called for disciples who would be yoked with Him in the same mission, spirit, and concern.

Jesus was a true radical in His life-style as a Good Samaritan. He gave up all home ties, appearing simply as a fellow-traveler on life's road. With only three years for a crucial teaching ministry, He still used much of His time for people's felt needs. Jesus saw persons rather than souls, and He made them holy by making them whole. He fulfilled Himself in the total needs of others and left them as new men walking on old paths.

The Master was most radical in His unassuming nature. He saw Himself as a gentle servant who lived to serve others in daily needs. For those wanting to be great, He warned of offenses and millstones. Unlike earthly rulers, leadership is for service rather than pomp and power. Titles and ranks do not belong in His kingdom where children are the models. He dismayed all sons of thunder by rejecting all use of force against people. Their only earthly power was the bursting life of seed sown in the hearts of fellowmen.

Jesus knew that His "little flock" would face the tyranny of threatened Caesars. Likely those waves of Roman persecution would have quickly washed away our American missions. But Jesus trained infiltrators, not tools of anti-caesarism. As the dough cannot stop the leaven's penetration, so Rome could not isolate or expel this invasion. It made itself at home wherever it spread. Christ's mission was as indestructible as salt and light.

Yet such success is unthinkable apart from their theology of crossbearing. They had died to self: racially, nationally, and socially as well as personally. Everything was expendable for the brotherhood. It was a dying church that conquered Rome's legions. The martyrs' blood was the church's seed because their loving, nonresistant suffering was a compelling witness to Christ's suffering. The church has never found a greater visual aid.

Christ's Mission Today

Filipinos have publicly introduced a young church worker as a modest and gentle missionary, implying that these are contradictions of terms and handicaps as well. This forces one to realize how badly Christ's ideal has been distorted. It has led to the following attempt to recapture Christ's mission philosophy for the church today.

1. The church is universal.

The kingdom is now worldwide; members relate to what the Spirit is already doing wherever they go. Where

Christ lives in His people, there is the church *entoto*. Its loyalty is to Christ, above creed, form, or system.

2. The field is the world.

One church — one field — one witness: essentially the same everywhere. Where the church is, there is mission. Every believer's field is his daily contacts in his vocation, at home, or on special assignment.

3. All members are brothers.

From a common need we join in Christ for a common salvation. Color and background have no effect on dynamic discipleship; heritage and years don't insure spirituality. In meaningful brotherhood each has something to give and to receive.

4. Leaders are for functions.

Baptism into the body means full commitment to its rule and work. The abilities and gifts of each member are needed for total ministry. Each in his role serves the church and the church serves the community for the exaltation of Christ.

5. Resources are for sharing.

Members give as they have received; known by their caring and sharing. None is too rich or too poor. Partnership enables younger churches to develop their own economic and personnel resources for the fulfillment of their ministry.

6. Fellowship is suffering together.

Evil has many forms but the church has one foe. Societies differ in hostility, but the cross of Christ is a daily reality for every follower. When some suffer, all unite in concern and prayer. The power of God is felt in the devotion of His people to the church and its mission for Christ.

SM

Wit and Wisdom

A college English professor wrote the words "woman without her man is a savage" on the board, directing the students to punctuate it correctly. He found that the males looked at it one way and the females another.

The males wrote: "Woman, without her man, is a savage!" The females wrote: "Woman! Without her, man is a savage."

• • •

Dear Dad,

I gue\$\$ you can \$ee from thi\$ letter my \$ituation. I hope Mother i\$ fine. \$end me \$omething a\$ \$oon a\$ po\$\$ible. Gue\$\$ I mu\$t clo\$e for now.

Love,

Your \$on Tim

Dear Tim,

Thanks for your NOte. NOthing epecially NOTeworthy i\$ happening here. We are well. Please send aNOther NOTE soon, \$ince we canNOT see our way clear to come during parent\$' week.

Love, Dad

Cash and Character

by Milo Kauffman

A noted Baptist minister once said, "A man wrong in money matters will be wrong in almost everything else. A man right in money matters will be right in everything else, or easily set right." There is much truth to that statement. A man that does not know how to earn money, how to save money, and how to manage money usually cannot manage his own passions and life.

There is a close relationship between cash and character. The character of a man determines how he will use his money. Conversely, the way a man uses his money helps determine his character. "What a young man earns during the day goes into his pockets, what he spends at night goes into his character."

Someone has suggested that nothing affects man's eyes as much as gold dust, and money often causes hardening of the attitudes. Some people, like the prodigal son, spending in riotous living, use their cash to ruin their characters. Others, like the rich fool and like Dives, use cash to shrivel their characters, hoarding it up. The more they get, the smaller their characters.

Still others, like the Good Samaritan and like Zacchaeus, use their cash to enhance their characters. The more they have the greater their characters, because they are good stewards in its use, helping their fellowmen and honoring God.

Paul warns that the love of money can lead a man away from the faith, can pierce him through with many sorrows, lead to many foolish and hurtful lusts, and even drown him in perdition. 1 Timothy 6. The love of money caused Achan to become a thief, to disobey God, and to cause the defeat of the armies of Israel. It caused Ananias and Sapphira to lie against the Holy Spirit, and lose their lives. It caused Judas to betray his Lord. It kept the rich young ruler from eternal life.

But are the results of covetousness and the love of money any less damaging today? Because of man's selfishness and greed our air, water, and earth are becoming so polluted that man's very existence is being threatened. Because of man's love for money the few are becoming extremely wealthy while the masses go hungry.

The economic situation, caused by man's selfishness and greed, is dividing society, promoting costly strikes and riots, and making impossible a community of love, justice, and righteousness. The programs of evangelism and Christian missions are being hindered because God's people are not generously bringing their tithes and offerings and laying them at the feet of their Lord. Our "withholding more than is meet" is most certainly tending to poverty—moral and spiritual poverty.

A man with a miserly character will hoard his money

at the expense of his fellowmen and of the kingdom of God. A profligate character will squander his Lord's money, to his own hurt and to the hurt of society. A thievish character will steal from others, will rob and kill that he may have more. The covetous character will defraud and exploit people for his own profit.

On the other hand, the generous character will render tithes and offerings for the work of Christ's kingdom, and for the good of his fellowmen. The man of sympathy, like the Good Samaritan, will share his money and his talents in ministering to others. The man with a Christian character will seek first the kingdom of God, rather than self.

How Money Is Used Is Important

Money in wrong hands can be a detriment to society, a curse to the one who possesses it, and a hindrance to the kingdom of God. It can mean crime, debauchery, hell. But in the hands of a good man this same money can mean a lot of wonderful things. It can mean the hungry being fed. It can mean young people prepared for service. It can mean missionaries sent to the ends of the world. It can mean Christian hospitals, nursing homes, schools for the retarded. It can mean cleaning up the environment. It can mean the discovery of cures for dreadful diseases. It can mean cleansing of lepers, opening the eyes of the blind, and preaching the gospel to the poor. It can mean great blessings for others, rich rewards for the steward, and glorious honor to God. It can mean treasures in heaven.

We must try to rescue money from the mire of unscrupulous merchandising, from the filth of exploitation and riotous living, and from the corruption of hoarding and selfishness. We must transform it into currency of compassion and blessing, treasures laid up in heaven.

No, money is not wrong in itself. The Bible nowhere says it is wrong to earn money or to possess money. It does give warnings about wrong attitudes and wrong uses of money. It is God who gives man the power to get wealth. He should be a good steward of that power. Poverty as well as wealth may be sinful. 1 Timothy 5:8. Someone has said, "We can be sinfully poor, as well as sinfully rich." That which ministers strength to life when rightfully used, when wrongly used may be most hurtful. The concern of Jesus seemed to be that man tends to give money as an end in itself too high priority in his life. He sensed that the love of money was not only his chief rival in capturing the affections of man, but it was also man's chief enemy. He warned, "Ye cannot serve God and mammon." Yes, there is a close relationship between cash and character.



Morals Versus Lifestyle

by Katie Funk Wiebe

The daily newspaper reports that, according to 58 campus police chiefs, combating theft on college campuses has today become a much bigger problem than restraining student demonstrations.

Students steal everything, even if it's nailed down, reported one detective sergeant. Thefts include business machines, research equipment, bicycles, and wallets and purses. Authorities admit that the drug problem contributes to the theft.

Another article in the same paper reports that a young student who worked in the political campaign of 1972 for "independent learning experience" credit under the supposition that he was campaigning for Senator Muskie was actually betraying him to the other side by passing along secret information he uncovered.

A visiting preacher here reported that one of the biggest problems in his city was the theft of building materials from construction sites, sometimes by the workers themselves.

An increase in theft, shoplifting, dishonesty, corruption of officials, the breakdown of cars and appliances because of poor workmanship in the factory all point to a decline of standards. People don't seem to care what kind of work has their name associated with it or how they live. The concept of honor or personal integrity seems to have fled the land with the only defense that if one must live in an evil world, life is easier if he submits to the evil rather than trying to hang onto principles.

For some, trying to maintain a moral life these days is almost as outdated as wearing bobby socks and crew cuts. The term "moral living" has lost currency and given way to the more popular "lifestyle." Is the reason for this that the term "moral" falls into the category of being honest, trustworthy, dependable, having a strong sense of honor and personal integrity in all areas including sex, and measuring oneself alongside a set of absolute standards, while the term "lifestyle" seems to represent a refusal to come to terms with standards or a liberation from the concept of sin?

To adopt a moral life seems to demand little of the individual as far as a code of ethics is concerned. Brigitte

Bardot has a "celebrated" lifestyle because of the number of husbands she has gone through. Another person has an "individualistic" lifestyle because he seems to make it through life mostly by sponging on other people.

The term "lifestyle" carries with it no moral dilemma, for any choice is the right one if there are no absolutes of right and wrong. If there is a dilemma, it is a social one, not a personal one. Society is to blame, not the individuals, for problems created by the lifestyle. Society pushed them into it.

Consider a few examples. Some students at college cheat their way through to graduation. To them this is not a moral issue, but simply a way of life which they maintain has been forced upon them by the pressures of an unfeeling system. Furthermore, all they want is the degree, not what it represents, so why does it matter how one gets it? Anyway, who gets hurt by a little cheating? And because so many people cheat, getting grades by dishonest means becomes one of the mores of a college society and therefore must be right.

Free sex is sometimes presented as merely one of a variety of ways for males and females to communicate. It is an option, rather than a deviation, for it's all in the way you look at it. The previous generation has merely been conditioned to believe that marriage should be permanent, and that the family is an important social unit. Those who support this lifestyle say they are not questioning values, just the kind of conditioning that went into a person's early life. So why get excited about a little extra sex?

Great pressure is being put on the government to do something about the increased corruption in society and to arouse social-consciousness to make society decent, yet how can this happen among a people who have no concept of personal dignity and honor?

As one writer said, unless we find ways of bringing a sense of morality back into society, we better count the knives and spoons after the company leaves. And, if as Christians, we can see no relationship between paying bills, putting in a full day's work, fidelity, and a person's faith in Christ, maybe we had better ask what Christianity is actually about.

✍

Draft Down, ROTC Up

Now that the draft is winding down in the U.S., the military is gearing up in other ways to recruit for the armed services. One of these ways is the recent push to get the junior Reserve Officers Training Corps (ROTC) program into more high schools.

Local school boards make the decisions about whether to institute the program.

The push to start more high school ROTC programs was the subject of a meeting Mar. 5 in Chicago called by the Mennonite Central Committee Peace Section with the assistance of the Midwest Central Committee for Conscientious Objectors. Various Mennonite groups were represented. Lorne Peachey, editor of *With* magazine was a participant.

As of last October the Navy had 40 percent more high school units than the year before, the Marine Corps 25 percent, and the Air Force 15 percent. The Army, which has had high school ROTC units longer than any other branch of the service, added 41 units to bring its total to more than seven hundred. Most of the programs are in the South and rural areas; however, the services are expanding into Northern and Western cities, as well. Kansas seems to have been a special target during the last year.

The high school ROTC program, open to boys and girls, includes lectures on the military service, experience in using weapons, and drills. Instructors are retired military officers, part of whose salaries are paid by the military and part by the local school system. Curriculum is controlled by the military.

High school students who take two to three years of ROTC are often eligible for college ROTC credit or higher pay if they enter the military directly after high school.

Jake Pauls, of the General Conference Mennonite Church, said the strategy in getting the programs into high schools is to contact the principal, particularly one in a school which has been having discipline problems. The ROTC representatives convince the principal he should have the program and indicate that the deadline for applying is only a short time away, hoping that the quick deadline will eliminate any community discussion before the program is passed by the school board.

In at least two cities recently, citizens

have successfully fought the introduction of high school ROTC.

In Hagerstown, Md., a group of Brethren and Mennonites brought up the moral issue of teaching war to children. Enough opposition was organized in the community that the county board of education rejected the ROTC program.

In Salem, Ore., a high school ROTC program was defeated after one person on the school board began asking questions and a community group organized. The issue there was whether the ROTC program was consistent with the educational philosophy of the school system — learning to obey rather than learning to think and decide. The opponents of the program also objected to lack of local control over instructors and curriculum and the cost of the program when other needed programs lacked funds.

"ROTC is easier to fight than the draft because it is a local issue," said Harold Regier, secretary for peace and social concerns, GC Church. "School boards are reluctant to start a program if there is a strong, even though small, opposition group. People should ask the questions: Do we want the military to run certain aspects of the school program? Do we want to teach fourteen-year-olds the art of killing?"

The group at the Mar. 5 meeting agreed that a great deal of work must be done to alert people to the growth and dangers of this form of military training. Attending the meeting were: Harold Regier and Jake Pauls, Newton, Kan.; Art Smoker, Hubert Schwartzentruber and Roy Hartzler, Goshen, Ind.; John Lehman, Elkhart, Ind.; Lorne Peachey, Scottsdale, Pa.; Walton Hackman and Ted Koontz, Akron, Pa.; and Jeremy Mott from Midwest Central Committee for Conscientious Objectors, Chicago, Ill.

Virginia Conference -- Host for Assembly 73

Virginia Mennonite Conference is host for Assembly 73, a churchwide meeting for Mennonites this coming August. For some time now plans have been under way, and members of 17 committees are already beginning the work that goes along with providing for 5,000 persons.

A General Planning and Coordinating Committee was appointed by the con-

ference to head up this large task. The five persons on this committee are: Dewitt Heatwole, chairman; James O. Lehman, secretary; Evelyn Mumaw; Grant Herr; and Robert Mast.

The Assembly 73 Kickoff Dinner was held at the Red Front Steak House in Harrisonburg, Va., on Thursday evening, Feb. 1. Seventy persons from all of the committees were present to hear up-to-date reports on Assembly 73 programs, plans, and the like.



Local arrangements committee for Assembly 73 (l. to r.): Dewitt Heatwole, chm.; Evelyn Mumaw, James O. Lehman, Robert Mast. Absent: E. Grant Herr.

Assembly 73 is a churchwide meeting of the Mennonite Church. It is a week of worship, work, fellowship, and prayer. Participants at Assembly 73 will: discover their identity as a people of God; discuss their relationships in the family of God; deal with the problems of serving a needy world; develop an enlarged vision for serving Christ through the church; design a strategy for the church's mission for the coming two years.

All are invited to attend. Something is planned for each member of the family.

Saskatchewan Conference Faces Issues Then Business

A departure from the usual business format was tried at the annual session of the Conference of Mennonites (General Conference) of Saskatchewan Feb. 23, 24 at the Eigenheim Church.

Otto Driedger, chairman, felt that in some years instead of focusing on what was really bothering people, the delegates have argued about projects. So instead of being largely business, the conference emphasis was on four papers, which were to wrestle with some of the basic issues that confront us. Each paper was followed by a response and a discussion.

John Neufeld, Winnipeg, speaking on "A Theology of Conversion," commented briefly on the different connotations of the word "conversion" and gave a biblical and historical overview of the teaching about conversion. He stressed the importance of a mature, conscious affirma-

tion of the faith, that we are all Christians under way who have not yet arrived, and that the Christian experience is more a relationship than a result.

A second paper, "Are We Still Anabaptist?" presented by Walter Klaassen, Waterloo, Ont., touched on two main areas of Anabaptist teaching, "community" and "nonconformity." Under community Klaassen pointed out that baptism for the Anabaptist was the rite in which the individual most clearly expressed himself. Baptism indicated an acceptance of the rule of Christ, a readiness to suffer, and an acceptance of the commission to be a witness.

The nonconformity of the Anabaptists manifested itself in the insistence on freedom of conscience, critical witness to the state, rejection of violence, and criticism of the then emerging capitalism. More witnessing is done in our time on the uselessness of violence than in the past, but in the other areas, especially the economic, Mennonites "have practically sold their heritage."

The third major paper, "Working Out Faith in a Changing World," was by Fred Unruh, Regina. He saw Christians' job in the world as "trying to create living parables of what it means to be a disciple." In order to do this, he said, another fairly radical kind of Anabaptist revival is needed? Instead of spending all its time on self-preservation, the church should encourage people to experiment with different ways of making faith practical.

Paul Boschman, Rosthern, in the fourth paper, dealt with "Assets and Barriers in Sharing Our Faith." For the early Anabaptist the overwhelming asset for evangelism was the zeal which grew out of his faith in the living Christ. The church is concerned about evangelism, but has lost sight of the world as the field.

Business was not neglected but the major thrust was related to issues of some magnitude.

Test Ideas Locally, Says Manitoba Chairman

The caring and sharing church must be a local thing, said J. F. Pauls, chairman of the Conference of Mennonites in Manitoba in his message at the opening session of the annual conference, Feb. 23, 24 at the Altona Berghaler Mennonite Church.

At the local level, continued Pauls, where everyone has a face, a name, and associations, it seems most likely that things can happen. That is the best place to test the ideas of the church.

"If they do not apply here, where will they apply?" he asked.

To the 225 delegates at the conference plus some 275 guests, Mr. Pauls posed the question: "How do we become the caring, sharing church?" He stressed local witness "where people wrestle with real life and the gospel is tested daily by the fires of life."

He encouraged churches to practice full employment of the most valuable resources within the church—people. The number one purpose of the church should be development of persons, made whole and useful. All programs should be geared to that need.

Radio work, marriage preparation courses, and camp program were among other items considered and acted upon.

N.Y. State Fellowship Commissions Workers



Executive committee of the New York State Fellowship of the Mennonite Church and visiting general secretary Paul Kraybill. Seated, left: Menno Heinrichs, secretary; Abe Clemens, treasurer; Milton Zehr, vice-chairman; standing, left: Paul Kraybill; Michael Zehr, chairman.

A total of 48 persons representing 15 congregations were present at the meeting of the New York State Fellowship of the Mennonite Church held on Mar. 3 at the Syracuse Country House, Syracuse, N.Y.

A period of worship and sharing was held, after which general business for the district was undertaken. Paul Kraybill, general secretary of the Mennonite Church General Board, was present and spoke briefly to the delegate body and answered questions from the floor.

A commissioning service was held by the delegate body for the members of the Corning (N.Y.) Fellowship, who were guests for the day, and an invitation was extended to them to join the state fellowship. The Corning Fellowship is presently made up of MDS and Mennonite Ministries personnel.

Offender Must Feel Worthwhile -- Epp

"If an offender is to behave responsibly, he must feel that he is worthwhile and that others consider him worthwhile," Edgar W. Epp, Canadian prison reform

leader, said at Goshen College in late February.

Delinquent behavior is simply irresponsible action, Epp explained. It comes about because the person doing the offending thinks he isn't worth anything.

Epp, who is a former correctional center superintendent and former penitentiary warden in Canada, said, "In the past, correction was seen mostly as punishment of the offender."

Punishment, however, only reinforces worthlessness. It knocks the guy down, rather than builds him up.

Epp's theme, "Does Punishment Correct?" was central to his two public addresses—one on Thursday evening, Feb. 22, and another one on Friday morning, Feb. 23.

Good Assists Mexican Educators

The Mexican Department of Education has asked Claude Good, Franconia Conference (Pa.) missionary, to prepare primers and other materials for the schools of the Trique tribe in order to teach the children to read their own dialect.

Until now all instruction in the schools was done in Spanish with the result that the students understood very little of the material. Now they will be taught to read their own dialect first. The transition into Spanish will be more effective.

This request from the Mexican government is good news and an answer to prayer. Four years ago the translation of the New Testament into the Trique dialect was completed. Since then the missionaries have been preparing literacy materials, primers, easy-to-read Bible stories as steps toward the final goal of reading the New Testament. The adults, never having read before, had little interest in learning. Now with the local dialect being taught in school, a new reading generation will emerge.

Claude is the only person in Mexico, besides the Trique tribe, who knows the dialect and is capable of preparing these materials. The alphabet employed was developed by Wycliffe Bible Translators.

Weavers, Short-Term Assignment to S. Africa

"Both of us are really anticipating another adventure in mission," said Mrs. Ed Weaver in anticipation of their several months' assignment in South Africa. Ed and Irene left the U.S. on Feb. 18 for London and were to continue on to Johannesburg, South Africa, on Feb. 26.

Having recently completed a four-month visit to the Mennonite Church in India, the Weavers plan to contact independent churches, particularly in

Swaziland "to find out whether there's something Mennonites can do in their [Independent churches] struggle to become accepted, respected Christian churches," Ed says.



Ed and Irene Weaver

The Weavers will work with Maynard Kurtz, Eastern Mennonite Board missionary and Teachers' Abroad Program director for Mennonite Central Committee in Swaziland, who will follow through in any future programs. "We're thinking in terms of people, contacts, understanding, building relationships," Ed says.

Other countries and areas the Weavers plan to visit include Lesotho, Botswana, Rhodesia, and West Africa. They plan to complete a writing assignment in West Africa before returning to their home at Schwalters Villa in Hesston, Kan.

The Weavers have served in overseas missions with Mennonite Board of Missions, Elkhart, Ind., beginning in India in 1935. In 1959 they transferred to Nigeria and since 1969 they have served in several short-term assignments.

"Each time we've experienced more and more freedom given to us with which to work," Irene comments. "It's thrilling how God uses one step at a time to prepare us for the next assignment."

The Silence Is Broken for a Palestinian Girl

Nina appears to be a typical fifteen-year-old Palestinian girl. She lives with her five younger brothers and sisters in the Muslim village of Surif in what is called West Bank, that portion of Jordan which continues to be occupied by Israeli forces since the 1967 war. Nina's father, like tens of thousands of other Palestinians, is gone most of the time because of employment in Israel. As one visits the family home, Nina is observed going about domestic duties and providing the heralded Arab hospitality.

What is not typical about this shy, clever, and attractive teenager is that until recently she could neither hear nor speak. A measles attack at the age of sev-

en was nearly fatal. "By God's will she did not die," says Nina's mother as she brings in the Turkish coffee. Despite the family's concern, it was not possible for Nina to receive adequate remedial help. When the United Nations agency working with the Palestinian refugees offered to enroll her in a special school in Beirut, Nina's provincial parents refused because it was too far away from home. Nor did Nina ever return to the government school in her village.

In 1969 Nina began doing needlework with Mennonite Central Committee, which has a Center in Surif. During the 1971-72 school year she was a student in MCC's domestic training class in the village. She excelled in both areas. Soon she was either making all of her own clothes or earning enough money to buy them. "She is a very clever girl, one of the best in the class," says Miss Amal Bader, teacher of the class for girls.

It was during hours spent after school with Miss Bader that Nina first began to work on her speech limitation. With the use of a special mirror and much patience Nina learned to speak the names of her sixteen classmates, as well as the Arabic alphabet. Later in the year a series of hearing tests in Bethlehem resulted in Nina being fitted with hearing aids. Optimism ran very high.

However, being different in a village like Surif is not easy. After graduating from the MCC domestic training course in June of 1972, Nina was without the constant encouragement of her teacher

and classmates. Soon her self-consciousness about the hearing aids, together with the relative isolation of her life at home, caused her to stop wearing them. Progress stopped.

It was clear that what Nina needed was to be placed in an environment where she would receive both encouragement and special training. Her mother was asked whether the family would permit such a change. "I am a mother and I am concerned. I want more to be done and I would encourage this if I knew she was near and in good care," the woman responded.



Nina, a fifteen-year-old Palestinian girl, was helped by Mennonite Central Committee's domestic training class in Surif. Photo by LeRoy Friesen.

Choir Will Sing in Central America

When Goshen College's Chamber Choir sings in Central America in mid-April, it will be like a homecoming for two thirds of the 21 members. Even though it is the choir's first international trip south of the border, about 15 of the singers will be reuniting with the families they lived with during the Study-Service

Trimester (SST) abroad.

Two weeks before leaving for Central America, the choir will sing in Ontario: Apr. 7, 7:30 p.m., Youth Center, Stouffville, Ont.; Apr. 8, a.m., Steinman Mennonite Church, Baden, Ont.; Apr. 8, 2:30 p.m., Rockway Mennonite School, Kitchener, Ont.



Goshen College Chamber Choir

Day Care Center, Atlanta

Mennonite Central Committee (MCC) volunteers in Atlanta, Ga., helped make a day care center in the city a reality. The center, located in an area of Atlanta known as the Bass Organization for Neighborhood Development (BOND) community, opened in February.

The BOND community is a mixture of socioeconomic, racial, and cultural groups which are working together to improve community services in their neighborhoods. Two years ago a task force made up of leaders from the BOND community; Vernon King, MCC Atlanta director; and Starlyn Gipson, volunteer from Wichita, Kan., were given the responsibility to develop a proposal for day care services for families unable to afford private, fee charging centers.

Staff meetings for the day care center began Jan. 15. Fifty children, ages 3-5, were expected at the day care center by the end of February. Personnel from the local community are hired to help teach.

SAW Program Has Openings

Students intending to study full time at Goshen College any term in 1973 or 1974 can take advantage of the demand for labor in the Goshen area as soon as they are available this spring. A provision for prospective students to enter GC's Study and Work (SAW) program before they have completed any college study has been made because of the labor shortage in Elkhart County. Also, prospective GC students can keep their college borrowing low through good-paying employment.

SAW, begun last fall, doubled in size during the winter trimester. Forty SAW students are currently working full time in electrical assembly, data processing, shipping, retail clerking, occupational therapy, hospital assignments, glass installation, waitressing, accounting, mobile home and recreational vehicle assembly, and as school instructional aides.

Job openings currently are at clerical posts, and mobile home and recreational vehicle plants, and for machine operators and sewing machine operators.

SAW students may audit a course free or take an evening course for credit while working full time. They may live on campus, eat in the dining room, have health center privileges, and use the student personnel and college-sponsored banking services. They are eligible to take part in college social, religious, and athletic activities.

Shenk says he can place any SAW student—beginning now through late June—provided the person meets Goshen's admissions requirements and plans

to enroll sometime in 1973-74. Although employment is easier to find for 18-year-olds or older, those younger are also welcome to apply.

More information and application blanks are available by letter or call to Admissions Office, Goshen College, Goshen, Ind. 46526.

Additional Workshops for New Curriculum

The Mennonite Board of Congregational Ministries is sponsoring a series of workshops to introduce the new curriculum, "Exploring the Jesus Life," to the Mennonite congregations of North America. "Exploring the Jesus Life" is the new 13-course, five-session, multipurpose curriculum published by Herald Press.

These workshops are being held in conjunction with district conference Christian education committees. At these workshops participants will not only learn

about the curriculum, but will work with it in a classroom setting.

Resource persons conducting the workshops include representatives from the district conference Christian education committees. Other personnel educating include Hubert Schwartzentruber, Ross T. Bender, and Neftali Torres from the Board of Congregational Ministries. Representatives from the Mennonite Publishing House include Paul M. Lederach, Dave Cressman, and James E. Horsch.

Dates and areas where workshops are planned are as follows: Mar. 31, Los Angeles, Calif.; Apr. 7, Portland, Ore.; Apr. 7, Pueblo, Colo.; Apr. 8, Amarillo, Tex.; Apr. 21, New York City; May 12, Alice, Tex.; and May 19, Souderton, Pa.

Details regarding these workshops can be secured from local pastors, Conference Christian Education Committees, or the Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526. Phone: (219) 533-0551.

mennoscope

A Team of Bible Materials to Work for You!

The *Herald Summer Bible School Series* is an integrated progressively developed course in which the student grows from grade to grade in his awareness and knowledge of God and His Word. The purpose of the *Herald Summer Bible School Course* is to bring every child into a personal relationship with the living Christ, to prepare him to accept Christ as Lord and Savior when he is ready, and to develop a mature Christian personality.

The *Herald Omnibus Bible Series* is a multipurpose curriculum which deals with life issues the student faces. It presents God's good news of salvation and methods of witnessing to that message. The *Herald Omnibus Bible Series* helps the student discover God's way in dealing with problems and to experience God's redeeming love in his life.

Each course has a specific task. One complements the other.

The sixteenth annual program meeting of the Association of Mennonite Social Workers has been set for Mar. 30, 31, at Goshen College, Goshen, Ind. A major address, "The Church and Action for Pretrial Justice," will be presented by Barbara Cartwright, community relations program secretary for the American Friends Service Committee. The address will include an overview and critique of *Struggle for Justice: A Report of Crime*

and Punishment in America, prepared for the American Friends Service Committee. Cartwright's specific work has been in the field of pretrial justice for more than two years. Saturday afternoon has been set aside for involvement of the membership in discussion and dialogue of the role of the church in corrections. Overnight accommodations are available from two motels near the college. For accommodations in private homes, write to George A. Smucker, Goshen College, Goshen, Ind. 46526.

Millard Garrett, missionary in Guatemala, reported recently that mission personnel were well received by a government ranch and another small community about 100 miles from Caracha. Two or three trips have been made to the area. "The last trip was very encouraging," reported Millard. "We received good welcome by both the workers and the administration at the government ranch. We were also well received in the other community, and some there have expressed interest in believing the gospel. We feel that God is leading us to continue these monthly visits in light of the fact that we have been invited back again. We also feel that perhaps He can use us as peacemakers between the community and the nearby landowner," he concluded.

Carl and Vera Hansen, missionaries in Ethiopia, recently have begun a community and rural development program in the Bedeno area. "We started by distributing samples of fertilizer to 120 farmers in farming communities around

Benedo in an attempt to introduce both the use of fertilizer and ourselves," reported the Hansens. "The results have really been exciting. The farmers were impressed. Their original suspicions that we were spies from the government to increase their tax burden disappeared as they saw increased yields. Fertilizer built trust."

Production of sorghum is being encouraged by an MCC team in Bangladesh. An experiment has shown that grain sorghum flourishes in certain areas of the new nation. Last fall in the Noakhali District of south central Bangladesh, volunteers planted test plots of wheat, barley, corn, soybeans, and sorghum. Yields of sorghum went as high as 130 bushels per acre. Plans call for plantings in every one of the country's nineteen districts. Sorghum is the world's third most important cereal grain (after rice and wheat).

"Gianni Schiechi," a one-act comic opera by Puccini based on a 13th-century Florentine figure, will open 1973 homecoming activities at Eastern Mennonite College on Apr. 27. The music department production will begin at 8:00 p.m. in the auditorium. "The opera," a spokesman said, "entertainingly portrays timeless aspects of human nature." Weekend events will emphasize an international theme in keeping with the 25th anniversary of EMC's international students program.

Traditional homecoming features will include: Reunions, Apr. 28, for all high school and college classes ending with a "3" and an "8." Twelve departmental reunions are also scheduled.

Mennonite Indemnity, Inc. (MII), held its fifteenth annual stockholders meeting in Chicago, Mar. 1, in connection with the annual meeting of the Association of Mennonite Aid Societies. President Edgar Stoesz reported that premium volume increased by 14.2 percent and for the first time in history exceeded \$1,000,000. Paul W. Weaver of Royersford, Pa., was elected to a four-year term on the board of directors, replacing Orie O. Miller, who retired. The following officers were reelected: Edgar Stoesz, president, Howard D. Raid, vice-president; Richard L. Ebersole, secretary; Keith Lehman, treasurer.

A chapter was closed and a new one opened at Sewa Bhawan Hospital, Jagdeeshpur, India, recently when Wendell Wiens, medical superintendent, turned over the seal, symbolizing full administrative authority and responsibility, to E. S. K. Arthur. The transfer took place during a special ceremony in January at the hospital. Arthur assumes the post of medical superintendent after serving on the staff since July 1961. He is the first

Indian medical superintendent of a General Conference Mennonite mission hospital.

"We are praising the Lord as we see our churches grow and sense an openness for the Word all around us," wrote Mrs. Bob (Sandy) Brubaker, missionary in Guatemala, recently. Church services have been started in Bancab, a short distance from Carcha, where the Brubakers are located. Larry Lehman, another missionary in Carcha, and several local believers go to Bancab every Sunday afternoon to hold a service in the Kekchi language. "Progress is slow and nobody has yet taken the step of believing," said Sandy, "but there is interest in the small group attending each service."

The new wing of the Eastern Mennonite Seminary building, "is finished for all practical purposes," George R. Brunk, seminary dean, reported. Already the seminary has moved into the two new offices, one classroom, and one study facility, he said, noting that "this frees an old study room to be used as an informal coffee-break lounge for the seminary community." "The new wing enables us to handle 25 more students and to schedule a wider variety of courses," the dean added.

Paul Erb has retired nine times, but somewhere there's always someone wanting to learn from this man of God who has walked, taught, and written among the Mennonites for many years. Leaving Eastern Mennonite College on Feb. 23 after his last stint of teaching, Erb called his team-teaching experience with the sophomore Interdisciplinary Studies (IDS) course "a bonus." "I've always enjoyed teaching," he said. Erb is back at his home in Scotland.



Paul Erb

Nevin Martin and Larry Stoner, VSeS at Koinonia Farms, Ga., recently reported that they "enjoyed a presentation and discussion of the history and life of Mennonites at a local high school." They wrote, "We spoke the first half hour and they asked questions for the next half. They were really interested and asked if we'd come back again."

Stella Newswanger, secretary-bookkeeper in Tanzania, left Feb. 28 for furlough and arrived in Philadelphia on Mar. 19. Her address is R. 1, Gap, Pa. 17527.

The new Gia Dinh, Vietnam, church and social service center was officially dedicated on Sunday afternoon, Feb. 18. Titus Peachey, missionary in Vietnam, reported, "The church was filled with people, including many friends from other

church groups and organizations. The program included singing, Bible reading, a recounting of the history of the church, and social service center, special songs by the youth group, and the reading of letters and telegrams. Letters from Paul Kraybill, executive secretary of the Mennonite Church; Paul Landis, secretary of the Lancaster Conference; and Luke Martin, associate overseas secretary for Eastern Board, were read. Pastor Quang's father preached a sermon emphasizing that our bodies are the temple of God, and are more important than buildings. Following the program, guests were given tours of the buildings, and two plagues on the outside walls were unveiled."

Vietnam missionaries got together for a missionary conference held in Saigon, Feb. 6-10. Using resource material from *Release of the Spirit* by Watchman Nee, they discussed brokenness. They also discussed how to talk about Vietnam on returning to North America, and set up new goals and strategies for their work in Vietnam, emphasizing the need to support each other in day-to-day work through prayer and discussion of problems.

The Good Shepherd School (Addis Ababa, Ethiopia) council executive committee recently approved plans for the building of an additional staff house, three classrooms, and a small administration building.

The Corning Mennonite Fellowship held its first worship service on Feb. 25 in the community room of the Erwin Valley Bank. Services will continue to be held there until completion of the Mennonite Ministries Center in Corning. Tuesday night Bible studies and Friday morning devotions are also being held at the MDS Center located in the basement of the Faith Baptist Chapel.

The music department at Eastern Mennonite College has scheduled a "church music conference," May 4 and 5, "to assist men and women involved in the music ministry of local congregations." James R. Sydnor of Richmond, scholar and church music authority, of Union Theological Seminary, will speak six times during the meeting. His topics will include "The Role of Aesthetics in the Mission of the Church," "Enriching the Church Chorus Repertoire," "Improving Congregational Singing," and "Contemporary Music." EMC's three student choruses will present mini-concerts and J. Mark Stauffer, music faculty member for over 30 years, will speak on "The Role of the Pastor in Music Leadership." Persons are encouraged to preregister before Apr. 25 by contacting Roy D. Roth, associate professor of church music at EMC. The program is open to the public.

"We praise the Lord for the working

of the Holy Spirit," reported Adam Esbensen, pastor of the New Haven, Conn., Mennonite Bible Fellowship Center, after special weekend meetings were held Feb. 9-11. George Richards, pastor of the Peabody Street fellowship in Washington, D.C., was resource person for the event. "George's messages touched the hearts and lives of us in the fellowship, as well as those of the community," reported Adam. "Eight young persons and two mothers accepted Christ into their lives. One mother wanted to share her problems with me over the lunch hour, and as she shared, the Holy Spirit spoke to her and she accepted Jesus Christ. Three young fellows, age 15, accepted Christ on their knees in the office of the center." "We now have ten girls in Bible class," continued Adam. "Six of them have accepted Christ. A family of three attending our services has asked to become members of the New Haven Mennonite Church (Bible Fellowship Center)."

Missionaries on furlough, former missionaries, and mission executives met in February in Elkhart, Ind., for an informal consultation on India. The consultation was called by Robert Ramseyer, director of the Overseas Mission Training Center in Elkhart, so that Mennonites from several groups could find help in the India experience in understanding problems in other parts of the world, share with the Associated Mennonite Biblical Seminaries community, and help current missionaries and mission executives in decision-making. The Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church (all represented at the consultation) began mission work in India in the early 1900s.

The Lilly Foundation of Indianapolis, Ind., has awarded Eastern Mennonite College a \$12,500 grant in support of a "values education seminar" to be held June 11 on campus. In making the announcement this week, Jesse T. Byler, chairman of EMC's education department, said the funds will allow the college to offer free tuition to 25 qualified teachers along with a \$75 per week living expense stipend. "We will especially give consideration to applicants from Christian elementary schools who often serve on less than adequate salaries," Byler said. "In addition, partial scholarships varying in size and based on financial need will be given to participants from schools with more adequate salaries," he added. More information on the seminar and scholarship applications are available by contacting Byler at EMC.

The 27th General Church Council of the Meserete Kristos Church in Ethiopia met at Nazareth, Feb. 18, 19. A highlight of the meeting was the receiving of the Abadi believer group as a

congregation under MKC. The fifty Abadi believers have moved from southern Ethiopia to the Awash River valley east of Nazareth to work on a cotton plantation, although it does not provide year-round employment. The MKC had been in contact with these Christians for several years and recently contributed benches for the church, which the believers themselves built, despite limited resources. The Abadi Church brings the number of congregations under MKC to nine. In the nine congregations there are a total of 817 members. In addition there are an estimated 600 persons who relate to MKC as associate members.

"Peace is a long way off," a senior Vietnamese pastor told Paul Longacre, MCC assistant secretary on a recent fact-finding tour at Nhatrang on the day the cease-fire was one month old. "It has been real warfare ever since the cease-fire," observed a Mennonite Central Committee worker. Another commented, "I have seen more Vietnamese caskets at the local military hospital in the past few days than before the cease-fire." An American AID official said, "Peace will take some getting used to." "The only part of the 'peace' that the Vietnamese people need to get used to thus far is freedom from American bombing," Longacre said.

Adriel School, a school for slow-learning teenagers with emotional and social problems, has the following openings: houseparents for a group of 10 boys, ages 12-16; teacher for special education; maintenance worker for general maintenance; shop teacher. Please contact Adriel School, Box 188, West Liberty, Ohio 43357, or call (513) 465-5010.

The Pinchpenny Press/*Foolscap* of Goshen College has published the third book of poetry, called *To Heidi's House*, by Barbara Mosemann, a 1972 GC graduate. She is with the Ixthus Fellowship in Nyssa, Ore. Her parents are the Mr. and Mrs. Earl Mosemann, Newville, Pa. In 1965 she was graduated from Lancaster Mennonite High School. Her other books of poetry are *Fishbowl* and *Sojourn of a Beggar*. She does her own illustrations. Pinchpenny Press was begun in 1970 by Nicholas C. Lindsay, poet in residence and assistant professor of English at GC.

Five study guides, written to help prepare persons for the Festival of the Holy Spirit, May 11-13, on the Goshen College campus, are now ready. The guides are centered in a series of New Testament selections on the leading of the Spirit, theme of this year's festival. They are based on the Bible as the basic text and cover five weeks, Apr. 8 through May 13. The materials may be used personally, in midweek meetings, in small groups, or in Sunday school classes or

Sunday evening services. Cost is 30 cents for the set of five guides to cover production and postage. If 10 sets or more are ordered at one time, cost is 25 cents a set. Orders may be sent to Festival Office, Goshen College, Goshen, Ind. 46526.

New members by baptism, six at Scottsdale, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Becker, Clair and Mary Anne (Weaver), Belmont, Mass., first child, Jennifer Anne, Mar. 2, 1973.

Burkholder, James and Jeri (Hoffman), Goshen, Ind., second son, Tyler Hoffman, received for adoption, Feb. 23, 1973.

Egli, John and Deborah (Gramm), Guadalajara, Jalisco, Mexico, second child, first son, John Joseph Blake, Feb. 6, 1973.

Lambright, Warren and Janice (Hartzler), Voorhees, N.J., third child, first daughter, Ami Michele, Feb. 8, 1973.

Lefever, David and Jean (Taniguchi), Edmond, Alta., first child, Marcella Dawn, Feb. 22, 1973.

Lichty, Willard and Viola (Bowman), Drayton, Ont., second child, first son, Craig Willard, Nov. 9, 1972.

Miller, David and Doris (Geiser), Orrville, Ohio, second daughter, Hope Trinitie, Feb. 21, 1973 (first daughter deceased).

Musselman, Robert and Deborah (Feick), Arris, Ont., first child, Laura Jane, Nov. 2, 1972.

Oswald, Kevin and Teresa, Omaha, Neb., first child, Sean Douglas, Feb. 25, 1973.

Ropp, Richard and Carol (Ramseyer), New Hamburg, Ont., first child, Christine Fay, Feb. 13, 1973.

Shelly, Randy and Sylvia (Hunsberger), Perkasie, Pa., first child, Randal Lucas, Dec. 9, 1972.

Snively, Carl H. and Alma (Nissley), Hershey, Pa., second daughter, Rachel Elaine, Jan. 26, 1973.

Streckley, Clarence F. and Marjorie (Morrison), Blurdale, Ont., second child, first son, Duane Edward, Nov. 29, 1972.

Ulrich, Dennis and Shirley (Lauber), Aurora, Colo., first child, Marne Denise, Feb. 18, 1973.

Unruh, Loren and Helen (Lyndaker), Denver, Colo., first child, Travis Jay, Feb. 22, 1973.

Veitch, Robert and Grace (Wideman), St. Jacobs, Ont., first child, Sheri Anne, Feb. 3, 1973.

Weaver, Jerry and Nancy, Peoria, Ill., second daughter, Jennifer Marie, Feb. 1, 1973.

Wenger, Sherman and Shirleen (Brenneman), Arvada, Colo., first child, Stefan Lawrence, Jan. 4, 1973.

Ziegler, Leighton and Karen (Beachy), Sidney, Mont., first child, Lee Zachary, born Feb. 25, 1973; received for adoption Mar. 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Gingerich—Yoder.—Paul Gingerich, Goshen, Ind., Clinton Frame cong., and Joan Yoder, Elkhart, Ind., Howard-Miami cong., by Vernon E. Bontreger, Feb. 10, 1973.

Griffith—Unzieker.—Paul D. Griffith, Peoria, Ill., Methodist Church, and Carla Unzieker,

Peoria, Ill., United Mennonite cong., by J. Frederick Erb, Mar. 10, 1973.

Heimbach — Furtak. — David Heimbach, Sellengrove, Pa., and Susan Furtak, Port Trevor, Pa., both of Susquehanna cong., by Allen L. Kaufman, Dec. 30, 1972.

Kaufman — Lapp. — Edwin Kaufman, Cochranville, Pa., Media cong., and Judy Lapp, Coatesville, Pa., Sandy Hill cong., by Paul H. Stoltz, Mar. 11, 1973.

Miller — Riegecker. — Kevin R. Miller, Middlebury, Ind., United Methodist Church, and Karen Elaine Riegecker, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, Mar. 3, 1973.

Snively — Neff. — Elwood L. Snively, Manheim, Pa., Hernley cong., and Nancy L. Neff, Manheim, Pa., Mount Joy cong., by Nevin L. Horst, Feb. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Jacob L., son of Harvey and Lizzie (Lous) Alderfer, was born in Franconia Twp., Feb. 5, 1904; died of a heart condition at Grand View Hospital, Sellersville, Pa., Feb. 28, 1973; aged 69 y., 23 d. On Mar. 28, 1925, he was married to Anna Valeria Kulp, who preceded him in death on Jan. 23, 1969. On Oct. 11, 1969, he was married to Marian M. Krupp, who survives. Also surviving are 2 daughters (Joyce — Mrs. Wilmer Souder and Althea — Mrs. Irvin Detweiler), one son (Jacob L., Jr.), 10 grandchildren, 2 great-grandchildren, and one son (Mrs. Stanley Dertinger). He was a member of the Franconia Mennonite Church, where funeral services were held on Mar. 3, in charge of Richard Detweiler, Floyd Hackman, and Curtis Bergey; interment in the church cemetery.

Bender, Orval David, son of David M. and Nancy (Jantz) Bender, was born in Johnson Co., Iowa, Feb. 9, 1934; died as a result of an automobile accident near Cosgrove, Iowa, Feb. 27, 1973; aged 39 y., 18 d. On Oct. 20, 1960, he was married to Amalie Herschberger, who survives. Also surviving are 2 daughters (Delores and Betty), 2 sons (Gene and Donald), 2 brothers (Daniel and Clyde), and 3 sisters (Fannie — Mrs. Edgar Schwartzendruber, Elsie — Mrs. Henry Yoder, and Ruth — Mrs. Andrew Herschberger). He was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 2, in charge of Robert K. Yoder and Dean Swartzendruber; interment in the Lower Deer Creek cemetery.

Bender, Peter, was born in East Zorra Twp., Ont., Aug. 11, 1891; died of cancer at Stratford General Hospital, Ont., Feb. 15, 1973; aged 81 y., 6 m., 4 d. On Oct. 1, 1914, he was married to Lydia Brenneman, who survives. Also surviving are 2 sons (Percy and Warren), 5 daughters (Martha — Mrs. Earl Mayer, Mildred — Mrs. Lloyd Erb, Miriam — Mrs. Elred Yutzi, Marilla — Mrs. Al Moreash, and Louisa — Mrs. Donald Bender), 24 grandchildren, 11 great-grandchildren, and 2 sisters (Annie — Mrs. Simon Helmutz and Catherine — Mrs. Joel Albrecht). He was preceded in death by one sister and one grandson. He was a member of the Tavistock Mennonite Church, where funeral services were held on Feb. 18, in charge of Wilmer Martin and David Schwartzendruber; interment in the Path Line Cemetery.

Eberole, Henry R., son of Daniel L. and Mary (Kaufman) Eberole, was born in Franklin Co., Pa., Dec. 9, 1901; died of a heart attack in Franklin Co., Pa., Feb. 6, 1973; aged 71 y., 1 m., 28 d. On Jan. 1, 1925, he was married to Esther (Loy) Eberole, who preceded him in death on Feb. 5, 1926. On Feb. 17, 1929, he was married to Martha E. Yeager, who survives. Surviving

are one son (Ralph), one daughter (Esther Louise — Mrs. Nathan Wadel), 7 grandchildren, 3 brothers (Rueben, David, and Samuel), and 4 sisters (Maggie — Mrs. Laban Eby, Nancy — Mrs. Newton Timmons, Ellen — Mrs. David M. Eby, and Mary — Mrs. Max W. Clugston). He was a member of the Pleasant View Mennonite Church, where funeral services were held on Feb. 9, in charge of Warren Clugston and John B. Sollenberger; interment in the Chambersburg Mennonite Cemetery.

Ely, Harold Laverne, son of Ernest and Lucy (Carpenter) Ely, was born near Inman, Kan., Apr. 5, 1904; died at Memorial Hospital, McPherson, Kan., of injuries resulting from a farm accident on Feb. 18, 1973; aged 68 y., 10 m., 13 d. On April 25, 1928, he was married to Mary Garber, who survives. Also surviving are 2 daughters (Hazel — Mrs. Nathan Anders and Marilyn — Mrs. David Gwartney), 5 grandchildren, his mother, one brother (Oren Ely), and 2 sisters (Lois — Mrs. John Johnston and Carol Ely). He was a member of the West Liberty Mennonite Church, where funeral services were held on Feb. 21, in charge of Ed Birkey, Noah Landis, and Menno Troyer; interment in the West Liberty Cemetery.

Good, Fannie G., daughter of Noah and Hanna (Gehman) Gehman, was born in Breckneck Twp., Pa., Apr. 13, 1881; died at her home in Mohnton, Pa., Jan. 26, 1973; aged 91 y., 9 m., 14 d. On Jan. 17, 1903, she was married to Milton Good, who survives. Also surviving are 5 sons (Hugh G., John C., Jacob C., Silas G., and Arthur C.), one foster daughter (Ida Bright), 33 grandchildren, 89 great-grandchildren, and one brother (Silas Gehman). She was preceded in death by one foster daughter (Blanch — Mrs. Milton Brubaker). She was a member of the Gehman Mennonite Church. Funeral services were held at the Bowman's Mennonite Church on Jan. 29, in charge of Ben S. Zeisel, Carl Martin, and H. Z. Good; interment in the adjoining cemetery.

Griess, Dianne Kay, daughter of Harold and Elizabeth (Miller) Herschberger, was born at Milford, Neb., Dec. 19, 1946; died in a car accident at Friend, Neb., Feb. 28, 1973; aged 26 y., 2 m., 16 d. On Aug. 6, 1966, she was married to Larry Griess, who survives. Also surviving are 2 sisters (Mrs. Rajean Oberg and Vickie), one brother (Royce), and her paternal grandmother (Mrs. Anna Herschberger). Funeral services were held at the Bellwood Mennonite Church on Mar. 3, in charge of Herbert Yoder and Waldo Miller; interment in the Blue Mound Cemetery, Milford, Neb.

Kaufman, Katie L., daughter of Levi and Lydia (Schwartzendruber) Yoder, was born in Iowa, Jan. 1, 1883; died at Edmonton, Alta., Feb. 22, 1973; aged 90 y., 1 m., 21 d. On Dec. 23, 1900, she was married to Joseph E. Kaufman, who preceded her in death on Jan. 13, 1968. Surviving are 3 sons (Ralph, Loyal, and Joseph), one daughter (Mary — Mrs. Dan Brenneman), 13 grandchildren, 18 great-grandchildren, 5 brothers, and one sister. One son (George) died on Feb. 23, 1973. She was a member of the Salem Mennonite Church, where funeral services were held on Feb. 24, in charge of Harold Boettger and Paul Voegtlin; interment in the Salem Church Cemetery.

Risser, Jacob, son of Christian B. and Lizzie (Wissler) Risser, was born in Warwick Twp., Pa., died of a heart attack on Feb. 7, 1973. He was married to Edna Buchen, who preceded him in death in 1947. Surviving are 8 children (Carl B., Paul B., Leon B., Edna M., Risser, Lillian — Mrs. Ivan M. Weaver, Ruth B. — Mrs. Elwood Hershey, Kathryn — Mrs. Alton Hoffman, and Robert B.), 25 grandchildren, and 37 great-grandchildren. He was a member of the Hammer Creek Mennonite Church, where funeral services were held on Feb. 14, in charge of Ira Good and Park Heller; interment in the Hammer Creek Mennonite Cemetery.

Roth, Daniel A., son of Daniel K. and Anna (Carruth) Roth, was born at Bellefonte, Ohio, Apr. 23, 1894; died of a stroke at Good Samaritan Hospital, Corvallis, Ore., Feb. 14, 1973; aged 78 y., 9 m., 22 d. On Sept. 3, 1916, he was married to Lizzie Gerig, who preceded him in death on May 23, 1970. Surviving are 5 sons (Lloyd, Wilmer, Glenn, Ivan, and Orie L.), 19 grandchildren, and one great-grandchild. He was a member of the Fairview Mennonite Church, where funeral services were held on Feb. 17, in charge of Veri Nofziger, Ernest Garber, Clarence Gerig, and Nick Birky; interment in Fairview Mennonite Church Cemetery.

Rufenacht, Lydia, daughter of George and Mary Goldsmith, was born in Ridgeville Corners, Ohio, Mar. 31, 1887; died at Fairlawn Nursing Home, Archbold, Ohio, Feb. 28, 1973; aged 85 y., 10 m., 28 d. On Jan. 23, 1930, she was married to Simon Rufenacht, who preceded her in death on June 12, 1954. She was a member of the Central Mennonite Church. Funeral services were held at the Short Funeral Home, Archbold, Ohio, Mar. 3, in charge of Charles H. Gautsche; interment in Eckley Cemetery.

Steider, Lena, daughter of Mr. and Mrs. Christian C. Schrock, was born at Metamora, Ill., Mar. 2, 1887; died in Anchorage, Alaska, Feb. 20, 1973; aged 85 y., 11 m., 18 d. On Mar. 30, 1915, she was married to Samuel S. Licht, who preceded her in death on Feb. 5, 1923. On Feb. 23, 1930, she was married to Sam Steider, who died on Feb. 2, 1959. Surviving are one daughter (Florence), 2 sons (Floyd and Leonard), 4 stepchildren (Elvis and Goldie Licht, and Elmer and Harvey Steider), 31 grandchildren, 50 great-grandchildren, one great-great-grandchild, 3 brothers (Pete, Dan, and Sam Schrock), and 2 sisters (Martha Boice and Lydia Denzin). She was preceded in death by one son (Ronnie) and 3 stepchildren (Mathilda and Elsie Licht and Clara Steider). She was a member of the West Fairview Mennonite Church, where funeral services were held on Feb. 24, in charge of Loyal Burkey; interment in the West Fairview cemetery.

Weaver, Mary, son of John and Laura Holiday, was born at Brookston, Ind., Feb. 18, 1889; died following surgery in Peoria, Ill., Oct. 19, 1972; aged 83 y., 8 m., 1 d. He was married to Lena Ingold, who survives. Also surviving are 3 sons (Robert, Floyd, and Glen), 4 daughters (Dorlene, Florence — Mrs. Max Balz, Opal — Mrs. Herbert Wilson, and Dorothy — Mrs. Earl Birkey), 2 brothers (Wilbur and Bert), and 2 sisters (Mrs. Ida Atkinson and Mrs. Rinda Holdsworth). One sister and one son preceded him in death. He was a member of the United Mennonite Church. Funeral services were held in charge of J. Frederick Erb and Orrie Miller; interment in Swan Lake Gardens.

Cover photo: Eric L. Wheeler

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Churches' Youth Convention, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 75—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churches' Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Work Ethic Is Dead

The work ethic fostered by past generations of Americans is dead, says American Baptist columnist Frank A. Sharp.

"More and more people seem to be interested in pension benefits, increased wages, longer coffee breaks, shorter hours, early retirement, and the elimination of routine tasks," he observed.

Gone in many quarters is the whole idea of the Protestant work ethic which held that work was sacred, that excellence in workmanship also was a sign of excellence in character and Christian dedication, he pointed out.

"The problem with the Protestant work ethic was that it made life all work and no play. . . . However, as one looks around today and sees the new work ethic which seems to say 'Do as little as you can for as much money as you can get,' one wonders which is worse."

"Ms." Has a Long Way to Go

The term "Ms." (as an alternative to "Miss" or "Mrs.") may be fashionable among women's lib supporters, but the general American public appears unenthused by the new title.

A recent Gallup survey showed that only 63 percent of the nation—68 percent of women, 57 percent of men—had heard of the term "Ms." Of these, 19 percent approved of the term while 28 percent disapproved. Sixteen percent had no opinion.

"The range of reactions to the issue runs the gamut from outrage to boredom," said Gallup, citing some of the typical comments of women:

A 48-year-old mother of four: "I don't know why women today insist on a camouflaged identity. I'm proud to call myself 'Mrs.'"

A 36-year-old housewife: "As far as I can see, only an insecure person would use such a term."

When asked what they preferred to be called, 19 percent of single women said "Ms.," 67 percent chose "Miss," and 14 percent had no opinion. Among married women, 6 percent chose "Ms.," 89 percent favored "Mrs.," and 5 percent had no opinion.

Freshmen Endorse Organized Religion

More freshmen at the University of Maryland disagreed than agreed that "organized religion is irrelevant to society," a poll on religious attitudes and activities showed.

Fifty-six percent opposed that statement, while 13 percent saw it as true, a university Counseling Center survey indicated.

But the freshmen (52 percent to 19 percent) felt that organized religion should occupy itself with current issues rather than with eternal truths.

At the same time, however, more than half of the students felt that organized religion had no business in politics, while only 20 percent felt it did. More students (2 to 1) would give money to charity rather than to a church.

Only 7 percent of the freshmen agreed with the statement, "My parents exposed me to too much religion." And only 4 percent of the students felt religious activity is a hindrance to progress at school, but only 12 percent expect to increase such activity in the year ahead. Twenty-four percent expected to use the services of a university chaplain or religious adviser.

Christian Evangelism in New Phase

Christian evangelism in the U.S. has gone through two phases in the last 20 years and is now entering a third, a theologian said in Springfield, Mo.

Dr. Gabriel J. Fackre, a professor at Andover Newton Theological Seminary, Newton Center, described the emerging phase as one of "word-in-deed."

In the 1960s, he said the emphasis was on social activism, while the 1950s were marked by a ministry of "peace of mind."

Dr. Fackre, whose books are enthusiastically read in the scholarly community, was the principal speaker at the 38th annual Pastor's Study Conference sponsored by the division of evangelism of the United Church of Christ.

He said that "peace-of-mind" ministry developed in the 1950s because it seemed then that the responsibility of the church was to give comfort to the individual.

By contrast, the 1960s featured "go into all the world" themes and Christians saw their evangelistic role in the quest for social justice.

The 1970s, Dr. Fackre said, promise to be a decade in which deeds of social action are no less important but there will be growing awareness that deeds alone are not enough.

Christians need roots, he said, so the challenge of telling the gospel story is once again gripping leaders of the churches.

Pastor Arrested at Pulpit

A Wheatland police officer stormed into the Union Presbyterian Church on Sunday morning and arrested the pastor for conducting a Christian service.

"All right, hold it," Ptl. D. A. Tubman shouted as he marched into the suburban Scottsville church. "This service is illegal."

The stunned congregation watched in silence as Ptl. Tubman handcuffed the Rev. Frank Poole and began to march him out.

A man in the congregation stood, yelled, "We're not going to stand for this," and ran to Mr. Poole's defense.

Overcoming this opposition, Ptl. Tubman succeeded in getting Mr. Poole into a waiting squad car.

The pastor was detained for a minute and then released to meet his congregation on its way out of church.

The arrest was part of a special service to celebrate the church's 150th anniversary. Mr. Poole had earlier told his congregation of the dangers early Christians faced.

After the initial shock of Ptl. Tubman's entrance, the congregation realized what was happening.

The service simulated a service held in ancient Rome when Christians had to worship secretly in the city's catacombs.

His arrest, the pastor said, was a demonstration of what would have happened to ancient Christians had they been discovered practicing their outlawed religion.

More on Versions

In a sermon, "On Guarding Against Idols," by Dr. Paul S. Rees in *The Asbury Seminary*: "While I am on this point I shall permit myself a further remark if you will promise not to assign me to the cynic's corner. I am alternately saddened and amused when I discover that right now *The Living Bible* is being bought like mad by lovely evangelicals all over the nation, who would not even allow the *Revised Standard Version* in their homes, when every Greek and Hebrew scholar worth his breakfast food knows that the *Revised Standard Version* is incomparably closer to the original than *The Living Bible* is. Do I wish to speak ill of *The Living Bible*? Not at all. I rejoice when the Bible is read in any of our versions. The point is that *The Living Bible* is believed to have come from a safely evangelical source and the *Revised Standard Version* is thought to have come from an unsafe source. Therefore, the words we read in *The Living Bible* are received as God's Word and the words we read in the *Revised Standard Version* are suspected of not being so."

91240 51L04110
TITUS L GRUSS
187 N CLINTON ST
DOYLESTOWN PA 18901

Thoughts on Depression

Depression, we are told, is the result of hostility harbored within. Sometimes it is hostility toward oneself because of a deep sense of failure. This brings a feeling of worthlessness and hopelessness in which the depressed person tells himself he is worse than he really is. Depression, resulting from such feelings, can develop until it seems impossible to think any worthy thoughts of oneself.

Depression is also the result of hostility toward others. If this is doubted, do a quick double check sometime when feeling depressed. (And most of us suffer depression to some degree at times.) Check if your feeling of depression starts when a certain person enters your thoughts or presence. Perhaps the person fails you at some point. Perhaps he does not live up to your expectation. Or a person presents particular problems and the fulfillment of your own desires. As a result inner hostility develops and depression deepens.

All this suggests that the answer to depression is proper love; love for oneself and love for others. We need a proper estimate of ourselves as the Scripture says. This means that we see we are of inestimable value to God, our Creator. We are created for a purpose. And God loves us and desires that we have a proper love for ourselves.

Perhaps the church has many times failed here and even encouraged a depressive spirit by stressing the awful condition of the sinner at the expense of the positive possibilities of the saints. It has stressed the idea that we are worms rather than the fact that we are chosen of God, precious, beloved, and kept by His power; that He who has begun a good work will perform it until the end.

There is truth in the statement that "if we consider ourselves worms it is no wonder we tramp all over others."

When we love ourselves we can also love our neighbor and our children as ourselves. A person suffering depression is a person whose thinking centers on self a great deal. Such a person finds it hard to love and accept himself and hard to love and accept others—particularly certain people.

Since we are inclined to depression when we direct our attention too much in upon ourselves, the way out of depression is to get busy with something which diverts attention outside ourselves. When depressed, the worst thing to do is to sit down and worry.

To see others as persons rather than problems or hindrances, to delight in doing good for others, to pray for others, and to love with a Christlike love; these are good helps over depression. In other words, when depression hits, the best thing to do is to seek to stop thinking so much of self and one's own feelings, to think a great deal of others, and to ask what the love of Christ would do for the person one feels hostility toward.

Further, David in Psalms 42 and 43 made use of excellent spiritual therapy. Since depression gives a feeling of hopelessness David points to the solution. "Why are you cast down, O my soul, and why are you disquieted within me?" The answer comes back, "Hope in God . . . who is the health of my countenance, and my God." In this hope there is healing. To realize and accept complete dependence upon God's grace, acceptance, and love means a new sense of hope outside ourselves which gives a new sense of worth inside. This love and hope has a way of removing hostility. — D.

GOSPEL HERALD

April 3, 1973



The Church and Public Policy

by Reo M. Christenson

As a political scientist and a Christian, I have long been concerned with the relation of the church to public policy. I used to regret that Jesus did not urge vigorous social action on His followers. Why didn't He recommend active involvement in the political arena? Shouldn't He have admonished His followers to fight the good fight for freedom and equality, for a just and humane political order?

But alas, He *did* ignore the political plane. Virtually nothing in His recorded life suggests that He thought in terms of political action or urged His followers to think that way. And after thirty-five years of political observation, I think I understand a little better why He may have taken this position.

It still seems reasonable to me that the church should condemn such public evils as racial discrimination, cruelty, oppression, hypocrisy, deceit, corruption, and war — especially war, which I find wholly incompatible with the Sermon on the Mount and all that Jesus stood for. And I think the church should encourage its members to oppose these things by every peaceful and ethical means. All of them are evils that Jesus opposed by word or example, implicitly or explicitly. Although He did not say His followers should enter the political arena to eradicate them, such action is compatible with the spirit of His ministry.

Having identified such general evils, should the church go on to prescribe or support specific public policies or strategies to eliminate these evils? This I doubt. Why? Because social problems are enormously complex, complex in their roots,

contents

The Church and Public Policy	285
Reo M. Christenson	
The Two Kingdoms	289
Gerald C. Studer	
The Rediscovery of Silence	290
Kenneth J. Holland	
Evangelical Dilemma	296
William MacDonald	

their character, and their response to treatment. To deal intelligently with them requires an immense amount of detailed knowledge not only about problems *per se* but also about political and social institutions and processes, and about man as a political animal. Precious few theologians, church leaders, or Christian laymen have this expertise.

As one who teaches a course in national issues and writes extensively about them, I am obliged to read a great deal about our domestic problems. I do not become a full-fledged expert on any of them, but I am reasonably well informed. When I hear churchmen discuss public policy, what they say usually strikes me as naive, superficial, simplistic, jargonistic, and unhistoric. Lacking real expertise, they tend to support policies that have a pleasantly humanitarian ring—and that are compatible with the dominant intellectual climate. In recent Western history this has meant compatibility with the views of the liberals (or the *avant-garde*), whose approval they covet above all else. Somehow the modern Christian social activist is supremely confident that the liberal—or the ultraliberal—has a near-monopoly on social wisdom. To be out of step with them is the most dreadful fate he can imagine. Better the rack and the gallows!

Substantive ignorance on public policy is enough to disqualify churchmen as leaders of public policy. Unhappily, even the best-informed persons don't know much more about what will work and what won't.

We have been learning some discouraging things about government in recent years—primarily, that government can accomplish far less than we once thought possible. I predict that the period 1880 to 1970 will someday be called The Age of Faith—in Government. And I predict that the balance of this century will be called The Age of Disillusion—with Government.

From the time of the Populist movement down through the New Deal, the Fair Deal, and the Great Society, Americans believed government could do much to better the lot of man. Ten thousand laws later, a trillion public dollars later, we find Americans more restless, more troubled, more discontented than they have ever been. Should this striking outcome not tell us something about the limitations of the state? Does this era of growing frustration have no message for churches seeking to promote the kingdom of God on earth?

A host of liberal proposals have appealed to churchmen (and to me) in recent years; when their results have been weighed, however, they have usually been found wanting. Only Medicare and the Civil Rights Acts come to mind as reasonably successful measures.

The Federal Highway Act of 1956 was regarded as the major domestic accomplishment of the Eisenhower years.

But ecologists now regard the gigantic appropriations in its support as more of a disaster than a triumph.

The Poverty Program? A grievous disappointment. Mostly it nourished an uncreative bureaucracy, poured billions into patchwork local agencies, and brought only marginal gains to the poor.

Federal aid to education? Long a favorite with liberals, it expands regularly without enhancing the quality of American education. There seems to be almost no correlation between bigger federal appropriations and better education. The celebrated Coleman Report proved this almost beyond cavil.

Operation Headstart? A sincere effort to get at the root of educational inequality but one that has produced few if any enduring results.

Federal housing programs? Beginning with the first public-housing experiments during the New Deal, moving through the Housing Act of 1949, the urban-renewal amendment in the fifties, and the low-income housing subsidy program of the sixties, these efforts have been among the more dismal disappointments.

Manpower and retraining programs? A succession of bills has been passed and reasonably well financed, with monotonously uninspiring results. Major federal aid to invigorate and modernize high school vocational education seems to have gotten us almost nowhere.

Aid for depressed areas? Hundreds of millions for this worthy cause have proved relatively sterile. And who believes the Appalachian Regional Development Act has really helped the poor very much in that stricken area?

The farm program? Ostensibly designed to help the poor and struggling farmer, it sustains or fattens the large and middle-sized farmer while sprinkling crumbs to the small operator. Liberal enthusiasm for the program disappeared years ago.

Foreign economic aid? A few successes here and there, but overall a dispiriting record despite some capable administrators and regular congressional attempts to improve the program.

The Peace Corps? A great experience for those who participate but of trifling consequence to beneficiary nations.

GOSPEL HERALD

Volume 66 Number 14

John M. Drescher, Editor David E. Hostetter, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year; three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

Reo M. Christenson is professor of political science at Miami University in Oxford, Ohio.

The historic Safe Streets and Crime Control Act of 1968? Violent crime keeps rising at an appalling rate; the act has accomplished almost nothing.

A recent article in the *New Republic* summarizes the results of a long list of prison "reforms" designed to rehabilitate prisoners—and faithfully supported by liberal churchmen. Group therapy, psychiatric treatment, remedial education, halfway houses, small case loads for the probation officer, on-the-job training—these and many more have been appraised. The author concludes, from 231 scholarly studies, that "the present array of correctional treatments has no appreciable effect—positive or negative—on the rates of recidivism of convicted offenders."

Busing black children to predominantly white schools? The latest studies show that educational results are meager. The self-esteem of (predominantly) lower-class black children apparently suffers when they are intermingled with (predominantly) middle-class white children; racial hostilities rise rather than fall.

Almost every public program ends in disappointment. Yet we plunge ahead, undaunted, through the desert of our blasted hopes, believing an oasis must lie ahead. The next proposed reform that wins approval in the intellectual community will surely provide the breakthrough we have long awaited.

Professor Amitai Etzioni made a profound observation when he wrote (*Saturday Review*, June 3, 1972):

We have come of late to the realization that the pace of achievement in domestic programs ranges chiefly from the slow to the crablike—two steps backward for every step forward—and the suspicion is growing that there is something basically wrong with most of these programs. A nagging feeling persists that maybe something even more basic than the lack of funds or will is at stake. . . . We are now confronting the uncomfortable possibility that human beings are not very easily changed after all.

Maybe it's the system. Maybe we need socialism. But the dream of socialism as a means of bringing justice, order, and felicity to man has become tattered in Western Europe. Not that democratic socialism has been a conspicuous failure; it just has not been a success when measured against the high hopes of those who saw it as the answer to man's quest for the Good Society.

This is not to say there will not be public policies advanced from time to time that will promote somewhat greater social justice—but the theologian has no unique criteria for separating the few programs that will meet with some success from the many that will fail. He cannot foresee the end results of social experimentation any better than others. He can only say, "Its objectives mesh with my ideals"—a feeble basis for judging public proposals. "Will

it really work? Will its gains outweigh its losses? Should society concentrate on this rather than that? What will be its overall, long-run effects?" On these critically important questions the churchman speaks with no authority.

Unhappily, even the "experts" can do little better. Even they act on the basis of staggering predictive ignorance in our incredibly complicated society. All of us see through a glass very, very darkly. It is time we recognized how intractable social problems really are, how little the most brilliant social scientists really know about dealing with them, and how little we should expect public policy to accomplish in promoting human happiness. We should recognize how unlikely it is that any legislative reform, any social engineering, will really do much to make Western man happier, more virtuous, or more wise. We should remember—churchmen should never have forgotten—Samuel Johnson's wise couplet: "How small of all that human hearts endure, that part which laws or kings can cause or cure."

Ask yourself a question. "Of the unhappiness that afflicts people I know, how much of it is due to public policy?" Not very much, I suspect. That should indicate where the Christian should direct his major efforts. And that may be why Jesus cast His message as He did—on the plane of personal and man-God relations rather than that of political action.

While acknowledging their severe limitations as social engineers, church leaders should still, I think, advise their members to apply Christian principles as best they can to public policy—but always with due humility, awareness of the fallibility of their vision, and modest expectations. Making solid progress in public affairs is as difficult as making moral progress in our personal lives. If we have not found that to be a discouraging, painfully slow process, we aren't very perceptive or very honest. Or we are en route to canonization!

Although government cannot do much to solve our major problems these days, it can—in the absence of men actively dedicated to humane values—do much to make life worse. After all, Hitler and Stalin did live in our age. Hitler was staunchly opposed by many German churchmen—to their everlasting credit—while Stalin (and the czars) found little opposition from Russian churchmen—to their everlasting shame. The church, to repeat, has the same obligation to condemn gross public injustice as it had in Isaiah's day.

On the other hand, the perils of promoting the candidacies of particular presidential candidates are well illustrated by the recent election. Conservative churchmen often yielded to the temptation to support openly or indirectly a candidate who had long acknowledged religious pieties and who had cultivated conservative religious leaders. But suppose the Nixon administration *should* prove to be seriously corrupt at the higher levels? And

suppose the communists soon seize Saigon and 120,000 American casualties plus over a million Vietnamese casualties (over the last four years) prove beyond cavil that American participation in a civil war between a right-wing and a left-wing dictatorship was indeed for naught? Will public support of this candidate by these religious leaders not redound to the discredit of Christian orthodoxy in general?

Conversely, other religious leaders publicly supported Senator McGovern. Suppose he had won and then proved to be naively idealistic and incapable of adequate executive leadership. Would this enhance the public's respect for the faith with which his religious champions are associated? Are religious leaders — whether right- or left-minded — really competent to guide others in judging between presidential candidates? Or is their political judgment just as fallible as that of the average citizen?

Where does this bring us, then? I think it brings a fresh awareness that the most important contribution almost all of us make in this world is in our interpersonal relations. Our personal acts of kindness and concern have probably a hundred times more actual impact on the lives of others than our advocacy of "enlightened" social ideas. Let me repeat: Our personal acts of kindness and concern have probably a hundred times more actual impact on the lives of others than our advocacy of "enlightened" social ideas.

College professors, for instance, may talk endlessly and learnedly about social reforms. Yet for all but a very, very few, I believe the only part of their lives that really makes much difference to the real lives of others is the way that they treat their wives or husbands, their children, their neighbors, their students in and out of class — and the general moral example they set. The world would probably not be one whit the worse if 95 percent of all the books and learned articles were never written and most of the lectures never delivered. But each time an individual performs an act of kindness, someone's life is brightened at least a little. Wordsworth wisely spoke of "that best part of a good man's life, his little nameless, unremembered acts of kindness and of love."

If the principal impact of almost all political activists is found not in their political ideas and activities but in their personal relations, then should not the churches largely concentrate on helping all of us make the most of our private lives and relationships? This is where the action really is; this is the crucial battleground for 98 percent of us, 98 percent of the time.

This approach parallels the main thrust of Jesus' life and teachings. He was concerned about political action very little, if at all. But He was endlessly concerned with people's daily behavior and the values ordering their private lives. His priorities offer the safest guide to the

church yesterday, today, and tomorrow.

Last but by no means least, Jesus never forgot that man hungers for more than bread, more than justice, more than the here and now. Man desperately needs to believe in a God, a God who cares about man. A God who cares beyond the grave. This, too, many churchmen have forgotten or minimized. Jesus did not forget, as Scripture abundantly testifies.

The church has something unique to offer, something the humanists and secularists cannot supply. It can help men satisfy their deepest hunger, their deepest need. This need is to believe that man is not abandoned in a cold and uncaring cosmos of moral absurdity — that human life has significance both today and in the long tomorrow. ☞

Copyright 1973 by *Christianity Today*; reprinted by permission.

Wit and Wisdom

"Johnny," said the father, "didn't you promise to be a good boy?"

"Yes, Father," replied Johnny.

"And didn't I promise to punish you if you weren't?"

"Yes, Father," said Johnny, hesitating just a little. "Yes you promised to punish me, but I've broken my promise, so you don't have to keep yours either."

. . .

The four panels of a door in your home have in relief the sign of the cross. This is no accident. The Woodcraftmen's Guild in England in the Middle Ages took as their motto the words of Christ, "I am the door." Then they wrought in each door the sign of the cross. It is a beautiful pattern, suiting both the hand and the eye.

. . .

No man will ever be a great leader who does not take genuine joy in the success of those under him.

. . .

A good supervisor, someone once said, is a guy who can step on your toes without messing up your shine.

. . .

Don't judge a man by the house he lives in. Lizards and rats are often known to inhabit the grandest structures.

. . .

It is better to suffer wrong than to do it and happier to be sometimes cheated than not to trust — Samuel Johnson.

. . .

There is as much greatness in acknowledging a good turn as in doing it.

. . .

A fellow who is always declaring he's no fool usually has his suspicions.

. . .

In the end it will be the family way of life that will persevere. The family changes but it will not disappear. Every attempt to eliminate it has failed. — Margaret Meade.

The Two Kingdoms

by Gerald C. Studer

Probably few of us realized it at the time of our own baptism, but a baptismal service, if it is a genuine Christian baptism, is a naturalization ceremony into the kingdom of Christ. It should be understood as such by both the one being baptized and the baptizing minister. This is one reason why the Scriptures teach only believer's baptism and not infant or even child baptism. By "naturalization ceremony" we mean solemn occasion in which an alien voluntarily assumes the rights, privileges, and responsibilities of citizenship in a new and different kingdom: a kingdom described as "of God," "of Christ," and "of heaven" but in any case a kingdom "not of this world."

It is quite possible that we have never thought of baptism in these terms; it may even be that we do not like to think of conversion and joining a fellowship of believers in such terms. Such a concept sets up two sharply opposed alternatives when we might prefer to believe that we can have the best of both worlds. The New Testament does not allow us this option. When we are confronted by Jesus Christ, we are to ask neither what our country can do for us nor even what we can do for our country but rather, "Lord, what would You have me to do?"

Jesus describes His disciples as those whom God gave Him out of this world (Jn. 17:6), but declares that He does not pray that they should be taken out of the world (Jn. 17:15). The world from which Christ redeems us is "the present evil age" according to the Apostle Paul (Gal. 1:4) and those who choose redemption are no longer to conform to their old and former kingdom. Jesus said the world will hate His disciples and that they will have tribulation in it. (Jn. 17:14, 16:33). They dare not love the world (1 Jn. 2:15) but they are commissioned to go everywhere in it and make disciples (Mt. 28:19).

Behind this sharp difference lies the concept of two kingdoms. The one is "the dominion of darkness," the kingdom of this world; the other is "the kingdom of his beloved

Son," a kingdom *not* of this world. To be converted and be joined to the fellowship of the saints is to be delivered from the one and transferred to the other. We are henceforth aliens in the kingdom of darkness and citizens of the kingdom of light. Throughout the New Testament the line of distinction is sharply drawn and the church would be fairer and purer than it is if this line would be more consciously kept sharply drawn.

But we may frustrate God's intention just as surely by becoming "worldly" as we can by becoming "other worldly." We must be both "not of" and at the same time "in" the world. To be only "not of" the world is sterile isolation, while to fail to be "in" it, is rank disobedience.

It might help us avoid the pitfall of either isolation or disobedience and help us rather to live responsibly as citizens of Christ's kingdom if we were to never forget that we are ambassadors on His behalf to this alien kingdom of this world. As such, the local gathering of staff members of this embassy (the brotherhood) constitutes the presence of another Sovereign in your neighborhood. The embassy's members are commissioned to discreetly but unceasingly point citizens of this world to the kingdom of Christ. The benefits of *that* kingdom "not of this world" are these: forgiveness, reconciliation, Holy Spirit guidance, power, and joy: benefits which *this* kingdom can never provide nor even know.

We "embassy people" live our lives as those "under orders" and these orders for us take precedence over every other consideration! Our embassy may be bombed, the things we stand for protested or picketed against, our fellow ambassadors intimidated in the street and marketplace but we have our orders also as to how to respond to such treatment. And until we are ordered to report for duty elsewhere, we will remain here carrying out the expectations and instructions of our absentee but sovereign Lord and Savior.

The Rediscovery of Silence

by Kenneth J. Holland

"Be still, and know that I am God" (Ps. 46:10).

This Bible text tells us that today, as well as in days of old, the secret of knowing and enjoying God lies in a silent, quiet approach to Him, wherein the still, small voice of God can be heard. The trouble is that if there is anything we moderns fear, it is silence. Yet if there is anything we need, it is silence—silence enough to let God speak to us and direct our lives.

Søren Kierkegaard, the Danish theologian, has said, "The present state of the world and the whole of life is diseased. If I were a doctor and were asked for my advice, I should reply: Create silence. Men today fear silence as they fear solitude, because both give them a glimpse of the terror of life's nothingness."

In our most thoughtful moments you and I know that our first consideration as human beings created in the image of God is to enjoy Him. Jung, the well-known psychiatrist, once wrote: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook in life."

All of us, whether we admit it openly or not, long for a satisfying relationship with our Maker. Have you ever read James Elliot's expression of joy in God's presence? James Elliott was the missionary who in 1956 was killed while attempting to bring the gospel to the Auca Indians in South America. In his diary in 1951 he wrote as follows:

"I walked out to the hill just now. It is exalting, delicious. To stand embraced by the shadows of a friendly tree with the wind tugging at your coat and the heavens hailing your heart—to gaze and glory and give oneself again to God—what more could a man ask? Oh, the fullness, pleasure, sheer excitement of knowing God on earth. I care not if I never raise my voice again for Him, if only I may love Him, please Him. Perhaps in mercy He shall give me a host of children that I may lead them through the vast star fields to explore His delicacies whose finger ends set them to burning. But if not, if only I may see Him, smell His garments, and smile

into my Lover's eyes—ah, then, not stars nor children shall matter, only Himself."

This is the joy unspeakable that the Apostle Peter refers to in 1 Peter 1:8: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Is this your experience? If not, perhaps you have not been silent enough before God.

Unquestionably our greatest need is a new sense of God as God. But where is the cry of ancient Job, "Oh that I knew where I might find him!"? (Job 23:3). Where is our intense desire for Him, with our souls on the stretch, our hearts burning with a passion for Him. The way to develop that fervency is the way of secret prayer.

Yet never has there been a time in history so unfavorable to silence before God. Ellen G. White writes: "An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.'

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work." (*Education*, p. 260.)

Really now, do you ever wait in your prayers for counsel from God? You may be doing something utterly displeasing to Him. But do you wait long enough for Him to tell you? We are so busy talking to God that sometimes He has no chance to speak to us. Indeed we often try to cover up our own failures by an increasing amount of talk—thinking that we can divert God from our true state!

Kenneth J. Holland is editor of *These Times*, Nashville, Tenn.

"Wait on the Lord, and keep his way," is David's advice. For many of us waiting is not easy. We want to have the answer, see the solution, right now — and if God does not give it in our way and when we demand it, we soon notice our frustration mounting.

On this matter of quietness, someone has said, "Few women and fewer men have enough character to be idle." Lydia Lion Roberts has written:

Our days are shot through with haste. The man of the hour is the man out of breath. The quick lunch, the digested article, the swift flight — all these are characteristic of the lives we live.

"Busy with daily activities and encompassed by sounds, we pour things into mind and heart, never stopping to think through this accumulation. No wonder our lives become full of clamor, chatter, and confusion.

"We need a space of silence, the healing touch of quiet, a deep immersion into inner peace, wherein we may inquire, 'Is it well with thy soul?'"

"Queen Juliana of the Netherlands has said, 'Everyone should try to find a spot to be alone, in order to have a proper opportunity to concentrate and to think.' Jesus often sought to be alone, often reflected on the words of Psalm 23:2, 3, 'He makes me lie down in green pastures. He leads me beside still waters; he restores my soul.' True silence is the rest of the mind, and the nourishment of the spirit.

"Picture Washington at Valley Forge, kneeling to pray in the snow. Here the father of our country was utilizing the privilege of divine communication, alone with God. And Lincoln at the White House, silently praying. How many more such seekers of silence could be named? They have all sought to find resurrection for their hearts and souls, their minds and strength.

"As we grow in grace and love through the years, we should understand better the value of silence. The seed grows quietly, the tree needs no trumpet to proclaim its fruition, to us the stars shine noiselessly in the cataclysm of creation. Far from being empty, silence may contain strength, creativity, vision, and freedom.

"We need them all. In fact, we could well measure our growth by our moments of stillness, our quiet and meaningful pauses, those moments of inner awareness in which we hear most clearly the persuasions of God."

You ask, But how do I really go about finding God in the stillness of my home? Do I just sit still? What is involved? I want to give you the benefit of the greatest prayer discovery of my life. Thirty minutes a day is all it takes. And there are just three simple steps: Bible study, prayer, and meditation.

This is a three-part communication, for in Bible study God speaks to you, in prayer you speak to God, and in silent meditation you commune with each other. Simple, isn't it? But this is *real* communication. We are living in the age of electronics in communication. And the future possibilities are fabulous. Scientists say the day may come when every individual may be given a telephone number at birth, and individual-to-individual communication can be made anywhere in the world! But we are talking about divine communication, which is much more fabulous.

Bible study — what about it? How do we study the Bible? Just read, ponder, and apply the principles to your life. There is nothing mysterious about it. We hear much about speed reading today. A Vanderbilt University student says he reads 500 books a year. I recall that Lincoln in his lifetime concentrated on reading four books well, and one was the Bible. If we are to know and enjoy God, we must be expert in the Holy Book. (Joshua 1:8.) Psalm 119:15 reads: "I will meditate on thy precepts." So read the Bible for twenty minutes.

The next step in our devotional plan is prayer. Here you talk to God. Prayer is the opening of the heart to God as to a friend. Pour out your heart to Him in adoration, thanksgiving, repentance, intercession, and petition. These are the five parts of good prayer. Remember that God delights to listen to you and give you the desires of your heart.

After you have prayer — and here is the secret of it all — linger in God's presence; don't jump up, but enter into the experience of meditation when you become aware of the presence of the eternal God. Here is how you do it: Begin by saying, "Lord, Thou hast said, 'Be still, and know that I am God.'" Be absolutely still before Him, for a minute or two. Then talk slowly to Him. Open up your heart. Give Him a chance to reply. Let Him search your heart and point out any sin or give you direction for the day. Say, "Search me, God; try me, know my thoughts. See if there be any wicked way in me." Take time — much time — at this point.

When communing with God, shut out everything else. Visualize Him on His throne, bending over to hear what you have to say. In your meditation your mind may wander from time to time. Bring it back immediately. You have entered here the most blessed relationship of all — one which will grow in beauty into the outreaches of eternity as you draw ever near to the inmost heart of God.

Here is the crowning act of prayer, of the devotional life. For here you and God speak to each other. You will find that meditation is the better part of prayer, for in prayer you talk to God, but in meditation you commune with Him, and you talk about things you do not even mention in your regular prayer life. Close your season

of meditation on a note of thanksgiving.

There it is—a simple program, but I can testify that it works. And I take no credit for discovering anything new. The Bible is filled with accounts of those who found power in silence; we need but to rediscover it. Here are a few examples:

Whenever we try to fight the battle of life in our own strength, we need but think of old *King Jehoshaphat of Judah*. When he was preparing for battle with Moab, he was told by the prophet Jahaziel: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord" (2 Chron. 20:17). And the enemy was routed.

And what an example of quietness before God was *Moses*! This great man of God did not merely think of God; he *saw Him*! God was the constant vision before him; he never lost sight of His face. This man spent forty years in the silence of Midian. By faith he saw Jesus as his Savior, and he believed that the Savior's merits would be imputed to him. To Moses faith was no guesswork; it was a reality. This is the kind of faith we need, faith that will endure the test. Oh, how often we yield to temptation because we do not keep our eyes on Jesus in the quiet time.

I think of the prophet *Elijah* fleeing from the wicked Queen Jezebel. Elijah had just experienced one of the greatest spiritual triumphs of all time, but as is often the case, there came a letdown afterward. But even in his hour of weakness and timidity, Elijah fled, not to the world, but to the desert place where he could find God. And he found Him, not in the earthquake, not in the fire, but in the still, small voice.

Did the *Apostle Paul* appreciate silence? Paul, whose life was filled to overflowing with action? No sooner was he called than he went to the silence of the desert. He reduces months, even years, into one sentence: "I went to Arabia." How long did he stay there? To what part of Arabia did he go? Scholars have sought the answer to these questions through the centuries. But the important thing is that Paul found God there. And he says to us today, "Aspire to live quietly."

We little realize how many times *our Lord* went away from the crowd to pray in secret. We recall that when Jesus learned of the beheading of John the Baptist, the Scriptures say, "He departed thence by ship into a desert place apart" (Mt. 14:13). Jesus wanted a silent place of communion with God. Here is a poem for consideration:

The Quiet Room

And so I find it well to come

For deeper rest to this still room,
For here the habits of the soul

Feel less the outer world's control;
And from the silence multiplied

By these still forms on either side
The world that time and sense have known
Falls off and leaves us God alone.

— John Greenleaf Whittier

It is in the secret moments with God that life finds its greatest meaning. We of the atomic age dare not face the present or the future without those moments when we discern God's direction for our life. God wants to commune with you—hearts to heart. Give Him the time. Solomon, whose heart for many years was led astray through surfeiting and self-indulgence, wrote from experience when he passed on the solemn counsel: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). We need this daily vital contact with God because we are not wise enough to match wits with Satan, who contests our every move toward the kingdom.

I believe the greatest lesson we can learn about prayer is that we get little out of our prayers because we put so little into them. Jesus prayed, and His sweat was like drops of blood. Silent prayer is not weak prayer. It is strong. Jesus prayed "stretched out," with His soul on the stretch toward God. All the great men of prayer talked to God with intense earnestness.

I have saved the best part for the last. You have heard the simple program—God's program—of devoting at least thirty minutes a day to Bible study, prayer, meditation. We have seen how necessary these are in our busy, hurried, and harried world that we might be in touch with the infinite.

But here, for you and me personally, is the most blessed part of all communion. This is the dessert—the sweetest part! What you and I want above all else in this old world is confirmation: You want to know for sure that God loves you, that all is well between you and God. You long for confirmation of this dramatic fact. In the silent moments with God, that is His choicest message to you. Oh, it is true the Bible assures us of the Father's love, thank God, but in communion He reassures us. He confirms it.

One Christian writer puts it this way:

"The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.' You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, 'Be still, and know that I am God.' You have had a time of unrest; but Jesus says to you, 'Come unto Me

... and I will give you rest.' The joy of Christ in the soul is worth everything. 'Then are they glad,' because they are privileged to rest in the arms of everlasting love.

"It is your privilege to trust in the love of Jesus for salvation in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, 'Him

that cometh to Me I will in no wise cast out'; that is, 'There is no possibility of My casting him out, for I have pledged My word to receive him.' *Take Christ at His word, and let your lips declare that you have gained the victory.*"

You were meant for communion with God. It is your heritage. Begin now to enjoy Him more fully.

"Be still, and know that I am God."



Tuned in or Turned-Off?

by Elaine Rosenberger

How is it with you and your brothers and sisters in Christ? Are you tuned-in or turned-off? It seems to me that the ideal and what is actual experience in our congregations are two different things.

The Bible, especially the epistles, lead us to believe that the church should be an open, accepting, loving community. Through the epistles from one church to another we get the feeling that local Christians should also be tuned-in to the church at large.

Where then come rumblings of distrust and innuendos from turned-off hearts? Why is it so easy to tune in those who think like me and turn a deaf ear on any opinion or person with which I disagree? We tend to put each other into neat compartments where we can quickly prejudice. This saves us time and having once received pain at another's hand we can avoid it in the future.

Once when my pastor asked me to speak to a disgruntled sister I refused point-blank. I was just recuperating from a verbal clout on the head from this very person and emotionally I could not chance a second blow so soon upon that. I think my response surprised me as much as it did my pastor.

It is true that encounters with bitter persons can positively make one physically ill. One such encounter made me (who boasts as strong a stomach as any) physically nauseated. Another time I was emotionally drained for days afterward. There are times when I almost envy those who are able to "tune-out static."

Poor tuned-out Christians! You meet them everywhere. See the determined turn of the head and the set jaw. Even without a good imagination you can almost see the flaps drop down over the ears as rejection numbs awareness. Perhaps we need to retreat from pain at times but when being tuned-out becomes a way of life, growth is impossible.

A confident Christian does not need to tune out others to keep his or her equilibrium. Such tactics become necessary when we fear we may need to adjust our beliefs or actions and we are afraid to admit that we are not perfect

to date. Perhaps we have done a lot of talking and a change or shift of emphasis would seem to be a sign of weakness. Perhaps we do not want to see our image reshaped even if it would be accomplished through growth in Christ.

How can we tune into one another? Viewing my brothers and sisters as persons; persons with needs, hang-ups, perhaps illnesses helps me to keep in touch even when it is bound to mean receiving pain. With a little thought it often becomes clear that earlier hurts have made my brother defensive. When I remember how my own life has been affected by change, fear tactics, and certain theological and ideological persuasions it becomes easier to empathize with my co-members.

Was I helped and encouraged by being tuned-out or was my growth stimulated by a ready, listening ear?

Along with empathy comes response: a sharing of belief, ideas, and life. I'm afraid that for all the emphasis on discussion and debate, there comes the time when the debating gets stuck in the mud and we find ourselves moving the route of pet peeves going around in circles. It seems that to be open and loving toward one another in the body of Christ we need more than just empathy and openness. What is so great about open hostility?

Therefore, a change in congregational relationships can only come, I believe, through the operation of the Holy Spirit in the inner lives of members. The growth of Christian community is accomplished by God as a miracle of His grace. Such miracles are never cheap. The way of the cross is costly. But if we really believe that Christ is present today in His body, dare we be guilty of tuning our brothers and sisters out?

Talk is cheap. Flowery biblical phrases tickle our ears but leave a bitter taste in the mouth when not accompanied by a life of love. Belief and action, this is the heart of the matter. What we believe stimulates our action and our actions are the proof of what we really believe.

How is it with you and your brothers and sisters in Christ? Are you tuned-in or turned-off?



Does God Behave Himself?

by Stanley L. Freed

"Behave yourself!" is a familiar parent-to-child command. Really a vague statement, somehow it seems children know what is meant, even though they don't always respond as desired. The behavior expected may differ from family to family, but it's always "proper behavior" parents visualize.

Our concepts of God's ways may be like this. We may endorse certain concepts about God as "right" and then close our minds to all other ideas. If new God-concepts or God-actions are presented we may press our alarm buttons and shake or shout in dismay.

God doesn't always "behave" as we think He should! Just like in the early church Peter and the other Jerusalem Christians were shook-up by God's ready acceptance of heathen Gentiles, so our thinking may be challenged by His "seventies" actions.

A Protestant may think Catholics aren't true Christians and then he'll meet one whose openness to God and devotion challenges his! We may be skeptical of divine-healing stories until we're confronted with a real miracle in a close friend. God can astound us with what He can do!

A Mennonite woman couldn't believe "tongues" were for our day until one day in the car with her husband something happened to her voice and she couldn't speak English at all for a while. Uh-oh, maybe I shouldn't mention that one.

Maybe our minds boggle at some things God is doing. No doubt, not all miracles are of God, either; but let's be open to believe God is bigger than our conceptions, and He isn't bound to behave just like we want Him to!


I just read of an outpouring of God's Spirit in Mexico, in which 100 priests in a religious order received the Holy Spirit in a new way. Fifteen hundred people attended the final night of a conference without public announcement pressure. At least thirty charismatic prayer groups have formed in Mexico City. Catholics and Protestants are fellowshiping together without difficulty!

There's a saying, "If you can't beat it, don't knock it!" We should praise God for happenings like these, not cut them up with criticism. If we're so careful for "pure religion" or Christianity-as-we-think-it-should-be that we can't recognize changed-people miracles we'd better beware

lest God pass us by, letting us sit, fussing and fuming in our religious pride.

I don't think God "gets mad" at us if we're a bit skeptical of new happenings as long as we're sincere and open to learn of Him. Can we believe He may be amused with us, that He may enjoy surprising us with miracles in people we don't expect? The "wind of the Spirit" blows in differing tempos!

Dear God, thank You that none of us dictate Your behavior. You behave according to Your much-bigger-than-us nature, not bound by our concepts and desires. You challenge our concepts with happenings which don't quite fit in them!

Go on, Lord, behave Yourself as You will! And help us move with Your Spirit into new love relationships with Your people. Amen. 

Words

Many of our troubles come through words, spoken carelessly and heedlessly. There would be fewer sorrows and greater joys if we weighed the power of words.

Charles Rann Kennedy in *The Terrible Meek* has the Roman captain say: "Words! All the things that ever get done in this world, for good or bad, are done by words!" The discipline of speech is one of our biggest needs; it also pays rich dividends.

Here are some simple suggestions:

1. Each morning before you have even talked with members of your own family, try meditating upon the idea that you will watch your words.
2. When tempted, through circumstances or actions of another, to speak harshly, try saying to yourself, "I'll be silent this time."
3. Most of us talk too much. Why not try to talk more with a smile, with a gesture of the hand, with a disposition of the spirit in lieu of a spoken word?
4. When an evil word, angry sentence, or devilish statement has been uttered, express regret and ask pardon. That will help to heal the wound. — Wilson O. Weldon



"Led by the Spirit"

The second Festival will delve into the Holy Spirit working in the life and problems of the congregation.

Because the congregation of believers is where the Spirit is powerful and at work.

And strength of the congregation is crucial to meet the "opposition."

Among the speakers will be J. Rodman Williams, who will speak on "The Dominion of the Spirit."

David Shank's area will be the Holy Spirit leading in the discernment of the spirit of the times, the Holy Spirit leading in personal life-styles, and the Holy Spirit leading in witness.

Special workshops for ministers and congregational lay leaders are an added plus this year. Like last year, this year's Festival will offer many Search and Share Groups.

The much-in-demand **Song Book** is being reprinted. And Mary Oyer will again direct the music.

This spring's Festival promises to be exciting like last year's.

A remarkable experience of unity and fellowship.

A time when love, peace, joy, and tenderness can flow freely.

A balance between celebration and study.

An emphasis on the fullness, depth, and richness of life in the Spirit.

An opportunity to find life, meaning, and renewal in Christ and His church.

Like last year, the Festival is open to all interested persons of all ages. No registration fees. Freewill offerings to meet costs. A choice of housing arrangements to accommodate every budget. Meals at lowest possible prices.

This year's Festival is again sponsored by Associated Mennonite Biblical Seminaries and Goshen College in cooperation with the

**The second Festival of the Holy Spirit
May 11-13
Goshen College Campus**

Central District Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites.

More information and a reservation form is contained in a descriptive flier now available. Write to **Festival Office, Goshen College, Goshen, IN 46526.**

READY NOW

"Led by the Spirit" is a set of five weekly study guides for use by individuals, in mid-week meetings, in Sunday school classes, or Sunday evening services from April 8 to May 13. Based on the Bible, they cover selected New Testament passages on the leading of the Spirit. They are designed to help prepare persons for the Festival experience. Writing team of the guides was a group of Goshen College and Associated Mennonite Biblical Seminaries students and faculty, and local pastors, led by Robert Guth, seminary student. Cost is 30¢ for the set of five guides to cover production and postage. If 10 or more sets are ordered at the same time, cost is 25¢ a set. Send or phone order to Festival Office, Goshen College, Goshen, IN 46526.

Evangelical Dilemma

by William MacDonald

There is a curious problem today in the evangelical world—one that poses sobering questions for the church and for the individual believer. The problem in brief is this: a great army of personal soul-winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

But the problem is this. The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all the aggressive evangelism. The capsule technique of soul winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple—uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is “only believe.”

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, as follows:

“Do you believe you are a sinner?”

“Yes.”

“Do you believe Christ died for sinners?”

“Yes.”

“Will you receive Him as your Savior?”

“Yes.”

“Then you are saved!”

“I am?”

“Yes, the Bible says you are saved.”

At first blush the method and the message might seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we have oversimplified the gospel.

The first fatal flaw is the missing emphasis on repent-

ance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it is quite another thing to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconverted sinners to believe on Jesus—that message is only for those who know they are lost. We sugarcoat the gospel when we de-emphasize man's fallen condition. With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for a while, they soon give up all profession when persecution or trouble comes. Matthew 13:21. We have forgotten that the message is repentance toward God as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the lordship of Christ. A light, jovial mental assent that Jesus is Savior misses the point. Jesus is first Lord, then Savior. The New Testament always places His lordship before His Saviorhood. Do we present the full implications of His lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross as well as the crown. “He never hid His scars to win disciples.” He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

The result of all this is that we have people believing without knowing what they believe. In many cases they have no doctrinal basis for their decision. They do not know the implications of commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit in regeneration.

And of course we have others who are talked into a profession because of the slick salesmanship techniques of the soul-winner. Or some who want to please the affable,

personable young man with the winning smile. And some who only want to get rid of this religious interloper who has intruded on their privacy. Satan laughs when these conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some changes in our strategy of evangelism.

First of all, can we generally expect people to make an intelligent commitment to Christ the first time they hear the gospel? Certainly, there is the exceptional case where a person has already been prepared by the Holy Spirit. But generally speaking, the process involves sowing the seed, watering it, then sometime later reaping the harvest. In our mania for instant conversion, we have forgotten that conception, gestation, and birth do not occur on the same day.

A second question: can a capsule presentation of the gospel really do justice to so great a message? As one who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine — disillusioned, bitter, perhaps deceived en route to hell by a false profession?

And I must ask this: is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity for repentance — a complete about-face with regard to sin. We should stress the full implications of the lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.



Reprinted from *Help and Food*, with permission of the publisher, Loizeaux Brothers, Neptune, New Jersey.

Know Me

Know me! . . . please.

All of me is not
this shaggy hair and weird clothes.

I am young, but

I have exciting ideas . . .

questions . . . talents

to share with you.

Do you *want* to know me?

Know me! . . . please.

All of me is not
this wrinkled skin and bent back.

I am old, but

I have witty thoughts . . .

experiences . . . perspective

to share with you.

Do you *want* to know me?

Know me! . . . please.

All of me is not
this black skin and uneducated speech.

I am poor, but

I have a rich culture . . .

bright intellect . . . hopes

to share with you.

Do you *want* to know me?

Know me! . . . please.

All of me is not
this expensive suit and worldly success.

I am rich, but

I have doubts . . .

abilities . . . needs

to share with you.

Do you *want* to know me?

Know me! . . . please.

All of me is not
this frustrated mother and dutiful wife.

I am a woman, but

I have insights . . .

creativity . . . longings

to share with you.

Do you *want* to know me?

Know Me! . . . please.

All of Me is not
this Christmas child born to die.

I am a Man gone from earth, but

I have My Spirit of compassion . . .

strength . . . responsibility

to share with you.

Do you *want* to know Me?

— Kathy Sommers

Toward a Mennonite Intercultural Theology

A major "meeting of the minds" is scheduled to take place Apr. 26-29 in Des Plaines, Ill., between black, brown, and white members of the Mennonite Church. Entitled the Cross-Cultural Theological Consultation, the gathering is being cosponsored by the Minority Ministries Council and the General Board of the Mennonite Church.

The 55 invited participants at the consultation will deal with the implications of Anabaptist theology and the theologies in the Spanish-speaking and black communities. How do these somewhat divergent theologies differ and where do they overlap?

According to John Powell, executive secretary for Minority Ministries Council and one of the planners for the consultation, emphasis will be placed on the "common ground" of the theologies, though major differences which should not be ignored will also be dealt with.

Lupe De Leon, Jr., associate executive secretary of the council, feels that much "theological uncertainty and confusion exist in the Spanish-speaking Mennonite communities where the people, most of whom have their roots in Roman Catholicism, have felt that in order to become Mennonite they've had to throw out their own culture and even break close family ties.

"I feel this is wrong," continues De Leon. He sees the need for theological understanding that is "consistent not only in the seminary but in the minority community as well."

The Cross-Cultural Theological Consultation will be structured as follows: Papers dealing with three key subjects are being prepared by nine men prior to the convening of the consultation. These completed papers will be received by the participants before the meeting begins on Apr. 26.

Hubert Brown, Chuy Navarro, and John A. Lapp have been asked to write on "The Role of the Church in Social Issues." Sammy Hernandez, Ed Riddick, and Ross T. Bender plan to deal with "The Nature of the Church." John Powell, Nefitli Torres, and Paul M. Miller have been assigned the subject "The Gospel and Culture." Plans call for the publication of these nine papers in booklet form at a later date.

At the consultation itself, eight reaction groups of five or six persons, arranged transculturally, will meet to discuss the papers and report findings to the larger group. A summary panel, to be composed of John Ventura, Gerald Hughes, Wilbert R. Shenk, and Richard C. Detweiler, will be responsible to summarize and annotate the commonalities and differences arising from the papers and discussion. The panel will be in charge of the final wrap-up session Sunday Apr. 29 in which possible new directions for Mennonite theology will be projected. The conclusions of the summary panel will appear in the post-consultation booklet, which will also include the nine papers prepared for the meeting.

According to the advance report, circulated by the General Board and the council to the invitees, the purpose of the Cross-Cultural Theological Consultation is for "representatives of our three major cultural strands to sit together, examine the issues, and discover from one another both insights and helpful criticism."

All costs of the meeting are being covered by a Fraternal Funds grant from Mennonite Mutual Aid Association, Goshen, Ind.

Unity Theme of Lancaster Spring Conference

Nearly 1,000 bishops, ministers, deacons, and their wives met at the Weaverland meetinghouse, East Earl, Pa., on Mar. 14 for the spring meeting of Lancaster Conference.

Luke Horst, bishop from Mohnton, Pa., brought the conference message entitled "Keeping the Unity of the Spirit." His plea for unity was fervent and biblical, based on Ephesians. "Unity," "Together," and "One" highlighted the central idea.

Points of unity, or inward unity of the spirit, are found in oneness in body, spirit, hope, Lord, faith, baptism, God and Father. Though Bishop Horst did not enumerate the things that threaten unity, he did alert to the danger of overemphasis on gifts as opposed to unity of the spirit. "The gifts should lead to unity," he said.

Paul S. Hollinger, Noah L. Hershey, and James R. Hess had challenging de-

votions in the three sessions. After an introduction of the ten men ordained since the last conference and the 37 names of those who received ministerial permits, Clayton L. Keener, about to leave on a trip to Ethiopia, led in a prayer of consecration.

The conference body considered the place of drama in the life of the church. This was sparked by the production of a commercial film, based on a fictional Lancaster County family. Serious concern was expressed for an actor's involvement with representation of another person and of using nongroup professionals to play the part of Mennonite Church members—unequal yoking. The possibility of writing a 1969 statement into this conference's records was dropped for lack of an adequate vote. The statement simply stood, as accepted in that year, for current interpretation.

Howard Zehr reported on his work and expressed appreciation for support in evangelism. He is secretary of evangelism for the Mennonite Church.

A. Don Augsburg reported a clear statement on the meaning of the new church structure and the anticipated benefits for Assembly 73 to be held in Harrisonburg, Va., in August.

H. Raymond Charles gave an overview of missions in rapid-fire style because of the scope of Eastern Mennonite Board of Missions and the shortness of time to report.

In a courageous statement, Ray M. Geigley, secretary of the Peace Committee, quietly but firmly struck out at nationalism and civil religion and those who promote them. He warned that as 1976 approaches, pressures to conform will be increasingly strong. His conclusion was that it cannot be Christ and nation. It will have to be one or the other, he said.

"I Will Build My Church" and "I Will Come Again" by John M. Drescher, editor of *Gospel Herald* of Scottsdale, Pa., provided thoughtful input for the second and third sessions of the conference.

Training -- Concern of Eastern Board

An address, "Training God's Servants in the Seventies," by Daniel Yutzy, academic dean of Eastern Mennonite College, Harrisonburg, Va., keynoted the morning session of the 59th Annual Meeting of Eastern Mennonite Board of Missions, Salunga, Pa., held at the Weaverland Mennonite Church on Mar. 17.

Yutzy's address was followed by reports from department heads which summarized 1972 activities and made projections for the coming year. A special prayer con-

cern was shared by Harold Stauffer, secretary of Overseas Ministries, who noted that with the devaluation of the American dollar, the program projected for 1973 will cost \$50,000 more than had been provided for in the budget.

In presenting the treasurer's report, Norman Shenk thanked the brotherhood for responding to last year's call to a day of fasting and prayer, an evaluation of our lifestyles in face of the wide-open doors for evangelism. Shenk reported that a higher level of giving has resulted, consistently higher in the ten months that have followed. Shenk announced that bishop and mission boards have again issued a joint call for fasting and prayer on Good Friday. Additional concerns are:

- that 60 persons are needed to fill current openings in Board program;
- for believers in Somalia and their need for local leadership;

— for the first large-scale interracial convention of church leaders in South Africa;

— that Key 73 witness in our own communities be fruitful.

Howard Zehr, secretary for evangelism in the Mennonite Church, spoke in the afternoon session on "Preach the Good News to Everyone, Everywhere." "An integral part of the acceptance of Jesus Christ is the commission to proclaim," said Zehr. "God's love leaves us no choice."

Richard Showalter, a Bible teacher and assistant to the president, Eastern Mennonite College, gave an address at Eastern Board's business session on Mar. 16.

A new feature of this year's annual meeting was the involvement of delegates from supporting congregations. Seventy congregations responded to the invitation to send three persons to share in the inspiration of the day. ●

used by club leaders and youth workers.

A panel composed of Charlotte Holsopple, Edith Herr, John Rush, and Eldina Miller identified the emotional, physical, spiritual, social needs of the campers. Physically, the camper needs balanced meals, activity, sleep, and cleanliness. Socially, he needs to make friends with his peers and learn to accept children from different backgrounds. Emotionally, he needs to be loved and accepted by someone he can also love and accept. Spiritually, we need to begin where the camper is and to help him grow in faith and accept Christ.

Following the report of MCA, given by John R. Smucker, executive secretary of MCA, questions were raised as to the future role of MCA. Departing from the planned program, a session was spent evaluating the role of MCA and the discussion on spiritual needs of campers was continued. Each camp represented submitted a written statement as to the services they need from MCA. Many camp leaders felt MCA should increase its services to the camps. No solution was reached as how to finance an expanded program. At present MCA is dependent on its support from member camps, individual memberships, and contributions from interested people, besides the budgeted support received from the General Conference Mennonite Church and the Mennonite Church. — Eldina Miller, sec.-treas. of MCA

Campers Redefine Purpose



Discussion at Eastern Region of Mennonite Camping Association. Pictured left to right: Glen Zeager, Camp Deepark, N.Y.; Charlotte Holsopple, Laurelville, Pa.; Edith Herr, resource person, Goshen, Ind.; John Rush, Black Rock, Pa.; Ed Bontrager, Camp Luz, Ohio; Eldina Miller, sec.-treas. of MCA; J. J. Hostetler, Laurelville; and Norman Hess, Camp Hebron, Pa.

Forty-five camp leaders gathered at Laurelville Mennonite Church Center, Feb. 25-27, for the Eastern Regional Meeting of the Mennonite Camping Association (MCA), coming from as far as Florida, Illinois, and Ontario. The theme for the conference was "The Camper in Christian Camping."

Harold D. Lehman, Harrisonburg, Va., spoke Sunday evening on "Camping as the Agent of the Church for Outdoor Christian Education." Instead of being concerned only about nature, he urged us to consider the entire environment, including the man-made elements. He discussed six ways environmental study is being done in camps. Nature study should be done by observing things in their natural habitat. The study of conserva-

tion and ecology becomes practical in the camp setting as we deal not only with the problems of air pollution, water control, but noise pollution (which keeps other campers from sleeping) and litter on campgrounds. The cultivation of outdoor skills, such as building a fire, which plants are edible, etc., is important. We need to develop a concept of our dependence on green plants, the balance in nature, and the interaction and interdependency of people and nature. Campers need to have sensory experiences in the environment, such as walking through a swamp or acting out a story. The sixth way suggested to study the environment is through problem-solving projects.

Environmental study need not be restricted to the camp setting but could be

Key 73 Involvement

Key 73 calls the church to new obedience. The program has been seriously misunderstood by many well-meaning persons. An article in *Christianity Today* magazine, July 7, 1972, explained it under the title "Getting It All Together for Jesus." In this article the writer, David Kucharsky, gave a good definition of what Key 73 is all about. He said, "Key 73 is just what each participating group will make it."

There have been varied levels of participation in Mennonite congregations. The yearlong emphasis on evangelism has stimulated the Mennonite Church to a new bold thrust. Anticipation of the program helped shape Probe 72. Mennonite pastors are furnishing leadership in community activities in numerous places. Key 73 focuses more upon the evangelistic effort in the congregation, which is in harmony with our theology of the church and its ministry.

There has always been a temptation for us to borrow many things from other groups without much discernment. Key 73 has helped us to develop more clarity concerning our own understanding of evangelism and helped us to identify

evangelism again as emerging out of the caring relationships in our congregational life.

Many exciting things are happening in our congregations and communities. We are rediscovering the importance of relationships. Our concern for peace emerges out of our understanding of the gospel. We have become newly aware of our responsibility to speak prophetically to the structures of our society which destroy persons and create barriers. We continue our concern for ministry to the whole person as being an integral part of our evangelistic task. Probe 72, interaction with other groups in our various communities, and the encouragement to become more aggressive in evangelism will help us to a new sense of identity.

A series of Multiplier Evangelism Workshops is being administered by office of the Board of Congregational Ministries. It is hoped that this multiplier concept will be the means of providing training and assistance to members of our congregations in their desire to relate to persons in their communities and witness concerning their faith in Jesus Christ. Too often our evangelistic witness has not brought new persons into our congregations. Key 73 has provided the context for us to work more vigorously at new forms of congregational witness and outreach. The year 1973 holds tremendous potential for our Mennonite congregations.

The Commission on Evangelism, established to assist in relating Mennonite Church activities to Key 73, met on Mar. 5 in Rosemont, Ill., and will meet once more on Oct. 5. — Howard J. Zehr

West Coast Group Plans Offender Seminar

A group of persons from the central valley area of California recently agreed to sponsor a seminar on offender ministries for area Mennonite churches this fall.

Included in the group, which met at Pacific College, were representatives of the Mennonite Central Committee West Coast Relief Committee, Pacific College, Mennonite Brethren Biblical Seminary, Mennonite Mental Health Services, and Kings View, as well as students. Under the leadership of A. J. Klassen, seminary dean, the group agreed that the seminar should primarily attempt to make churches aware of the pressing needs and problems of offenders. The seminar may also serve to consolidate efforts in some concrete ministry to offenders.

The fall program will be primarily for the California Mennonite and Brethren in Christ congregations. Hopefully, other

churches from the West Coast Relief Committee area—Oregon, Washington, Idaho, and Arizona—will also participate.

The group asked Vernon Neufeld, executive director of Mennonite Mental Health Services, to serve as coordinator of the seminar. A committee that is representative of various institutions and interests will guide the planning and implementation of the program.

New Name for Book Enterprise



Ron Yoder directs Choice Books distribution for MBI. He projects 500,000 sales in paperbacks for next year.

Because of the rapid expansion of Bookrack Evangelism, Life-Line Book Sales has been renamed Choice Books.

Life-Line was the trade name Mennonite Broadcasts used to purchase religious paperbacks at discount prices from publishers.

Life-Line, however, wasn't a registered name. Since other groups are using a similar name, Life-Line Books couldn't be registered. Use of the name by other groups also created confusion.

With the development of Bookrack Evangelism programs by other groups (Successful Living, Inc.; Heartstone Publications), the need arose for protection from infringement on the market.

Choice Books has therefore been selected as a trade name and registered with the government.

Ron Yoder, director of Choice Books, says, "The new name suggests that we are attempting to select quality books and titles that fit the mass market and that provide helpful suggestions to the needs people face in everyday life."

Some bookrack sales representatives have already begun using the new Choice Books name on their racks and stationery.

Equipping the Church in Brazil

Mennonites in Brazil are looking to extension theological training as one way to help prepare persons for leadership in congregations of the Brazil Mennonite Church. Cecil Ashley, missionary in Lapa, Sao Paulo State, recently participated in a two-day extension seminary seminar in Sao Paulo City. Ashley and his wife, Margaret, serve with Mennonite Board of Missions, Elkhart, Ind.

Extension Training

Sponsored by the Evangelical Association for Extension Theological Training in Brazil (AETTE) the February seminar, Ashley reports, included a discussion of the strength and weaknesses of programmed instruction, extension progress reports, and clarification of what the extension method does and does not encompass.

Participants were told that presently there are 60,000 functioning pastors in Latin America with no theological training. Richard Sturz, a seminary professor and executive secretary of AETTE, finds the lack of biblical knowledge among those coming to seminary "incredible."

Harmon Johnson, coauthor of *New Patterns of Church Growth in Brazil*, told the group seminaries are very good at producing seminary professors, but they haven't been very successful in equipping the church (i.e., Ephesians 4:11).

"After giving seminaries a bit of a drubbing," reports Ashley, the extension training spokesmen were cross-examined with questions, such as: 1) How do you maintain the dynamics of the classroom (group dynamics) with only one hour of group study per week? 2) How would you teach music (voice) or speech (preaching)? 3) Can extension training replace intensive full-time reflection, in-depth research, with only marginal study time that may take up to ten years to complete? 4) What happens to honest discussion, ethics by example and *lapidacio* (knocking off the rough corners)?

Denominational Approach

Harvey Graber, Mennonite missionary in Ribeirao Preto, Sao Paulo, is also assisting the Brazil Mennonite Church search out new leadership patterns. Graber says, "Getting faithful and capable national pastors to succeed missionaries is our number one problem. Missionaries have engaged in a lot of soul-searching. I for one have completely set aside as a primary goal the one-man, salaried pastor." Graber is teaching courses at Sertaozinho and Ribeirao Preto.

Fifteen students taught by Cecil Ashley at Lapa, Sao Paulo, have completed

their first course of study, he reports. "The course (Introduction to the Bible) appears to be ideal for beginning students since it is a relatively short but highly interesting study. Nearly 100 percent of the students completed the course."

In Araguacema (North Brazil), Robert Gerber has been conducting leadership classes since August 1972. At that time he reported 15 students in two Centers. He commented: "The students are very excited about the classes. I don't know why I didn't start these classes before."

Personnel Applications Down, MCC

Mennonite Central Committee (MCC) in-service personnel increased steadily since 1963 until last year. Total personnel in 1972 declined slightly to 759 last November, compared to 772 in November 1971.

The reasons for decline in personnel are difficult to pinpoint. Major changes in the Selective Service System in the United States in 1972 resulted in a significant decrease in the total number of persons drafted. For some potential volunteers, the primary reason for entering service, the draft, was removed.

However, the apparent decrease in interest in service cannot be blamed entirely on the draft. A number of persons close to Mennonite colleges have felt a lack of student leadership and interest in involvement in social issues. One professor noted that students seem to be directing energies toward international communities and local social issues. Others speculate that a tightening job market discourages young people from giving up present or potential jobs.

"One bright spot is the strong continuing interest of people who have served previously in MCC," said Lavon Welty, personnel director. "The wealth of interest that exists among our former workers may be one key to the recruitment problem."

The number of MCC persons serving overseas at the end of November 1972, was 488—the same number as in November 1971. The number of personnel decreased in Nigeria, Zambia, Vietnam, and Greece, and increased significantly in Botswana, Jamaica, and Zaire.

Fewer volunteers are serving in North America. The greatest decreases occurred at Junior Village in Washington, D.C., where MCC involvement was completely phased out, and in Atlanta, Ga.

More Canadians are entering MCC programs. For the first time in the recent past, Canadians make up more than one fourth of the total in-service personnel.

Most major Mennonite groups saw increased involvement on the part of their members in MCC service. One notable exception was the Mennonite Church. At the end of the 1971 fiscal year, 272 Mennonite Church members were in MCC service. In 1972 only 227 members were active in MCC service.

MCC volunteers from nonconstituent churches increased from 14.2 percent of

total workers in 1970 to 19.6 percent in 1972.

In the past five years more men than women entered MCC programs. For the past three years there has been an increasing proportion of women to men.

The majority of volunteers are from North America. One South American, one African, thirteen European, and five Asian volunteers served in 1972.

Seventeen Begin VS Terms

Attending the Mar. 5-13 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., were 20 youth and senior adults, 17 of whom began six-month to two-year assignments in 12 locations in the United States and Puerto Rico.

Orientation highlights included spending a weekend at nearby Camp Amigo, visiting Northside Fellowship—an intentional community in Goshen, Ind.—and hearing the Hallam Street Band perform one evening. Someone mentioned that the session with David Augsburger (who was visiting in Elkhart during orientation) was very meaningful, "especially when he conveyed to us that just being a friend to someone can be as good a witness as preaching him a sermon." Another felt that orientation helped her "learn more about who I am in relation to other people."

Top row (left to right): Newton and Edna Diefenbacher, Elmira, Ont., one year as program director and unit hostess in Carlsbad, N.M.; Eva and John Mast, Vancouver, Wash., not yet assigned; David and Mary Hathaway, Philadelphia, Mo., community workers and houseparents for six months in Champaign-Urbana, Ill., beginning Apr. 1; and Miriam Guntz, Souderton, Pa., one year as a secretary at Mercy Children's Hospital, Kansas City, Mo.

Third row (on steps): Janet Kline,

Scottsdale, Pa., secretary for one year at Frontier Boys Village, Colorado Springs, Colo.; Amelia Lehl, Portland, Ore., one year as a community worker in Champaign-Urbana, Ill.; and Darlene Briskey, Altoona, Pa., secretary at Good Samaritan Hospital, Phoenix, Ariz., for one year.

Second row (beside steps): Tim Brown, North Manchester, Ind., child care worker for two years at Frontier Boys Village, Colorado Springs, Colo.; Russ Troyer, Shickley, Neb., one year as a construction worker in Philadelphia, Pa.; Steve Ulrich, Metamora, Ill., orderly at the Virginia Home, Richmond, Va., for one year; and Bob Albrecht, Eureka, Ill., night receptionist for one year at La Junta Medical Center, La Junta, Colo.

Front row: Pat Benn, Milroy, Pa., child care worker at St. Philips Child Care and Development Center, Winston-Salem, N.C., for two years; Peggy Jones, Phoenixville, Pa., summer VS assignment (location not yet determined); Mary Litwiller, Bradenton, Fla., RN for two years at Mennonite General Hospital, Aibonito, P.R.; Karen Miller, Spartansburg, Pa., one year as a secretary at St. Anthony's Hospital, St. Petersburg, Fla.; Don King, West Liberty, Ohio, maintenance worker for six months at Glenhaven, Inc., Glendale, Ariz.; and Dan Schlegel, Shickley, Neb., one year as a physical therapy aide at Sullivan County Home, Claremont, N.H.



Aid Program to Be Enlarged in Vietnam

Several Mennonite representatives recently returned from extended visits to Indochina and European capitals, where they continued to explore ways to further help the people of Indochina following the cease-fire in Vietnam.

Atlee Beechey, Mennonite Central Committee Executive Committee member, and Doug Hostetter, former MCC worker in Vietnam, spent mid-February contacting representatives of the Democratic Republic of Vietnam (DRVN) and other Vietnamese leaders in Paris and Rome.

Paul Longacre, assistant executive secretary of MCC, returned in early March from two weeks in Vietnam and Cambodia contacting Mennonite and related agency workers, Protestant church leaders, representatives of the International Commission of Control and Supervision (ICCS) team, and USAID refugee and resettlement personnel. Longacre traveled in Vietnam with Max Ediger.

Results of these latest contacts indicate that though it is still too early to plan massive rehabilitation and resettlement programs in the North or in the South, Vietnamese representatives did request certain forms of aid, and MCC is responding to these requests.

Is the War Ended?

The war in Vietnam is far from over, according to letters from two Eastern Board missionaries serving in Vietnam.

Titus Peachey, Saigon, wrote, "We remain confused as to exactly what is happening. But one thing is clear—the war continues, and many problems remain unsolved. Signs on the streets and propaganda leaflets show that there is much bitterness and mistrust remaining. Rocket attacks and bombing missions continue daily. The cease-fire was a very necessary first step, but it is only the beginning of the real struggle which may result in the third Indochina war."

Illinois Relief Sale Netted \$45,000

The Fifteenth Annual Illinois Mennonite Relief Sale was held on Mar. 10 at Exposition Gardens in Peoria, Ill.

Approximately 15,000 people visited the relief sale and participated in its many activities, such as the auction, Dutch Market (where 1,200 dozen doughnuts were fried and sold), and the many booths. The eager crowd spent hours buying items in the various special booths. There were antiques, arts and handicrafts, the baby counter, the beverage stand, the book stand, homemade

candy and cotton candy, import items, the Kiddie Korner, the special lunch stand, needlework, popcorn, and strawberry pies and cheese cakes. Pancakes and homemade sausage were served to 4,470, and by 10:30 a.m. 6 1/2 tons of whole hog sausage had been sold—all that was available from the 86 hogs that were butchered.

Co-chairman Donald F. Roth stated that the 1973 Relief Sale netted approximately \$45,000, which will be sent to Mennonite Central Committee.

The 1973 Corporation Board and the Relief Sale Board is composed of the following: Clarence Yordy, president; Wallace Yoder, vice-president; Donald F. Roth, co-chairman; Robert Harnish, co-chairman; Mrs. Donald Roth, secretary; Herbert Roth, treasurer; and Basil Bell, Harold Neuman, Jack Reimer, Edgar Blair, Mrs. John Reeb, and Ron Ropp.

Growing Old, Films' Subject

Two films on aging have been added to the Mennonite Audiovisual Services rental library. The films are part of the multimedia presentation which launched the 1971 White House Conference on Aging. Purchase of the two films was made possible by a grant from the Studies and Programs for the Aging office, a special health and welfare assignment of Mennonite Board of Missions, directed by Tilman R. Smith.

After Autumn (10-min. color motion picture, 1971; rental: \$5) shows a day in the life of an 82-year-old farmer, living alone. The viewer's impression is one of isolation and abandonment as the old man talks about life and death. "I don't fear dying—very seldom think of it." Occasional uses of profanity could offend some persons, but they add to the believability of this old man. Recommended for senior highs through adults. While not specifically aimed at a religious audience, the film should help any concerned group feel some of the problems involved in growing old.

Step Aside, Step Down (20-min. color motion picture, 1971; rental: \$7.50) is a documentary dealing with such problems of aging as income, housing, nutrition, transportation. The film shares people's feelings about giving up their house, business, driving—suddenly getting the feeling that "they" want everything.

The film is nonreligious in orientation. It gives a perceptive look at problems and some possible solutions, citing examples of successful private and government programs for the aging. Recommended for adults as a whole, and particularly those concerned with the problems of aging.

After Autumn and Step Aside, Step Down can be ordered from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514; tele. (219) 522-2630.

Beyond This Land Released



A rehearsal still of Old Amishman (Urie Bender) in the pageant *This Land Is Ours*.

Beyond This Land was seen in its premiere showing on Mar. 31 at Waterloo-Oxford Secondary School near Baden, Ont. This unique documentary film of a people communicating themselves through celebration is actually a record of the 1972 Amish Mennonite Sesquicentennial in Canada.

Produced in full color with synchronized sound, *Beyond This Land* covers the events of celebration in an extraordinary way. Through historic scenes, *Martyrs Mirror* Oratorio music, interviews, and many actual rehearsal scenes from the pageant *This Land Is Ours*, the viewer is carried along on the stream of a singular achievement—participation in the recording of history.

The film is a "first" among the Amish Mennonites of Canada. It was produced for the Western Ontario Mennonite Conference (formerly Amish Mennonite) and the Mennonite Historical Society of Ontario by Friendship Productions, Inc. Robert Hostetter, president, is on the faculty of Hesston College, Hesston, Kan.

Official release date of the film was set for Apr. 1. Already interest in this documentary film among congregations and organizations indicates a heavy demand on the rental prints available.

Beyond This Land can be scheduled by writing your nearest distributor Center: In Canada—Mennonite Historical Society of Ontario, Waterloo, Ont.; Mennonite Central Committee (Canada), 1483 Pembina, Winnipeg 19, Man. In the U.S.—Friendship Productions, Inc., Hesston, Kan. 67062; Friendship Productions, Inc., P.O. Box 170, Federal Square Station, Harrisburg, Pa., 17108.

mennoscope

On Apr. 3 the 41-voice Eastern Mennonite High School Touring Choir begins a one-week tour of Mennonite churches. First Mennonite Church of Hyattsville (Md.), Apr. 3; Berlin (Ohio) Mennonite Church, Apr. 4; Oak Grove Mennonite Church, West Liberty, Ohio, Apr. 5; First Mennonite Church, Berne, Ind., Apr. 6; Aurora (Ohio) Mennonite Church, Apr. 9; and Cedar Grove Mennonite Church, Greencastle, Pa., Apr. 10.

Twenty churches, representing five denominations in the Pequea Valley area of eastern Lancaster County, Pa., are joining together in a Key 73 effort. Scheduled for June 22 through July 1, the crusade will be held in a large tent on the farm of Amos Stoltzfus, on the edge of Intercourse, Pa. Myron Augsburg, president of Eastern Mennonite College, will be the principal speaker and Mr. and Mrs. Kenneth Masterman will be in charge of music. A 100-voice volunteer choir will sing each evening, and the program will also include music by local youth groups.

David Powell, Summit Hills, Puerto Rico, recently reported: "In the academy we are preparing for the coming school year. The board of directors has selected a principal for the coming year. Also new teacher applications are being processed. Our greatest need is for elementary grade school teachers. . . . Recently two girls in the ninth grade were involved in potentially serious misbehavior. After a brief suspension from classes, conversations with their parents, and interviews with the girls, one of the girls renewed her trust and commitment to follow Jesus as Lord, and the other wants to become a member of the church."

Roland Leichty, Wale Wale, Ghana, reported he has been "kept very busy with various building programs including silos, chicken houses, and wells. Some of my villages are very short of water and [villagers] walk up to a mile for their drinking water." Roland serves as an Overseas Mission Associate with Mennonite Board of Missions, Elkhart, Ind.

Mr. and Mrs. Glenn Musselman, Jundiá, Brazil, wrote: "Peter Siemens, young fellow from Witarsum colony outside of Curitiba, stopped to visit us several days on his way to Araguaema. He is going to give voluntary service there, teaching in the school. The people here in our congregation were inspired to hear him give his testimony—an altogether new idea for them. He would be starting in a university engineering course. Instead of going to the army, he is giving a year in Araguaema."

Amnesty or Exile? is a 35-minute, black and white, sound motion picture, presented by the Interfaith Committee on Draft and Military Information, and released by the Broadcasting and Film Commission of the National Council of Churches. The film was produced, directed, and filmed by Marvin Bernstein. *Amnesty or Exile?* is a brief documentary designed to provide understanding about those who would benefit from amnesty, were it to be provided to U.S. war resisters. It is intended to provoke discussion. The film does not argue the issues and leaves many points unresolved. The treatment concludes with the pro-amnesty viewpoint of the sponsors, raising some of the moral concerns for both justice and mercy. The film would be appropriate for senior high through adult groups. There is no rental fee. Order from Audio Visual Department, Mennonite Central Committee, Akron, Pa. 17501.

James and Rhoda Sauder, missionaries in Honduras, spent six weeks during the months of January and February in Haiti teaching Bible classes in a number of evangelical churches. James has replaced Wilbert Lind as Eastern Board's representative for periodic Bible-teaching visits to Haiti.

George Zimmerman and Efraim Padilla, chairman and secretary respectively of the Honduras Mennonite Church, spent five days, Feb. 5-9, visiting congregations in Tocoa area and meeting with the regional council of that area. To best coordinate the work of the growing congregations, the council decided that a team of brothers will be formed to work together in planning and supervising the congregations.

Wilmer and Mim Dagen left Honduras on Feb. 24 for three months of language study in Costa Rica. Wilmer is executive secretary of *Diaconia Evangelica* in Honduras. On Mar. 5, Melvin and Marie Breneman and Diane Byler returned to Honduras from a period of language study in Costa Rica. The Brenemans will be serving in the VS Center in La Ceiba, and Diane will be working in the nutrition program in the Aguán Valley.

Sara Catherine Wagner, nurse in British Honduras, arrived in the States on Mar. 9 for a period of rest because of hepatitis. She will need bed rest for some time.

New Life Center has an opening for a couple to serve in meeting the needs of indigent alcoholic men. Modern apartment and food are provided, according to Norman H. Teague. The program

operates in a modern, well-equipped plant. For further information, write to Rev. G. O. Danielson, Box 1067, Fargo, N.D. 58102.

The seventh consecutive annual grant of \$50,000 from Lilly Endowment, Inc., was announced at Goshen College recently. The money will help bridge the gap between tuition income and the cost of educational operations. "Closing the gap is of highest priority," J. Lawrence Burkholder, president, pointed out, "and the Lilly grant helps provide lifeblood for the college."

There have been some cancellations due to health and family circumstances and a few places on the June 17 to July 9 Tourmagination trip to Europe have again become available. This trip, which combines a back-roads itinerary (through the Europe most tourists do not see) with visits to many sites related to Mennonite history, will be directed by Jan Gleyestein, assisted by David and Rosanna Hosteler, of Scottsdale, Pa. Although the dollar has lost 11 to 14 percent of its exchange value recently, Tourmagination has decided not to increase the prices on this tour. If you'd like to join, contact Tourmagination, 1210 Loucks Ave., Scottsdale, Pa. 15683. Since each tour is a rolling seminar on the believers' church, some congregations and church institutions have financed the trip for the pastor and his wife or for other leadership personnel. The June tour features seven contacts with current Mennonite congregations in four countries.

Paul M. Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, will be guest speaker Apr. 7, 8, at the Rockville (Pa.) Mennonite Church. The program for the week-end conference will examine life within the congregation and community outreach.

Tim Brenneman, deputation coordinator for Mennonite Board of Missions, has been in and out of the Goshen General Hospital since January, with a mystifying combination of flu and asthma and perhaps other infection. Address: 1309 S. 15th St., Goshen, Ind. 46526.

Mr. and Mrs. David Powell, Summit Hills, Puerto Rico, on Mar. 3 wrote: "The Summit Hills Mennonite congregation (in the San Juan area) is starting a program to develop two or three new congregations in the San Juan metropolitan area. If the Mennonite Church is to grow significantly in the next few years, it will probably be through establishing new congregations, especially in the metropolitan areas. Several persons who attend the Summit Hills congregation live in distant parts of the city and they are willing to be the nuclei of new churches, starting in their homes."

David Augsburg, speaker on *The Mennonite Hour*, is holding a New Life

Crusade Apr. 1-4 at Bluffton (Ohio) College. The series of meetings is being sponsored by the General Conference Mennonite churches in the area.

Mennonite Board of Missions, Elkhart, Ind., has openings for secretaries, a bookkeeper, and secretary-mail clerk in program and service divisions at its central office. All positions are salaried. There are a number of openings for secretaries to administrators, and one person is needed for specialized typing in corporate secretarial services. Training for equipment and orientation to the Board and its total work will be provided. For more information please contact John Lehman, Box 370, Elkhart, Ind. 46514.

At the Goshen College annual peace oratorical contest held on Mar. 15, first-place winners were Miss Emma LaRoque in the women's division and Verlin Nafziger in the men's division. LaRoque, a junior majoring in English and communication, gave a speech, titled "Each Man with a Gun," about the Indian-white conflict and suggested ideas to promote better relations. She is the daughter of Mr. and Mrs. Napoleon F. LaRoque, Tofield, Alta. "Behind the Curtain" was the title of Nafziger's speech about promoting better relations with iron curtain countries by having Study-Service Tri-mester units in Yugoslavia, Czechoslovakia, or Russia. Nafziger, a junior, is the son of Mr. and Mrs. Earl A. Nafziger, Archbold, Ohio.

"With the Mennonite Christian Service Fellowship of India (MCSFI) and the Asia Mennonite Conference, we are getting busy with the Bangladesh mission planning. . . . The National Council of Churches in Bangladesh needs someone who can run a Writers' Workshop in Dacca to help the churches. In May 1973 there is to be an enlarged meeting of the MCSFI constituent groups and the executive committee of the Asia Mennonite Conference to form a mission board and to launch out a program of Mennonite witness in Bangladesh. . . . —P. J. Malagar, Dharmtari, India.

Names and addresses of overseas missionaries sponsored by Mennonite Board of Missions are available by writing the Board at Box 370, Elkhart, Ind. 46514.

The March-April issue of *agape* magazine is a special 16-page treatment of Voluntary Service involvement in minority communities—and VS participation by minority volunteers. In the issue 20 different persons, from a wide variety of perspectives, respond to the difficult questions involved. Published bimonthly for the VS program of Mennonite Board of Missions, *agape* is mailed to most of the congregations of the Board's supporting constituency. To receive one or

more copies of the March-April issue, at no cost, write to Dan Shenk, Box 370, Elkhart, Ind. 46514.

Marketing has begun for the distribution of a new series of Family Life TV and Radio Spots. The two spots, "You're O.K." and "You're Loved," encourage viewers to love, forgive, and accept others in the Jesus way. Pastors, businessmen, and other interested persons who would like to contact local stations for release of the spots are invited to write to the following marketing agencies for additional information. Persons living in Canada should write to Mennonite Radio and Television, Winnipeg, Man. R3T 2C9. Persons living in the U.S. should write to Mennonite Media Services, Harrisonburg, Va. 22801.

A bequest of \$8,463 from the estate of Martha Leinbach, formerly of Petoskey, Mich., and Goshen, Ind., has been received by Mennonite Board of Missions, Elkhart, Ind. The bequest was undesignated. The Board earlier received \$2,500 from a joint annuity contributed by the late Noah B. and Martha Leinbach.

Special meetings: William R. Miller, North Liberty, Ind., at Sand Lake Chapel, Stone Lake, Wis., Mar. 30 to Apr. 6. David Showalter, Plain City, Ohio, at Hernley, Manheim, Pa., Apr. 1-8. Fred Augsburg, Youngstown, Ohio, at Pleasant View, Chambersburg, Pa., Apr. 4-11.

New members by baptism: Three at Alsace Manor, Temple, Pa.; two at Fairview, Reading, Pa.; five at Buttonwood Fellowship, Reading, Pa.; nineteen at Bowmanville, Pa.; nine at Hopedale, Ill.; one at South Union, West Liberty, Ohio; one by baptism and two by confession of faith at Moore Park, Mich.; seventeen at Roanoke, Ill.

Change of address: Kay Yutzy, School of Nursing, Goshen College, Goshen, Ind. 46526.

readers say

Submissions to Readers Say column should comment on printed articles.

It thrills my soul to know there are Christians who can put into print the way I feel. So I would like to take this privilege and sincerely thank Brother Paul Kratz for his beautiful and truthful article on "The Way of Joy" in the Mar. 6 issue of *Gospel Herald*.

My lying bedfast for weeks lately, he has said it just the way it is within me—"Joy that isn't bought with money or good looks. Joy that remains even when the going gets tough." (My husband has been in the hospital now for two weeks and will be in a while longer.) I dearly appreciate and covet the fellowship of Christians. True Christian fellowship is beautiful and joyful! Rejoicing in God yourself and rejoicing with others who also rejoice in God results in great joy! Rejoice in the success of others. True happiness is impossible outside of Jesus Christ. Rejoicing in Jesus multiplies joy

because Jesus saves from sin. That's pure joy! Rejoice in service for Christ.

Joy is not the result of everything going "my" way. Joy comes from believing Jesus and from serving Him even when it calls for giving up something we'd like to do sometimes. Gladly giving up something to bring joy to God's heart. Such service brings unexplainable joy. Put yourself into Paul's shoes for a while. He was chained to his boss for two years. Joy depends on the atmosphere inside of you. Have no bitterness in your heart at all. God did something to you to make me so sweet, grateful, and lovely. It happened in the fire. Joy is evidence of the Holy Spirit in my Christian life.

Joy is a gift from God and is the result of faith in Him and fellowship with Him. Joy does not depend on things. Lasting joy depends on my fellowship with God and with others. It depends on my relationship to Jesus and my service for Him. It depends how much I let God's Holy Spirit bear fruit in me. Losses, troubles, sickness, etc., cannot quench my joy. It is founded on Jesus Christ. I will live and rejoice. Thank you so very much.—Mrs. Victor Amstutz, Apple Creek, Ohio

In the Feb. 6 issue, Richard A. Showalter, in his article, "The Christian Ministry, has outlined some interesting theories which I would like to question.

First, why do you just consider the minister? If this should be a part-time role, is a beautiful brotherhood experience, then should we not include the professor and the mission board employee. Why should the congregational leaders be part time and collect the money to fully support the leaders in our schools and mission boards?

Second, have you ever been a pastor? If you have, you will know that he is a counselor, preacher, coach, father, administrator, and many, many other things. Further, he does many of these things while the average person is home with his family or being paid overtime. My question here is, How many congregations have several leader-type people who along with a practice, business, or trade, are willing to accept or could accept a one-third or one-fourth time pastoral role and really do the job? I think it is impossible when already the businessman, the sociologist, and the lawyer is under pressure.

Third, I get a low view of the ministry from you. I hear you say that the leader is a sociologist-preacher, businessman-preacher, carpenter-preacher. I notice that the "preacher" is tacked on the end. Yet, you imply that he will probably want to be trained for the ministry. I cannot see how a sociologist-preacher can be any different from the farmer-preacher. He had to haul the hay instead of visiting the sick so his family could eat. Therefore, the work of the minister was neglected. I feel the true proof of this is that most of us from the church of yesterday do not know what it was to have the care of a minister.

Fourth, I don't get your point in the value of choosing a minister from within the congregation. I feel that has about as much value as second cousins choosing each other. I feel that true the we are already too ingrown? Wouldn't leadership from other areas with different experiences bring more life and vitality to a congregation than have John's grandson preach to his sixty-six cousins?

Finally, I appreciate your concern for brotherhood. However, similar cultural settings can confuse the real meaning of brotherhood. The nature of true brotherhood and the church of Jesus Christ do not have lasting roots in similar cultural backgrounds but only in Jesus Christ as you well know. As we keep on our knees at the cross and allow the Holy Spirit to have His control in our lives, the patterns may change and the forms may differ, but

what of it? Brotherhood will be real and Jesus
(Continued on page 307)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Clymer — Nolt. — Roy Clymer, Leola, Pa., Graftdale cong., and Barbara Nolt, Leola, Pa., Bethany cong., by Herman F. Myers, Nov. 25, 1972.

Graham — Buckwalter. — Gerald Graham, Kinzers, Pa., and Linda Buckwalter, Lancaster, Pa., both from Bethany cong., by Herman F. Myers, Mar. 11, 1973.

Griffith — Troyer. — Eddie G. Griffith, Lyons, Kan., and Sharilyn Diane Troyer, Hutchinson, Kan., South Hutchinson cong., by Calvin R. King, Mar. 2, 1973.

Helmuth — Yutzy. — Fred Helmuth, Arcola, Ill., Sunnyside cong., and Carolyn Yutzy, Arthur, Ill., Quin Chapel cong., by Paul Sieber, Nov. 18, 1972.

Howell — Nofziger. — William Howell, Jr., Columbiana, Ohio, Midway cong., and Velda Nofziger, Archbold, Ohio, Lockport cong., by Ernest Martin and Walter Stuckey, Feb. 24, 1973.

King — Martin. — Aldus R. King, Atglen, Pa., East Chestnut cong., and Judy A. Martin, Paradise, Pa., Ridgeview cong., by Aldus J. Wingard, Mar. 10, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Joel and Rosalyn (Birkey), Greentown, Ind., second child, first son, Troy Alan, Feb. 19, 1973.

Christner, Freeman and Susan (McKay), Newport News, Va., second son, Wade Duncan, Feb. 11, 1973.

Cripe, Max and Phyllis (Doke), Goshen, Ind., second child, first son, Mark Henry, Mar. 8, 1973.

Derstine, Henry G. and Eileen (Gahman), Dublin, Pa., sixth child, third daughter, Janelle Kay, Mar. 8, 1973.

Diener, Marvin and Ann (Hart), Gladstone, Ore., second child, first daughter, Debra Marie, Mar. 12, 1973.

van Donk, Jan and Carol (Hunter), Cresskill, N.J., second daughter, Tanya Ann, Mar. 11, 1973.

Hansen, Richard and Dorothy (Hostetler), Aurora, Ore., first child, Gina Gail, Mar. 5, 1973.

High, Larry and Shirley (Stauffer), Elizabethtown, Pa., first child, Elizabeth Nichole, Mar. 5, 1973.

Knepp, Edward and Beatrice (Hershberger), Iowa City, Iowa, sixth child, fifth son, Ryan Michael, Mar. 5, 1973. (Daughter and son deceased.)

Martin, Arthur and Esther (Beachy), Goshen, Ind., first child, Eric Lynn, Mar. 1, 1973.

Miller, David and Carol (Schrock), Kansas City, Kan., second daughter (first living) Kristine

Lynn, Mar. 10, 1973.

Powell, Lester and Shirley, Amboy, Ind., second child, first daughter, Twyla Jewel, Feb. 28, 1973.

Roth, Tom and Sally (Short), Archbold, Ohio, second child, first daughter, Carrie Ann, Feb. 21, 1973.

Schrader, David and Elda (Studer), Roanoke, Ill., first child, Staci Joleen, Feb. 14, 1973.

Shaffer, David and Joyce (Springer), Normal, Ill., second son, Brian David, Feb. 19, 1973.

Shellenberger, Larry and La Vonne (Huber), Manheim, Pa., first child, Dawn Renee, Feb. 1, 1973.

Shellenberger, Marlin E. and Thelma (Faus), Manheim, Pa., first child, Duane Eric, Nov. 16, 1972.

Stuckey, William and Rose (Knecht), West Unity, Ohio, third child, second daughter, Sara Ann, Feb. 24, 1973.

Weaver, Carl and Cheryl (Weaver), Goshen, Ind., third daughter, Chanee Lee, Mar. 8, 1973.

obituaries

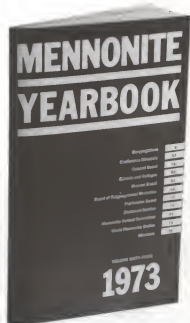
May the sustaining grace and comfort of our Lord bless those who are bereaved.

Basinger, Amos, son of Elias and Elizabeth (Baumgartner) Basinger, was born at Fortuna, Mo., Apr. 30, 1902; died as the result of a traffic accident, Mar. 1, 1973; aged 70 y. 10 m. On Feb. 5, 1933, he was married to Icie Steiner, who survives. Also surviving are 3 sons (Doyle, Clarence, and Ralph), 9 grandchildren, 2 brothers (David and Walter), and 2 sisters (Mary

Table IX Comparative Sunday School Statistics

Year	No. of Schools	No. of Teachers	Enrollment
1937	584	6,105	74,654
1942	527	6,584	76,138
1947	603	6,845	82,287
1952	713	8,253	98,584
1957	819	9,699	114,560
1962	928	11,103	128,364
1967	979	11,133	125,907
1972	981	10,131	112,658

For additional statistics and other up-to-date information concerning the organization and work of the Mennonite Church, order the 1973 Yearbook now. Price \$2.00.



Order from
Mennonite Publishing House
616 Walnut Avenue
Scottsdale, PA 15683
or Provident Bookstores

Send me _____ copies of the 1973 Mennonite Yearbook.

Name _____ Address _____

City _____ State/Prov. _____

Cash enclosed ☐ Bill me ☐ Zip/Postal Code _____

and Bertha Basinger). He was preceded in death by one son and one sister. He was a member of the Martins Mennonite Church, where funeral services were held on Mar. 4, in charge of Harold Zehr, A. Willard Shertzer, and Edwin Bontrager; interment in the Martins Mennonite Cemetery.

Betts, Leah M., daughter of Daniel and Catherine (Whitmer) Schmuck, was born at Sterling, Kan., May 9, 1885; died at Hutchinson, Kan., Mar. 1, 1973; aged 87 y. 9 m. 20 d. On Feb. 23, 1906, she was married to Frank A. Betts, who preceded her in death on June 23, 1950. Surviving are one son (Carl), 2 daughters (Fern — Mrs. Leo Shwalter and Mrs. Lavonia Miller), 6 grandchildren, 6 great-grandchildren, and one sister (Lavina Schmucker). She was a member of the Sterling Evangelical Mennonite Church. Funeral services were held at the Elliot Chapel on Mar. 3, in charge of William Coleman and Allen Erb; interment in the Memorial Park Cemetery, Hutchinson.

Bitkofer, Paul M., son of Fred and Martha (Loucks) Bitkofer, was born in Canton, Kan., Aug. 3, 1914; died at the Bethany Medical Center, Kansas City, Kan., Mar. 7, 1973; aged 58 y. 7 m. 4 d. On Aug. 25, 1937, he was married to Margaret Luchen, who survives. Also surviving are 5 children (Pauline — Mrs. Milton Samuels, Kathryn — Mrs. Walter Gutschalk, David, and Peggy — Mrs. Chuck Owens), his mother, 16 grandchildren, 6 brothers (Melvin, Leroy, Allen, Henry, Ralph, and Clifford), and 2 sisters (Mrs. Mabel Nunemaker and Mrs. Stella Sommerfeld). He was a member of the Argentine Mennonite Church. Funeral services were held at the Sterling Valley Mennonite Church, Canton, Kan., in charge of John Landis and James Herschberger; interment in the Spring Valley Mennonite Cemetery.

Detweiler, Eva A., daughter of Andrew G. and Sallie (Alderfer) Derstine, was born in West Rockhill Twp., June 30, 1900; died of cerebral hemorrhage at Telford, Pa., Feb. 16, 1973; aged 72 y. 4 m. 22 d. On Dec. 10, 1920, she was married to Samuel R. Detweiler, who preceded her in death on July 24, 1949. Surviving are 2 children (Willard D. and Betty — Mrs. John B. Gehman), 5 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Elsie A. Freed and Mrs. Abram K. Landis), and one brother (Stanley A. Derstine). She was a member of the Rockhill Mennonite Church, where funeral services were held on Feb. 26, in charge of Henry L. Ruth; interment in the adjoining cemetery.

Ebersole, Harvey E., son of Martin and Amanda (Ebersole) Ebersole, was born in Conoy Twp., Pa., Oct. 11, 1875; died in the Orville Mennonite Home, Lancaster, Pa., Feb. 16, 1973; aged 97 y. 4 m. 16 d. He was married to Katie Becker, who preceded him in death. Surviving are 2 brothers (Ephraim and Samuel E.) and one sister (Barbara E. Greenly). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Mar. 3, in charge of Henry Frank and George Lesman; interment in the Mount Pleasant Cemetery.

Good, Alvin W., son of John and Mary (Rich) Good, was born in Minier, Ill., Dec. 30, 1893; died at the Hopedale Mennonite Center, Mar. 9, 1973; aged 79 y. 2 m. 7 d. On Feb. 2, 1919, he was married to Bessie Kaufman, who survives. Also surviving are 6 daughters (Mrs. Marcella Kossen, Mrs. Alva Bachman, Mrs. Eileen Nafziger, Mrs. Lola Kaufmann, Mrs. Helen Mumaw, and Mrs. Marilyn Kaufmann), 2 sons (Walter and John), 27 grandchildren, 3 great-grandchildren, and 4 sisters (Mrs. Phoebe Litwiler, Mrs. Rosie Egli, Mrs. Esther Stichter, and Ruth Good). He was a member of the Hopedale Mennonite Church, where funeral services were held on Mar. 11, in charge of Lee Miller and Ivan Kaufmann; interment in the Hopedale Mennonite Cemetery.

Kreider, Parke M., son of Benjamin M. and Susan (Kreider) Kreider, was born in Paradise Twp., Pa., Dec. 12, 1903; died unexpectedly at the Lancaster General Hospital, Lancaster, Pa., Feb. 13, 1973; aged 69 y. 2 m. 1 d. He was married to Anna Zink, who preceded him in death in 1967. He was later married to Edyth Anderson, who survives. Also surviving are one brother (Paul D.) and one sister (Esther — Mrs. J. Ervin Denlinger). He was a member of the New Holland Mennonite Church. Funeral services were held at the George D. High Funeral Home on Feb. 16, in charge of Amos Sauder, Henry W. Frank, and Frank Shirk; interment in the Good Mennonite Cemetery.

Miller, Clarence E., son of Abram B. and Annie (Erb) Lutz, was born in Lancaster Co., Pa., Aug. 19, 1903; died of a heart attack at his home in Elizabethtown, Pa., Mar. 5, 1973; aged 69 y. 6 m. 14 d. On Mar. 26, 1925, he was married to Ruth L. Herr, who preceded him in death on Aug. 4, 1972. Surviving are one daughter (Mary Elizabeth), 2 sons (James C. and John A.), and 7 grandchildren. He was preceded in death by 2 daughters (Martha Jane and Esther Lois). He was ordained to the office of deacon on Dec. 15, 1932. On June 10, 1937, he was ordained as a minister and to the office of bishop on Feb. 8, 1950. At the time of his death he was serving in the Elizabethtown and Cambridge districts. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 8, in charge of Russell J. Baer, H. Raymond Charles, and David N. Thomas; interment in the Salunga Mennonite Cemetery.

Miller, Naomi, daughter of John B. and Charity (Yoder) Miller, was born in Johnson Co., Iowa, Oct. 15, 1872; died at Wellman, Iowa, Mar. 9, 1973; aged 100 y. 4 m. 22 d. On Dec. 2, 1892, she was married to David D. Miller, who preceded her in death on July 26, 1952. Surviving are 5 daughters (Gertrude Breneman, Katie — Mrs. George S. Miller, Olive — Mrs. Norman Herschberger, son Mable — Mrs. John Berry), 2 sons (Ralph and Harold T.), 26 grandchildren, 76 great-grandchildren, and 13 great-great-grandchildren. One daughter (Mary) preceded her in death. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 11, in charge of Robert K. Yoder and Ronald Kennel; interment in the Lower Deer Creek Cemetery.

Miller, Sherman S., son of Enos and Emma (Gingerich) Miller, was born in Washington Co., Iowa, Jan. 23, 1901; died of a heart attack at Sarasota, Fla., Mar. 6, 1973; aged 72 y. 1 m. 11 d. On Dec. 3, 1922, he was married to Emma Miller, who preceded him in death on Apr. 11, 1933. On Oct. 27, 1935, he was married to Ida Yoder, who died in 1965. On Mar. 11, 1967, he was married to Ella Mischler, who survives. Also surviving are 4 daughters (Ellen — Mrs. Duane E. Yoder, Ruby — Mrs. Robert Schrock, Nita — Mrs. Daniel D. Miller, and Barbara — Mrs. Alie Eichelberger), 3 stepdaughters, 21 grandchildren, 2 great-grandchildren, and a number of stepgrandchildren and stepgreat-grandchildren. Two grandchildren preceded him in death. He was a member of the East Union Mennonite Church, where funeral services were held on Mar. 10, in charge of Lonnie Yoder and J. John J. Miller; interment in the East Union Cemetery.

Reisner, Ella, daughter of John Leonard and Anna (Ebersole) Reisner, was born in Ayr, Neb., Oct. 26, 1881; died at the West View Manor Rest Home, Wooster, Ohio, Mar. 6, 1973; aged 91 y. 4 m. 8 d. In 1901 she was married to Samuel Good, who died in 1905. In 1915 she was married to Amos Neff, who died in 1951. Surviving are 2 children (Ethel Yoder and Charles Neff), 3 grandchildren, 11 great-grandchildren, and 2 sisters (Ann — Mrs. J. R. Allgayer and Naomi — Mrs. Harry Ditzel). She was a member

of the Science Ridge Mennonite Church, Sterling, Ill. Funeral services were held at the Oak Grove Mennonite Church on Mar. 8, in charge of Peter B. Wiebe; interment in the Oak Grove Church Cemetery.

Pletcher, Sadie, daughter of Mr. and Mrs. Levi Nunemaker, was born at Wakarusa, Ind., Sept. 6, 1894; died of a heart attack on Feb. 27, 1973; aged 78 y. 5 m. 21 d. On June 22, 1922, she was married to Elmer Pletcher, who preceded her in death on Feb. 24, 1963. Surviving are one daughter (Beulah — Mrs. Earl Ganger), 2 grandchildren, one brother (Earl), and 3 sisters (Mrs. Ida Newcomer, Mrs. Mae Jacobs, and Grace Nunemaker). She was a member of the Yellow Creek Mennonite Church, where funeral services were held on Mar. 2, in charge of Mahlon D. Miller, interment in the Yellow Creek Cemetery.

Stoltzfus, David M., son of Aaron K. and Katie (Mast) Stoltzfus, was born at Morgantown, Pa., Aug. 22, 1898; died of a heart attack at Sarasota, Fla., Mar. 3, 1973; aged 74 y. 6 m. 21 d. On June 22, 1922, he was married to Martha Smoker who preceded him in death Mar. 27, 1963. On May 12, 1964, he was married to Hilda Yoder who survives. Also surviving are 2 sons (J. Wilmer and Ralph), 9 daughters (Mildred — Mrs. Raymond Yoder, Esther — Mrs. Wendell Hostetler, Ruth — Mrs. Omar Beare, Elsie — Mrs. Joseph Peterschneider, Edna — Mrs. Harold Martin, Grace — Mrs. Elmer Sensenig, Mrs. Vera Yoder, Romaine — Mrs. Burdell Stucky and Fern — Mrs. Dennis Clemmer), 41 grandchildren, and 5 great-grandchildren. One grandchild preceded him in death. He was a member of the Conestoga Mennonite Church, where funeral services were held on Mar. 8, in charge of Iris Kurtz, Aaron F. Stoltzfus and Nathan Stoltzfus; interment in the Conestoga Mennonite Church Cemetery.

Yoder, Catherine L., daughter of Christian L. and Lydia (King) Yoder, was born in Millfin Co., Pa., Dec. 12, 1908; died Mar. 11, 1973; aged 64 y. 2 m. 27 d. Surviving is one brother (Christian Yoder). She was a member of the Conestoga Mennonite Church, where funeral services were held on Mar. 14, in charge of Millard Shoup, Harvey Stoltzfus, and Ira A. Kurtz; interment in the Conestoga Cemetery.

Yoder, Samuel K., son of Jacob T. and Sally (Yoder) Yoder, was born at Belleville, Pa., July 7, 1892; died of heart failure at his home in Belleville, Pa., Mar. 12, 1973; aged 80 y. 8 m. 5 d. On Jan. 4, 1917, he was married to Katie C. Peachey, who survives. Also surviving are one son (David R.), one daughter (Mrs. Bertha A. Hartzler), 6 grandchildren, 5 great-grandchildren, and one brother (Aaron S. Yoder). He was a member of the Locust Grove Mennonite Church, where funeral services were held, in charge of John B. Zook, Paul Bender, and Gerald Peachey; interment in the Locust Grove Cemetery.

Cover by Luoma photos.

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
 Mennonite Camping Association Conferences: Craft Church, Water Valley, Alta., Apr. 23-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.
 Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
 Southeast Mennonite Convention, Lakewood Retreat, Brooklyn, Pa., Apr. 27-29.
 Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
 Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

will be praised! — Henry Swartley, Phillipsburg, N.J.

I also appreciated Menno B. Hurd's article on "Return to Discipline" and "Just Checking If You Love Me" by Simon Schrock (Mar. 6 issue). Give us more of this kind. There seems to be so much advice from those who've been through the school of education compared to those who've been through the school of experience. Having had scriptural discipline taught and built into my early Christian life, reading and hearing the testimonies of those who claim to have been liberated by the Spirit, but whose lives show little evidence of being obedient to God's Word, leave me feeling rather sad. — Paul M. Weaver, Manheim, Pa.

The other is the editorial, "Humility and Christ's Glory." This was also a valuable article. I too find it a little difficult to accept a lot of the publicity that accompanies some of the leading celebrities of our country. We can put Jesus in His rightful place and say as He said, "And I, if I be lifted up from the earth, will draw all men unto me."

Thanks for the beautiful centerfold in the Mar. 6 *Gospel Herald*. I have posted it prominently in my bedroom.

"Oh, I know, it isn't as erotic as the *Playboy* centerfold but this is the kind of thing that really turns me on. It helps me remember that this world has not completely gone to the dogs; that many dedicated people are still investing their money in the poor, the destitute, the suffering masses both in North America and around the world; that hundreds of our youth are turning their backs on self-indulgence and practicing self-sacrifice "In the Name of Christ," through our service agencies.

It turns out, on to see how much one denomination does with so little and I need to be reminded of that especially when *Time* magazine and CBS radio make me aware of how little some do with so much. Case in point is a certain TV preacher who builds a quarter of a million dollar paragon in suburbia where the rubber barons live, and as one of Christ's simple servants, preaching a simple gospel, drives a Cadillac, flies in a private jet plane, builds a private prayer tower for which CBS claims he pays the city of Akron nearly \$200,000 per year as a guarantee that they will not allow any other structure so tall to be built in the Akron environs.

A man who acknowledges that his empire, estimated to be worth something between \$30

If with this expose they continue to pour in their sacrificial dollars we must redefine "simple." Oh, would that the thousands upon thousands of dollars that came from Mennonite sources have been in the column of your centerfold representing help for the hurting, rather than luxury retreat centers for the rich or girdle factories, etc.

Thanks, John, for making the *Gospel Herald* a first rate Christian denominational publication during your tenure as editor. All of us, friend and foe alike, owe you a grand affirmation for your fearless, prophetic ministry among us. — Robert N. Johnson, Kitchener, Ont.

Ed Note: The following more lengthy letter is from Helen Rytz, whose home is in Switzerland. She is presently in graduate study at the University of Michigan and a faithful attendee at the Ann Arbor Mennonite Church. She shares comments on numerous articles which appeared in Gospel Herald from a background of personal experience and the experiences of relatives and friends in Germany.

For quite some time I was thinking of replying to the many articles in the *Gospel Herald* which bothered me. I felt generally that there was such a preoccupation with the outward situation of the war in Vietnam which missed the actual dilemma the nation was facing.

I wholeheartedly agree with the editorial in the Jan. 16 issue which upset so many readers according to the Feb. 13 issue (section of readers say). The article as well as the replies made it clear where the main problem is: war is wrong but the American nation, the leader as well as the people who voted for him, are OK. All that was needed was to stop the war, and now America is finally the great Christian nation, the best the world ever had.

All the missionary work (missionary not only in the strict religious sense, but also in a political one, the mission to spread the ideology of American democracy and the American way of life) was immensely hindered by the war. The world as a whole reacted so strong against the American aggression that it upset the righteous American (especially all the good-meaning Christians) even more than the war itself.

In this connection I enjoyed the article of W. Hackman in the Feb. 6 issue. He pointed to the deeper problem of the nation. Maybe many of the readers of *Gospel Herald* are not familiar with the situation in Germany during the '30s.

The parallels between America of the '70s and Germany of the '30s are striking. Germany was a great Christian nation, full of missionary zeal. The church was supporting Hitler because he had been able to bring the country out of a political stalemate. And the country was suffering under a heavy financial burden because of the many welfare recipients. Hitler had a great program for the unemployed and cut down on welfare dependency.

Right now the cry for "workfare" instead of welfare is great in this country. If Nixon would be able to get a similar well-working work program going as Hitler did, he would be greatly praised by all hardworking Americans, at least by the Christians. The German Christians in the '30s did not know what Hitler had in mind and what the end of the decade would bring. Neither does anyone now know what Nixon has in mind! He has only very few

Just as much as Nixon is supported by many Christians today, so was Hitler. Both use the same methods. Nixon understood it to assure the support by creating his House-Church in the White House. He "bought" with this act the influential leaders of all denominations, including Catholics. The editorial of the Jan. 16 issue mentioned the Old Testament prophets who would be in the dungeon today. Maybe the time is not far where American "confessing Christians" will be treated similar to what they were in Germany.

Most leaders went along with Hitler and only a few, belonging to the "Bekennende Kirche" were thrown into prison and concentration camps. And this did not happen till the end of the '30s and the beginning of the war. Today martyrs like Bonhoeffer or Niemöller (who survived the concentration camp) are highly esteemed. But during the '30s they were looked at as stupid, only causing problems to the many Christians who wanted to enjoy the good life Hitler brought to the country.

The reader of the Feb. 13 issue of *The Menominee* was right that there is danger in speaking up against the government. He writes: "When the church teaches its members to become reactionaries, then the church becomes subject to the chastening hand of God; and that chastening may come from the very government that it is deriding."

Was it God's chastening hand who brought Bonhoeffer into prison? Did he deserve to be killed by Hitler because he dared to speak up against his government? The kind of thoughts expressed in the above quotation were very common in Germany during the '30s. Most Christians did not want to get involved with governmental affairs, they realized the danger. Or they just did what pastor Rinks suggested: "They were faithfully ministering the words of life to the sheep of the flock without aligning themselves with the elements of this present life."

It is interesting to see that many who were condemning the German Christians for not opposing Hitler are today most upset about the Americans who dare to criticize anything the president does. W. Hackman is right: "Criticism becomes tantamount to treason." That is at least the message I got by reading the different letters to the editor in many issues of the *Gospel Herald* (and *The Mennonite* as well).

And here I see the last similarity between Germany of the '30s and America today. Most people outside Germany realized that the development the country experienced was awful. Many voices against Hitler could be heard. But the Germans (or at least most of them) did not see it. And many of the most faithful Christians were blind and rejected any criticism others would make against Germany.

The same thing seems to be happening today. In many parts of the world today many Christians and non-Christians are worried about the development within the United States. Of course Americans do not get the same news the rest of the world gets. Many Americans believe their own news and reject the foreign ones as malicious. The Germans of the '30s reacted the same way.

Maybe the parallels I was pointing out seem farfetched. And I have no belief that the majority will change their mind because of my letter. I hope they will be spared a similar dreadful awakening the Germans experienced thirty years ago. Not because they deserve it more than the Germans to be saved from such an experience but because I hope the whole world might be spared another war like the second world war. — Helen Rytz, Switzerland

91240 51L04110
TITUS L GROSS
187 N CLINTON ST
DOYLESTOWN PA 18901

Confession--How Far?

Confession of sin is a common concern for sincere Christians. We know confession is necessary. But how far should confession be made? A guide which still seems as satisfactory as any is to confess sin as far as it is known. This means that if a person's sin, for example, is known throughout the congregation confession should be made to the congregation. If it is known by a few it should be made to the few. However public confession does not do away with confession and restitution between persons where such is necessary to restore proper relations.

Confession of sin can be ticklish business. Unless we are honest in evaluating our motives confession can be used as an opportunity to tell another his faults or sins. A great truth lies in the old statement, "Honest confession is good for the soul, it is true, but it is sometimes a selfish indulgence harmful to others."

This hints at a common problem. The Scripture says we are to confess our faults one to another. A temptation is to confess the faults of others rather than our own. How do we do this? Look at an example which impressed itself upon me as a young person.

A certain person whom I knew seemed to use confession as a way of giving vent to feelings toward others. The method was to go to a person she had ill feelings toward and say something like this: "I want to confess to you that I've had bad feelings toward you."

But instead of asking forgiveness and leaving it there she would use this confession as a starting point to tell what she didn't like about the other person, what annoyed her, and where she thought the other person was wrong. She really wasn't confessing her own faults but what she thought were the faults of the other person. Confession

provided the opportunity to clobber the other person. That was not Christian confession but could better be classed as malice, evil speaking, spite, or even an expression of hate.

Unless motives are pure and love drives us to make a confession, confession can all too easily provide an opportunity to tell another person what we don't like about him under a pious front. So "confession becomes a selfish indulgence harmful to others," a release of our own ill will.

In such things as envy, jealousy, and other sins of the spirit, it may be better to settle such before God rather than going to the person one is envious or jealous of. Sins of the spirit are particularly prone to be sins which can be used to tell others of their faults. Now these sins of the spirit can hang on very tenaciously and many times victory over them can only come with complete and honest confession of them. However, it is probably best if our confession of such feelings is to a trusted Christian friend who will stand by us in prayer until we have victory. It is doubtful if relations are ever strengthened when we go confessing our ill feelings toward a person who knows nothing about our ill feelings toward him. The problem is ours, not his.

If our ill feelings are known, the story is, of course, different. Then confession should be as far as it is known. There must be confession and repentance of all known sin. But we must always beware of our motives, particularly in confession of sin. To use confession as a way of confessing another's faults or to tell another where he is wrong rather than confessing and repenting of our own sin is to make confession a farce, a selfish indulgence harmful to others. — D.



GOSPEL HERALD

April 10, 1973

Beware the New Superspirituality

by Francis A. Schaeffer

We are in the midst of another titanic struggle between false spirituality and balanced Christian faith. I can think of no better term for the new false spirituality than "superspirituality." It is reflected in certain aspects of the new pentecostalism and the Jesus movement, but it also can be detected on a broader basis as our culture overreacts to scientism and rationalism. In their thirst for spiritual reality, young people in particular are running headlong into superspirituality.

We are quite familiar with pentecostalism. As a movement it was born in the early part of this century. In the early years it tended to make a mistake in emphasizing external signs and manifestations *as tests of spirituality*. You were often considered a second-class Christian if you didn't have these external marks.

On the other hand, the old pentecostal movement taught a great deal of basic Christian doctrinal content. *Content* was their prime test for fellowship and acceptance. You had to hold the right doctrine or you were not accepted in the church or allowed to be a pastor. Old pentecostalism's strong emphasis on the content of Scripture made it a dynamic source of evangelism, say in South America. People who really teach the gospel, hold a high view of Scripture, and give proper emphasis to the Holy Spirit are bound to be greatly used of God.

With the rise of the new pentecostalism, we have something different. In general, the new Pentecostals put their emphasis on the external

contents

- | | |
|---|-----|
| Beware the New Superspirituality
Francis A. Schaeffer | 309 |
| Old Age? It's Largely a
Matter of Attitude
Tammy Tanaka | 313 |

Francis A. Schaeffer warns about a growing problem brought to a head by the Jesus movement and the new pentecostalism

signs themselves instead of on content, and they make these external signs the test for fellowship and acceptance.

The rub of course is this: There are unitarian groups and Buddhist groups who also have these external signs. Any external sign can be duplicated or counterfeited.

We can also see a parallel between the new Pentecostals and the liberals. The liberal theologians don't believe in content or in religious truth. They are really existentialists using theological, Christian terminology. Not believing in truth, they can enter into fellowship with any other experience-oriented group using religious language.

That's what we are beginning to see in certain new Pentecostal circles. Instead of accepting a person on the basis of what he believes, which has always been the Christian way, it's "Do you have these external manifestations?" Questions which have been considered important enough to cause crucial differences, all the way back to the Reformation and before, now are swept under the rug.

Faith Based on Fact

I am not saying that the young people caught up in the new pentecostalism are not Christians. Many of them are. But we are impressed with the fact that many have very little content to their faith. Everything is experience; emotion (or emotionalism) is the base.

We must be careful here, lest we be accused of saying that there shouldn't be any experience or emotion. There is and there should be. But neither experience nor emotion is the basis for our faith. The basis for our faith is that certain things are true. The whole man, including the intellect, is to act upon the fact that certain things are true. That, of course, will lead to an experiential relationship with God, but the basis is *content* not experience.

In addition to the new pentecostalism there are other forms of superspiritual Christians. It is easy to identify some groups and to see specifically what is wrong. But others are much harder to identify.

What then are some of the identifying marks of superspirituality? One is the depreciation of the intellect. This often is based on an incorrect biblical exegesis of 1 Corinthians 1, 2. Some read these chapters as though Paul attacked wisdom and reason as such, as though he despised the mind. There is a revival of the notion that Paul made a mistake on Mars Hill when he used the intellect (Acts 17). The superspiritual mentality takes the view that 1 Corinthians 1, 2 shows that Paul changed his mind in regard to the use of reason.

This is bad exegesis. We must not lose the all-important point of this passage: it is the rejection of incipient gnosticism (a salvation by knowledge and of worldly wisdom — humanistic or rationalistic) in contrast to the knowledge that God has given us by revelation. Paul rejects both autonomous intellectualism and autonomous contemplation. But that does not mean that Paul discouraged the use of the intellect.

There is indeed the danger of falling into a proud intellectualism. But there is also the danger of lacking a love and compassion for men great enough to inspire the hard work needed to understand men's questions and to give them honest answers. This takes a use of the intellect. Throughout his ministry, Paul talked to people with this kind of love and compulsion, and he wrote this way, for example, in Romans 1, 2. Christ, too, gently answered questions and discussed issues during His earthly ministry.

A second mark of superspirituality, related to an inaccurate exegesis of 1 Corinthians 1, 2, is a despising of discussion and of apologetics. It is strange that a number of young people who were once turned off by churches who fed them gospel proof texts with no answers are now feeding others gospel proof texts with no answers.

It's like seeing a ghost. When I saw it in evangelical churches in the past, I said to myself: it isn't fair, it isn't fair not to let students know that there are intellectual reasons for believing. It isn't fair to tell them that it is unspiritual to ask intellectual questions. And now we've come around in a circle (all within a few years), and we are hearing it all over again. As soon as we begin to discuss and give answers, a particular kind of voice suddenly speaks up and says, "This is not spiritual."

There is a notion that when you give answers to spiritual problems, your voice must be different. That's just like some of the old pastors who turned the kids away. Many of the pastors did not pray or preach in their street

GOSPEL HERALD

Volume 66 Number 15

John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Dr. Schaeffer is a well-known Christian apologist and author and is also noted for his youth ministry in L'Abri, Switzerland. This article is excerpted from his recent book *The New Super-Spirituality*, Inter-Varsity Press, © 1972. Used by permission.

voice but in a special, holy voice. You learned to pray with a higher than usual voice because that was the holy voice that was required. We are hearing this holy voice again.

A third mark (although one doesn't find it everywhere) is a despising of the body. Asceticism for the sake of asceticism is again coming to the fore. We recall the ugliness of some Christian families in old evangelical circles, an ugliness that was expressed in teaching either actively or by silence that it is more spiritual not to enjoy the pleasure of the body in marriage. It is again returning. It isn't that a husband and wife might not agree to fast sexually sometimes in order to pray, but that asceticism as a thing in itself is made holy. It is natural, therefore, to find some people who feel negative about the body. The body is beginning to be despised as much as the intellect.

Cultural Questions No Longer Asked

Another mark of superspirituality is the fact that certain questions are no longer asked. Three or five years ago in every discussion I constantly heard such questions as, What does this mean in art? What does it mean in poetry? in drama? in music? What does it *mean*? Now often I do not hear a single question like that. If people aren't asking these cultural questions, then they are not thinking about them. The lordship of Christ over the whole of culture has simply run through their fingers.

The circles are parallel: On the non-Christian side the students who hated the bourgeois background of their parents have become the new bourgeois; students who hated the anti-intellectualism of their parents have taken up transcendental mysticism. On the Christian side the students who fought the legalism of their parents and churches now voluntarily join the strictest of sects; the students who disliked the anti-intellectualism of their parents now often take Jesus as if belief in Him were an "upper-story" trip, separated from the mind and from the whole man.

Still another mark of the new superspirituality is the emphasis on the spectacular and the extraordinary, and along with this the emphasis on an eschatology-centered theology. In evangelical circles in both England and America for perhaps the last ten or fifteen years, prophecy has been despised. It grew to be despised among the young biblical theologians because their parents had bickered over the smallest of eschatological points. In these older evangelical circles, somebody would suddenly lash out against somebody else because of a small shift in the program he promulgated. One said, "One, two, three, four," and another said, "One, two, four, three." And *bang!*—the war was on. The younger generation got sick and tired of it, and consequently in some of the theological seminaries where I have lectured there has been little interest in prophecy, in eschatology.

Now, among many of the youth, prophecy, rather than being a part of a larger whole of theology, has become the integration point of whatever theology they have. Eschatology has been blown up out of proportion. I hold very

definite views in eschatology, but eschatology is not the integration point of my theology.

I think that prophecy is often popular now just because of the current interest in all that is spectacular. The more extraordinary the better. Excitement is the thing. What is desired is the quick, easy solution. On both the non-Christian and the Christian side there is a kaleidoscope of rapidly changing fashions. What is sought is instant everything.

In all of the marks of this superspirituality, we must keep in mind the difficulty we have in drawing distinctions. In doctrinal matters and in certain moral areas, the lines are easy to draw. If a person denies that Jesus is God, he denies that Jesus is God. It is either yes or no; it isn't 50-50. If the issue is whether an elder has slept with another elder's wife, he either has or he hasn't. It's simple. But when we come to superspirituality, the distinctions are more difficult. We are certainly going to make some mistakes, and we must help each other to stay within the control of Scripture and to look to the work of the Holy Spirit so that we do not make serious mistakes.

What, then, shall we as Christians do in the light of the tendency toward this new superspirituality? Our response cannot be simple, and it must be taken with caution. Nonetheless, I think there are four principles that we should keep in mind.

Four Steps Must Be Taken

First, we must not forget "the mark of the Christian." We must be absolutely convinced in our minds and in our emotions that those who are true Christians are really our brothers in Christ. The world has a right to judge whether we are Christians or not by the way we show an observable love to all *true* Christians, and therefore our love for each other as true Christians must be evident to the world. Furthermore, Christ tells us in John 17 that the world has a right to judge whether the Father has sent the Son on the basis of whether the world sees love among all true Christians. Therefore, we must not divide up into ugly parties. While stating and acting upon what we feel to be right in this matter, we must not be a divisive but a healing agent among true Christians.

Second, in meeting the new superspirituality we must emphasize content, content and then content again. This content must be based on the propositional revelation given in Scripture, and all our freedoms under the leadership of the Holy Spirit must be within the forms delineated by Scripture. We must stress that the *basis* for our faith is neither experience nor emotion but the truth as God has given it in verbalized, propositional form in the Scripture and which we first of all apprehend with our minds—though, of course, the whole man must act upon it.

Third, we must resist the trend toward the new superspirituality. This can be done in several ways.

For one thing, we need to be careful where we advise young Christians to worship and to what groups they should join themselves. It may sometimes be difficult to detect the signs of superspirituality in a group, but we need to be wary and encourage new Christians to worship where they will be sure to receive adequate biblical content and fellowship.

Furthermore, wherever we have the responsibility for a church or group, we must not let the new superspirituality get out of hand. This is hard because one cannot have an antiseptic situation in this regard. You have to keep your doors open to those affected by superspirituality if you are going to help them. (It is the same as with the drug situation. If you are going to help people on drugs, then drugs are going to be around and the environment will not be antiseptic. You have to be willing to run risks in order to help young people get off drugs and start living Christian lives.) On the other hand, we can't let the new superspirituality harm others. In certain difficult cases we may have to ask someone to leave if they are determined to bring everyone else into their own kind of bondage.

Beyond this, we have to take the initiative to stress that the mind belongs to Christ, the whole man is to come to Christ. In other words, if the cultural and intellectual questions aren't asked when we lecture, then we have to raise the questions. Ten or twelve years ago when I was lecturing in evangelical churches and schools, the questions were not always asked by the professors or the students. I had to ask them. These lectures, I realize, were revolutionary at that point. I stressed the cultural aspect of Christianity, the lordship of Christ over the whole man, when the questions didn't bring it forth. We may have to start doing this all over again. We have to stress the cultural and the intellectual lordship of Christ to this younger generation as much as we did to their parents.

Fourth, and finally, in meeting the challenges of the new superspirituality, we must not overreact. I'm desperately afraid of overreaction, of overstressing the intellect, overstressing the cultural emphasis, treating Christianity as if it were only a system. Christianity is a system, but it isn't only a system, God is there and we must be in a living relationship to Him. Consequently, as we see the new superspirituality springing up, the danger is going to be that we will overreact and underemphasize the work of the Holy Spirit.

The proper Christian response to wrong teaching in a particular doctrinal area is not to avoid the doctrine but to see it in the proper Christian framework. Within the form of Scripture and under the leadership of the Holy Spirit, we have to restore the proper balance.

When a group of people begins to overemphasize the work of the Holy Spirit at the expense of the full content

of Scripture or to underemphasize the status of the intellect or cultural responsibility, the danger is to talk less and less about the Holy Spirit for fear someone will confuse us with this other group. Instead, a Christian must have the courage to give the doctrine of the Holy Spirit its proper attention.

Christianity is not only intellectual, it is not only our cultural responsibility. Christianity is being born again on the basis of the finished work of Christ, His substitutionary death in space-time history. Christianity is the reality of communion with God in the present life, it is the understanding that there is the indwelling of the Holy Spirit, it is the understanding that there is the moment-by-moment empowering of the Holy Spirit. Christianity is the understanding that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It is the understanding that the fruit of the Spirit is meant to mean something real to *all* Christians. It is the understanding that prayer is real and not just a devotional exercise. Indeed we must not overreact to the new superspirituality, but we must stress that Christ is Lord of the whole man, not just Lord of the soul. He is Lord of the intellect and Lord of the body. He means us to affirm life and not negate life. Such is the ideal. May God show us the living balance and help us to live in that balance. ✠

On Receiving It

One day an elderly lady was visited by a minister who carried with him a contribution toward the rent of her cottage. He knocked once at the door and there was no answer. He knocked twice and still no answer. He noticed smoke coming from the chimney, so he knocked again, but no response. Days later she confessed that she was in, but did not answer because she thought he was the rent collector.

Many wonderful riches are offered but we have to provide the reception. The response to life's offers is within our own province.

At the center of Christianity is both an offer and a response. It is a gift and the reception of that gift. Jesus said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:17). The wonderful love of God is never forced upon an individual. It is always, from beginning to the end, an offer, a gift. You and I are free moral agents with the power to accept or to reject.

Through daily vigilance, through frequent prayer and Bible study, through private and public worship, through daily involvement we can gain the wisdom to accept those offers which God so willingly presents. — Wilson O. Weldon

(First in a Series)

Old Age? It's Largely a Matter of Attitude

by Tammy Tanaka

Nobody wants to get old.

Although we in the twentieth century no longer search for the legendary fountain of youth or magic potions to beat old age, we still have the yearning for "eternal youth."

Most of us probably fear aging because we tend to associate it with such unpleasant symptoms as senility, poverty, and sickness.

We may envision ourselves as dottering "senior citizens" — lonely, useless, feeble-minded, subsisting on Social Security or welfare. And we think in horror, "Oh, I would rather be dead!"

But is "old age" so grim?

Apparently it need not be. There is strong evidence that those who make the effort to "stay young" can remain mentally and physically youthful into the 70s and beyond.

"How people adjust to old age depends on their attitude," says Father Edward Barrett, pastor of St. Brigid's parish in Brooklyn. "Those who survive and grow old gracefully are those who stay active."

"I was flabbergasted to see some bright, energetic men in their 70s getting ready to learn how to play golf," he told us. "This is their attitude, their mentality. They see no limit to how long they can keep learning. Some old people are more vital than most young people."

Henry Whiting, a Lutheran Church in America pastor and an official at the Lutheran Council in the U.S.A., said that "one's attitude toward age is intimately related toward one's attitude toward life in general."

"How do you view life?" he asked. "If you look at life as one big question mark, that's going to affect how you see your later years. But if you view life as having meaning and purpose and see back of it God, this too affects your outlook."

"Life, death, aging — all are in the hands of God and are intimately related."

Rabbi Isaac Trainen, director of religious affairs for the Federation of Jewish Philanthropies, deplored the current tendency to segregate people according to age differences. "Terms like senior citizens and golden age are for the birds!" he declared. "It's a sad commentary on Western civilization that it has come to that."

"I work with men and women who are in their 70s who are just as alert as those in their 30s," he said. "I don't believe people should be categorized by age differences. Especially, I don't feel we should 'put people out to pasture' simply because they reach 55 or 65 years old."

Available studies on aging tend to support the views of Rabbi Trainen, Father Barrett, and Mr. Whiting that aging is largely an individual matter, depending a great deal on the individual's attitudes and personal life-style.

The most obvious fact that emerges from the studies is that one cannot generalize about the aged. People when they reach age 65 do not suddenly lose their individual differences and become homogenized into something called "senior citizens."

Sociologist Bernice L. Neugarten of the University of Chicago says that within broad limits "the pattern of aging is predictable for the individual if we know his personality in middle age and how he has dealt with earlier life events."

Research has led investigators to conclude that "aging should be seen as one part of the continuous life cycle," she said in an article in *Psychology Today*, December 1971. "It is shaped by the individual's past — his childhood, adolescence, and adulthood. Like earlier periods in life, aging brings new situations and new problems. It calls for new adaptations."

Miss Neugarten says the current stereotypes of the aged — which are based primarily on pictures of the aged needy rather than the more typical older person — are especially dangerous. She says the stereotypes of the

Tammy Tanaka is staff writer for *Religious News Service*, New York.

aged are creating a nation of people who have an irrational fear of aging and dislike for the aged.

Many researchers point out that the negative attitude toward aging is magnified by the tendency in America today to glorify youth, and to stress "generation gaps."

Sharon Curtin, in an article entitled "Aging in the Land of the Young" (*Atlantic Monthly*, July 1972), says: "The aged live with enforced leisure. . . . They also live in a culture that worships youth."

"A kind of cultural attitude makes me bigoted against old people; it makes me think young is best; it makes me treat old people like outcasts. . . . I am afraid to grow old—we're all afraid. In fact, the fear of growing old is so great that every aged person is an insult and a threat to the society. They remind us of our own death. . . ."

Clergymen of all faiths maintain that this attitude expressed by Miss Curtin is unfortunate.

"Aging is a natural part of life and there is worth and value in every individual, young or old," says Father Valery, director of Aging Services for Catholic Charities of the Brooklyn diocese.

"Those who are now in their older years helped build the church and society," he said. "Our services to them now should be considered a token of our gratitude for what they have given us. But more important, the older generation can continue to contribute to church and society."

Father Valery said that "one of the greatest needs today is to develop leadership so we can make use of their experience, interests, and tremendous sense of reverence. The older generations hold back—not because they have lost their talents—but because they feel they are no longer wanted."

Dr. Dan M. Potter, director of the Council of Churches of the City of New York, pointed out that there is no real way of measuring at what particular point one becomes senile. "Some people at the chronological age of 50 are already deteriorated," he said. "Others at 60 or 70 are still biologically a young 45. . . . The arbitrary age of 65 is used for the retirement age apparently because there is simply no mechanism to test senility—and people would probably not be willing to face this kind of test even if it were available."

Dr. Potter added that some corporations are now setting up "variable retirement" and other innovative programs to allow for more individual differences in retirement age.

Rabbi Trainen observed that "to divide our society in sharp age-groups is very harmful, but there is no simple answer to the problem. You've got this terrible conflict. Everyone is looking for young blood. Young people who are full of zest, given the law of averages, probably are more efficient than someone who is 65. But not always." Rabbi Trainen continued, "There ought to be a place for everyone. There is a golden mean in everything. We get upset when we see an organization run entirely by old men. . . . But there should be a place for the elderly too."

Love

*O Lord who enters in the heart
Searching for love of man,
Nurture Your full compassion
Unbound by ropes of law.*

*O Christ, bear with my blunderings
By effort judging me,
So earnestly I long to find
Your peopled road of love.*

— Phyllis Rogers

Wit and Wisdom

A proud father phoned the newspaper and reported the birth of his twins. The girl at the news desk didn't quite catch the message. "Will you repeat that?" she asked. "Not if I can help it," replied Pop.

Barber: "Your hair is getting very gray, sir."

Customer: "I'm not surprised. Hurry up!"

First actress: "I wonder if my public will still appreciate me when I'm old and feeble."

Second actress: "Why, of course they do!"

They tell the story of an elderly gentleman, wealthy and very deaf, who came into a store and bought a very fine improved hearing aid. Two weeks later he came back to the same clerk and reported hearing fine—could even hear the conversations in an adjoining room.

"Well," said the delightful clerk, "your friends and relatives must be very happy that you can hear better."

"Oh, I haven't told them," said the man. "I've been sitting around listening—and do you know what? I've changed my will twice already."

Sign on the door of a college basketball coach's office: "I'm busy, but if you can see over the transom, come in."

"I can't figure it out," complained one. "How is it that you can teach your dog all those tricks and I can't teach my dog anything at all?"

"Well," said the other boy, "to begin with, you gotta know more than your dog."

Disturbed

Who Cares?

We Do!

To you, Reader, who are looking in on this conversation, what are your comments? Please write them to MMA or to Letters to the Editor. GOSPEL HERALD.

Mennonite Mutual Aid

1150 ND. MAIN ST.

GOSHEN, INDIANA 46526

(210) - 533-9511

A Committee of the Movement's Endorsement



MENNONITE MUTUAL AID

Goshen, Indiana 46526

Dear Disturbed:

Christian mutual aid is one of the important teachings of the New Testament. Mennonite Mutual Aid was established to help congregations work at mutual aid. It was never intended to compete with commercial insurance.

Church leaders and Mennonite people who work in the insurance field are striving to adapt certain insurance patterns to exercise a deep concern for Christian sharing. There is more to be done.

We need persons such as you to help us test whether what we are doing is faithful to the New Testament concept of mutual aid.

Perhaps there are better ways. You can help us find these.

Since rely,

Mennonite Mutual Aid

BSP-Personal File

Registration Open for 1973 Youth Convention

"Registrations are now being accepted for the Youth Convention planned for Aug. 19-24 at the Calvin College campus in Grand Rapids, Michigan," announced Art Smoker and Ted Chapa, convention coordinators.

Publicity brochures containing registration cards are being distributed to Mennonite youth through the following means:

1. By direct mail to high school youth over the Mennonite Youth Census mailing list.

2. Through persons in congregations designated by district conference youth secretaries as convention contacts.

3. Through church college chaplains.

Young people desiring to register for convention who did not receive brochures by Apr. 1 should contact their district conference youth secretaries or Convention 73 Headquarters, Box 513, Goshen, Ind. 46526; phone: (219) 533-0551.

Costs for the five-day event are \$65 but not more than \$50 in travel costs. Youth who travel by district conference approved plans will be reimbursed for any travel costs above \$50.

Registration cards, signed by the designated congregational contact person and accompanied by at least a \$10 down payment, will be received at Convention Headquarters from now until June 30. The remaining \$55 must be paid by July 31.

It is important to register early as registrations are being generally received on a first-come, first-serve basis until the 2,000-person capacity is reached. Convention staff will make some exceptions to provide for balanced geographical representation. Approximately two hundred to three hundred spots are also being reserved for minority youth. Registrations received after convention is full will be placed on a standby waiting list and accepted as cancellations occur.

Minority and other youth needing financial assistance are encouraged to apply for registration and travel scholarships after they have exhausted all other sources (personal earnings, parental, youth group, and congregational help).

For Minority Youth

Minority young people — black, Chicano, Puerto Rican, Indian — are espe-

cially encouraged to register for and attend Convention 73.

Although registrations are being generally received on a first-come, first-serve basis, 200-300 places are being reserved for minority youth. Ted Chapa, coordinator of last year's Cross-Cultural Youth Convention, is employed by Convention 73 to contact minority youth and assist them with registration procedures.

While the registration fee for the week is \$65, youth needing assistance may apply for \$30 scholarships. In addition, travel costs for minority youth will be paid by the convention.

"I hope that many young people from our minority communities will attend convention," says Ted Chapa. "We're hoping that Convention 73 will be a genuinely cross-cultural experience as we all explore our unity in Christ."

Team Ministry Operating in St. Louis

A three-person team has been providing pastoral leadership at Bethesda Mennonite Church, St. Louis, Mo., since November 1972. Members of the team are Eugene Gentry, Bill Helmuth and Helen Robinson.

The three members of the team ministry are working closely with South Central Mennonite Conference. Gentry, Helmuth, and Robinson were licensed by the conference last November. According to the working paper on the Bethesda pastoral team, conference minister Millard Osborne should "consider giving priority to Bethesda to stand by them in a supportive role."

The rationale for the pastoral team is stated as follows in the working paper: "Since several men have been approached to become pastor but are not available, and since there is leadership ability in the congregation, the consensus of both congregation and church council is to proceed with a team ministry."

The need for pastoral leadership at Bethesda emerged last fall when Hubert Schwartzentruber, who had served there as pastor since the church began in 1957, took the position of associate secretary for the committee on peace and social

concerns at the Mennonite Board of Congregational Ministries, Goshen, Ind.

Schwartzentruber, who began full-time duties with MBCM on Nov. 1, comments on the Bethesda team: "The three persons have a unique combination of gifts. Their strength is the kind of dedication they bring to the task. They're everything a team is."

The team meets monthly for planning, praying, and implementation of program. Each has a different set of responsibilities, though all three have taken their turns leading the Sunday morning service.

Eugene Gentry, a laborer at the Veterans' Hospital in St. Louis, is continuing as director of activities for evening programs. He is relinquishing his role as Sunday school superintendent in order to become worship leader.

Gentry says, "It's beautiful the way the whole church has responded; we're holding our own." He continues: "If the Lord wants to bring us a pastor, that's okay, too."



Bill Helmuth, Helen Robinson, Eugene Gentry

Bill Helmuth, a teacher of retarded children in St. Louis, brings to the task abilities in the teaching, as well as theological area. Bill is designated with the responsibility of keeping official records for the church and doing any legal chores that need to be done. In addition, he might take an occasional course at nearby Eden Seminary.

Helen Robinson, a crisis worker for Northside Team Ministry in St. Louis, carries much of the "behind-the-scenes" administrative responsibility for the congregation. She also makes pastoral visits, representing both the church and Northside Team Ministry. "It's exciting dealing with people," she says.

A member of Bethesda since 1958, Mrs. Robinson had served as church secretary for several years. Concerning her new role in the church, she feels: "I was just available; it's not something I sought after. I feel honored, but I see myself as just a licensed layman."

With a smile she says, "Concerning women in the church, I'm still on the old-fashioned side. I consider myself a backup for the two men. Yet," she adds,

Please send information on items checked

Service Opportunities

- Choice Books distributors ()
Prison ministry ()
1W in the mass media ()
Placing radio programs ()

Communications Tools for Evangelism

- Alive Magazine ()
Heart to Heart leaflets ()
Mennonite Hour leaflets ()
Home Bible Study Courses ()
Mennonite Hour Calendars ()
Heart to Heart Calendars ()
Books by Ella May Miller ()
Books by David Augsburg ()
Records (music) ()
Records (Choice III Program) ()
Cassettes ()
Literature available ()

Specific Financial Support Needs

- Family Life TV Spots ()
Family Service Radio Spots ()
Choice Radio Programs ()
Heart to Heart Broadcasts ()
The Mennonite Hour ()
Alive Magazine ()
Home Bible Studies ()
Choice Books Distribution ()
Navaho Gospel Hour ()
Voice of a Friend (Russia) ()
Parole di Vita (Italy) ()
Luz y Verdad (Spanish) ()
Corazón a Corazón (Spanish) ()
Comentando (Spanish) ()
JELAM (total Spanish) ()
Worte des Lebens (German) ()
Prayer for Tomorrow (Japanese) ()

Alive Recordings

- A custom recording service for music groups
who wish to produce records ()

communicating

**Christ
Who Makes
Life New**



MENNONITE BROADCASTS, inc.
Harrisonburg, Va. 22801

Parole di Vita . . .

... brings an evangelical, Words-of-Life message to Italy's nominally Christian population.

One listener comments, "I am one of the many sinners of the world who thought his sins could not be forgiven. But obviously I was wrong. Now I know that God can forgive. And I know how He forgives."



Elio Milazzo

Stations airing the broadcast	1
(two releases on Trans World Radio)	
Letters from listeners	1,099
Bible lessons corrected	3,353
Bibles distributed	118
Calendars printed	3,000
1973 Budget	\$13,010

Worte des Lebens . . .

... and *Quelle des Lebens* bring the Word of Life to German-speaking persons throughout Europe, especially to those behind the Iron Curtain in Eastern Europe.

Stations releasing the broadcasts	1
Talks printed	2,100
Listener letters	1,531
Bible lessons corrected	184
1973 Subsidy	\$4,195

Prayer for Tomorrow . . .

... and *Light of the World* are two radio broadcasts bringing the gospel to listeners in Japan.

Mennonite Broadcasts provides a subsidy to the Japan Mennonite Church for the radio work.

1973 subsidy \$2,660

1973 Preview

A New Series . . .

... of TV spots explores the theme, "love, forgive,

and accept others." They will appear on local stations, beginning in May.

1973 Budget \$11,830

Radio Spots . . .

... with a gospel message from the black community to the black community are in the planning stages with the Minorities Ministries Council.

1973 Budget \$2,000

Heart to Heart . . .

... radio spots conveying an encouraging message to homemakers during the run-of-the-day programming are in the early stages of development. Theme: "It's great to be a woman."

1973 Budget \$3,000

Choice IV . . .

... focuses on the theme "getting along happily with others." Choice IV will contain sixty-five 90-second messages with David Augsburg as writer-narrator.

1973 Budget \$24,700

International TV Spots . . .

... using animation to convey a gospel message across different cultures are being explored. The spots would use localized sound tracks.

1973 Budget \$1,000

Indian Trainee Scholarship . . .

... will provide on-the-job broadcast training for a member of the India Mennonite Church.

1973 Budget \$1,150

De Coracao a Coracao . . .

... is a five-minute daily women's broadcast in the Portuguese language for Brazilians.

1973 Budget \$1,323

Home Bible Studies . . .

... and counseling direct seekers to The Word, to God, and to Jesus Christ, and lead Christians into a richer walk of faith.

A student writes, "The Lord has used the Bible course and the book, *Be All You Can Be*, to make me aware of a few things in my life that need to be worked on."

Average number of students per month	1,012
Courses mailed to prisoners	1,465
Lessons processed	19,670
Students counseled	1,820
1973 Budget	\$26,820



Paul Roth

Alive Magazine . . .

... ministers to the needs of readers through poems, articles, and stories.

One reader says, "Your magazine has helped me grow stronger in the Lord."

Average paid circulation per issue	7,688
Complimentary subscriptions to new listeners in 1972	9,744
1973 Budget	\$15,855



Paul Schrock

Luz y Verdad . . .

... provides inspiration and Bible teaching for Spanish listeners, mainly in Latin America.

"Believe me, through you I found the truth that my soul needed," a listener in Mexico comments.

Stations releasing the 15-minute broadcast	99
Radio talks mailed	462,230
Calendars printed	30,000
Letters received	15,034
Counsel letters	1,738
*Bible correspondence students enrolled	3,567
*Bible lessons corrected	50,495

(*for all Spanish broadcasts)



Lester Hershey

Corazón a Corazón . . .

... and De Corazón a Corazón home-maker's broadcasts produced in Argentina and Mexico for listeners throughout Latin America.



Marta Alvarez

Stations releasing the 15-minute broadcast	80
Stations releasing the 5-minute broadcast	51
Radio talks mailed	75,597
Letters received	496
Counsel letters	55

Comentando . . .

... provides five minutes of contemporary music and comment on current events from a religious perspective for Latin American listeners. Produced in Argentina.

Stations releasing the broadcast	44
New Testaments mailed to listeners	472
1973 Spanish Subsidy	\$95,515

Navaho . . .

... takes the gospel message in music and message to Navahos in Arizona and New Mexico.



Peter Burbank

Stations releasing broadcast daily	2
1973 Budget	\$3,775

Golos Drooga . . .

... provides music and Bible teaching for Russian listeners around the world, but mainly in Russia.

A listener from the USSR says, "Through your broadcasts (Voice of a Friend), the Lord opened my eyes to the gospel."



Vasil Magel

Stations carrying the broadcast	4
Letters returned	19
Bibles, hymnals, books distributed	121
Tracts, <i>New Way</i> leaflets printed	15,000
1973 Budget	\$9,145

1972 Review

Heart to Heart . . .

... provides practical help for homemakers from a Christian perspective.

"My marriage was falling apart," one homemaker wrote. "Many times I planned to commit suicide. But your broadcast and the hand of God helped me to do my part in improving our marriage. Now I am in love with my husband again."



Ella May Miller

Stations airing the 5-minute broadcast	116
Stations airing the 15-minute broadcast	84
Congregations/groups using the broadcast	76
Talks printed for listeners	1,103,000
Books distributed	21,808
Listener responses	7,642
Listeners counseled	1,150
Number of active Fellowships	250
Calendars printed	15,000
1973 Budget	\$63,145

Mennonite Hour . . .

... challenges and encourages Christians to follow Christ daily in life.

"December 10 was the first I heard *The Mennonite Hour* while 'dial hunting,'" a listener wrote. "I liked it very much. The telephone directory listed the closest Mennonite Church and I attended last Sunday."



David Augburger

Stations airing the 15-minute broadcast	96
Congregations/groups using the broadcast	61
Calendars printed	73,000
Talks printed	156,000
Listener responses	1,068
Listeners counseled	318
1973 Budget	\$21,125

Choice . . .

... offers positive suggestions Monday through Friday for those tough decisions in every man's life.

"I heard your wonderful broadcast," a listener said. "Each message refreshed and stimulated me towards being obedient to God. It means a lot to hear a program about God that 'lays it on the line.'"

Stations carrying Choice I, II, and III	689
Congregations/groups using Choice	145
Listeners responding	2,499
Listeners counseled	160
1973 Budget	\$27,610

Family Life TV Spots . . .

... bore through the crust of a religiously turned-off society.

"I like the way you have found such a beautiful, straightforward way of promoting the real meaning of marriage by putting God first in all things," a viewer comments.



Scene from Series V

Stations airing the TV spots	507
Estimated time value of the spots . . .	\$2,470,543
1973 Budget	\$12,430

Choice Books . . .

... places religious paperbacks beside other popular books and magazines in secular stores through a program called Bookrack Evangelism.

"Through your supermarket display of good reading I finally found Christ," one reader says.



Ron Yoder

Books distributed during 1972	323,730
Racks in place	721
Volunteers servicing racks	413
1973 Budget	\$21,215

"I think the way should be made clear for women who do feel the call. I believe God can use women, too."

The Bethesda team ministry will operate for a year, then be evaluated by the congregation and South Central Conference. Currently a Cabinet of ten persons from Bethesda serves as an advisory group to the team.

In addition, four persons from outside the congregation are called upon for advice and counsel. They are: Simon G. Gingerich, secretary for home missions with Mennonite Board of Missions, Elkhart, Ind.; Millard Osborne; Hubert Schwartzentruber; and John Powell, executive secretary for the Minority Ministries Council of the Mennonite Church.

Says Powell: "What's happening at Bethesda illustrates to me a beautifully working team, where each one knows his function and is carrying it out well."

Convention 73 Needs Counselors

Approximately 200 adult and young-adult counselors are needed for Convention 73 to be held in Grand Rapids, Mich., Aug. 19-24.

Counselors will lead Discussion-Interaction Groups (DIG) of ten youth each morning in applying insights from Galatians to life. They will also stay in the dorms with youth.

"We are looking for persons with a warm faith in Christ, a commitment to mature discipleship, and an ability to relate freely and lovingly with youth," says Art Smoker, convention coordinator. "I believe that the key to what happens at Convention 73 lies in the quality of relationships that these leaders develop with youth."

District conference youth secretaries are contacting qualified persons to serve as DIG leaders. Interested persons should contact their district youth secretaries, where possible, or write to Convention Headquarters, Box 513, Goshen, Ind. 46526.

DIG leaders will need to participate in Convention 73 on the same basis as youth—\$65 registration fee and not more than \$50 travel. However, they also may apply for scholarship assistance.

Ghana Congregation Will Grow

During a recent service of the Obeyie Mennonite Church, near Accra, Ghana, a 16-year-old girl received baptism. "Margate Ama Odatei is the first person to be received into the membership of this church for many years," reports missionary Laurence Horst. "We believe

it is an evidence of the Lord's blessing on the work in Obeyie. Each time I go there I see more what possibilities there are for a growing church." The congregation has five members.

At the beginning of the service one church leader became very upset because people did not come to service at the time set by him, Horst says. "He refused to let the young man who prepared for a children's story proceed with the story but went right to the sermon . . . there was no real urgency to begin at 10:00.

"We had a really inspiring service. People were happy. The meeting place was crowded. Everyone, including the children, joined in the singing. It was no time to be angry, but a time to rejoice."

The baptismal service, communion, and offering followed the sermon. Marian Horst presented an illustrated story of the lost sheep.

Horst says, "I know this little church will grow. I could see it in the faces of the people and feel it in my own heart. Two old ladies have hung on for years and years and now God will reward their faithfulness. . . . Ten shared in the communion service."

National Medical Corps Is Suggested

A national medical corps to meet health needs of ghettos and sparsely populated rural areas was advanced by J. Lawrence Burkholder, Goshen College president, at the opening session of the February "Christian Perspectives in Health Care" workshop.

Burkholder identified the major problem of health delivery as one of distribution of medical care so that all persons—rich and poor alike—may have at least their minimal needs met. His topic was "Ethical Guidelines for Decision-Making in Health Care Services—A Christian Perspective."

A national medical corps, Burkholder said, would appeal to the idealism of those youth who are motivated by service in the public interest, as well as the seriousness and depth of the medical professions. It could be tailored along the lines of the Peace Corps, which has met with considerable success, and be underwritten with government funds.

One respondent to Burkholder reported that under certain conditions, limited funds are available to medical students today if they agree to serve in areas with physician shortage after their schooling is completed.

At the same series of workshops William D. Pletcher, MD, internist with specialties in hematology and oncology, spoke on the direction of health care.

Health care must be viewed realistically, and it takes only a few moments to bring to mind that not all the ill are well cared for, Pletcher said in "Quo Vadis Medico."

Pletcher called on the conferees to forget not:

- "the elderly who do not know how to get involved on the health bandwagon;
- "those who do not have personal disciplines and no money for health care or even for groceries;

- "the family torn apart by a mother disabled with cancer, and the struggle for the children's emotional and physical well-being falling on a father already overburdened by grief and overwork;

- "those who when ill are without concerned families and have no place to go for even supportive care except to the hospital or an expensive nursing home."

Erroneous Ideas About Medicine

One the other hand Pletcher noted that advances of medicine and the mounting problems of a complex, changing society have created many misconceptions and frustrated the delivery of health care.

"Society expects the health profession to guarantee results, to treat all ills, and relieve all emotions. Anxiety deserves a tranquilizer. Depression calls for mood elevators. Freedom in sex calls for birth control pills. Unhappiness in marriage, boredom, fear, and anxiety are all supposed to be met with the magic of scientific medicine."

Not only must health care workers combat the public's erroneous ideas, they must also face society's many diverse problems, such as the overwhelming growth of crime and drug abuse; the rejection of many young men by the armed services because of physical, psychological, and educational handicaps; the increasing dissatisfaction of patients with the delivery of medical care because of the lack of compassion from nurses and the hospital staff; the impossibility, for most families, to withstand financially and emotionally the mounting costs of prolonged disability or of a catastrophic illness.

"All this brings the feeling there is a crisis in medical care," Pletcher summarized. "Yet adequate medical care is deemed a right of every citizen in the United States, be he in Goshen or Elkhart, the inner-city ghetto or slum, or in a remote 'holler' of Appalachia."

He concluded, "We providers of health care who are Christians must look to power outside ourselves with trust and sincerity."

"We need special dedication. And, we must be filled with humility, compassion, and love, and give of ourselves to our patients."

St. Davids, a Wide-Ranging Writers' Conference

The 16th annual St. Davids Christian Writers' Conference is scheduled for June 17-22 at Eastern College, St. Davids, Pa. The St. Davids Conference is an independent Christian writers' conference with its own board of directors. The current president is



Daniel Hertzler

Martha K. Kauffman, a Mennonite schoolteacher from Atglen, Pa.

The conference provides a wide range of writers' workshops, including book writing, poetry (both elementary and advanced levels), nonfiction workshops, and script writing. It is an opportunity for the writer with some experience to sharpen skills and for the beginning writer to discover writing possibilities in a pleasant and supportive atmosphere.

Leader of a workshop in "inspirational writing" is Daniel Hertzler, editor of *Christian Living* magazine and director of the Periodical Division of Mennonite Publishing House. "This workshop," he says, "will provide an opportunity for conferees to seek answers to the question, 'What do I as a Christian writer have to say to whom in what publication?'" For purposes of the workshop, an inspirational article is defined as one concerned with spiritual or moral topics of current interest, whether written for a religious or a secular publication.

The workshop will be developed to meet the needs and interests of participants, and will cover the common problems of article writers: selecting appropriate topics, article structure and improvement, finding markets.

Eastern College is twelve miles west of Philadelphia near Route 30 and is accessible by plane, train, or auto transportation. Persons interested in more information may write for a free brochure and registration form to Laura Kronmiller, secretary, Harts Lane, Conshohocken, Pa. 19428.

Seminarians Look at Women's Roles

The number of women students at Associated Mennonite Biblical Seminaries in Elkhart, Ind., is not large—24 full-time and part-time students. But the number is ten more than last year, and that increase plus the general climate in the churches has made the role of women in the seminary and in the

church the most-talked-about issue on campus this year.

Most of the discussion has been private or in small groups, but the issue has been there. Women—both students and wives of students—have started meeting regularly over lunch or during an evening to discuss their roles. Men have discussed the issue more informally and wondered why the groups were for women only. Finally in March the whole seminary community discussed the issue at a Friday noon forum. Earlier in the week, Dorothy Nyce talked in chapel on "Women in God's Plan and Men's World" and was applauded—a rare occurrence.

Women at the seminaries have been meeting together for years—but primarily through the Seminary Women's Fellowship, consisting mostly of wives of male students who met to listen to missionary talks and for devotions.

The newly formed groups are talking instead about themselves—how they can relate to the seminaries as students or students' wives and how they can relate to the churches as pastors' wives.

Kreider to Address Goshen's Seniors

Robert S. Kreider, educator and leader in international relief service programs for the Mennonite brotherhood, is the Apr. 15 commencement speaker at Goshen College.

With concerns centered in the heritage of the Bible and the Anabaptists and its application to the church's mission to the world, Kreider has been active in a variety of areas.

For one thing, he combined his lifelong interests in education and the needs of the world to create Mennonite Central Committee's Teachers Abroad Program. Currently more than 250 college-prepared teachers are working on the continents of Africa and South America, as well as at locations closer home, like Jamaica and Newfoundland.

In other MCC activities, he was a longtime vice-chairman of MCC's executive committee and continues to be intimately close to MCC's outreach and expansion in overseas relief service, peace, mental health, and other programs. This year he is heading a major self-study of the MCC.

Commencement Is 75th

The spring commencement is the college's 75th and will recognize 264 seniors completing four years of study in bachelor degree programs. Kreider's address will be at 3:00 p.m. in Union Auditorium, and the ceremonies following will recognize all 1973 seniors, re-

gardless of when graduation requirements are completed—in Dec. 1972; Apr. 1973; or Aug. 1973.

Associated with commencement are a number of other events, including the baccalaureate service at 11:00 a.m., Apr. 15, and two programs on Apr. 14.

Preaching the baccalaureate sermon in the Church-Chapel will be J. Lawrence Burkholder, president of Goshen College.

The senior nurses' class program, set for 2:00 p.m., Apr. 14, will also be in the Church-Chapel.

Arts Program Is Set

An arts program in three parts is set for Saturday evening. It includes a "Gallery, Art Happening" at 6:30 and 9:30 in the Good Library art gallery, and an hour-long program in the Church-Chapel at 7:30.

The Potter's Wheel, Friesen

Paul Friesen, art professor from Hesston (Kan.) College, will present an illustrated talk, "The Potter's Wheel," at the following places:

Apr. 15—9:00 a.m., Deep Run East Mennonite Church, Perkasee, Pa.; 10:30 a.m., Deep Run West Mennonite Church, Bedminster, Pa.; 7:15 p.m., Blooming Glen Mennonite Church, Blooming Glen, Pa.

Apr. 16—a.m., Christopher Dock High School Chapel, Lansdale, Pa.; 7:00 p.m., Groveland Mennonite Church, Pipersville, Pa.; 8:15 p.m., Alumni Get-Together, Groveland Church.

Apr. 17—12:00 noon, Doylestown Ministerium, Doylestown Mennonite Church; 7:30 p.m., Doylestown Mennonite Church, Doylestown, Pa.

Apr. 18—6:30 a.m., Men's Prayer Breakfast, Doylestown Mennonite Church; 7:30 p.m., Doylestown Mennonite Church, Doylestown, Pa.

Apr. 20—7:30 p.m., Roanoke Mennonite Church, Roanoke, Ill.

Friesen is a graduate of Goshen College Biblical Seminary, and earned his master's degree from Fort Hays Kansas State College. He has presented exhibitions and received numerous sculpture commissions in the Midwest. He is presently serving as head of the art department at Hesston College.

"The Potter's Wheel" is based on Jeremiah 17 to 19. In it Friesen realistically portrays Jeremiah's struggle in obeying God's calling, his decision, and God's message of the Potter to the disobedient Israelites. Friesen concludes by bringing out the parallels between clay and humanity, and the importance of the Potter

in shaping them into their greatest potential. Friesen gave a similar talk at Probe 72 in Minneapolis a year ago.



Paul Friesen

Video News

Mel White says, "Control TV before TV controls you." (See *Gospel Herald*, Mar. 20, lead article.)

To help you be selective in your TV consumption, here are some upcoming programs that may interest you.

The Small Miracle tells the story of a young Italian orphan. Apr. 11 (8:30-10:00 p.m.).

Bushmen of the Kalahari explores the life of the hunting and food-gathering people of the Kalahari Desert in southern Africa. It shows how one group of people is coping with 20th-century change. Apr. 12 (8:00-9:00 p.m.).

Death of a Salesman wrestles with two contradictory ideals of the salesman, Willy Loman: practical shrewdness and being liked. Apr. 12 (9:00-11:00 p.m.).

The Man Without a Country traces the court-martial of Philip Nolan in the 1805 conspiracy of Aaron Burr. It grapples with the problem of dissent and treason and evaluates the principle of punishment for dissenters. Apr. 17 (8:30-10:00 p.m.).

The Cricket in Times Square examines life in the city—people, noises, music, insects, and how they relate. Apr. 17 (8:00-8:30 p.m.).

Upon This Rock seeks to discover how man's art reflects his understanding of his destiny by exploring the art of St. Peter's and its relationship to the Renaissance. Apr. 17 (10:00-11:00 p.m.).

The First Impact relives the first visit to the U.S. in 1932 of Alistair Cooke,

when he was 23. It provides a personal view of the America he learned to know. Apr. 24 (10:00-11:00 p.m.).

Warriors of the Danakil explores the life of the nomadic people of the Danakil Desert region of Ethiopia. Apr. 25 (8:00-9:00 p.m.).

The Going Up of David Lev traces the life of a fatherless lad who runs from home to learn about his father. After a taxi driver befriends him, he covers Israel, explores Jerusalem, and finds himself—and brings his mother back to reality. Apr. 25 (8:30-10:00 p.m.).

"Strange and Terrible Times shows how Americans have weathered crises of

the past. It examines the strength and determination of the American character through the darkest hours of our history. Apr. 25 (10:00-11:00 p.m.).

The Old Order Changeth examines the self-confidence of Americans in the 1930s. It illustrates that many of the things that now disturb us have roots in past traditions. May 8 (10:00-11:00 p.m.).

Times and titles are subject to change. Times are for Eastern U.S. Please consult your station schedules and also check for other noteworthy programs.

*For a comprehensive review of these programs see the *Teachers Guides to Television*, Spring 1973.

mennoscope

The new *Herald Omnibus Bible Series* is a multipurpose curriculum designed for use anytime and anywhere including the five-day vacation Bible school. It complements the ten-day *Herald Summer Bible School Series* curriculum and does not replace it. The use of both series will contribute to the growth of your students. Use the *Herald Summer Bible School Series* in your ten-day Bible school. Use the *Herald Omnibus Bible Series* in a Sunday or Wednesday evening study.

High school sophomores, juniors, and seniors interested in music will be able to take part in a summer music week planned for June 17-23 at Goshen College. Students will be in an orchestra, chamber groups, or a choir during the week; daily practice, alone or in groups, and group classes are planned. On Friday and Saturday evenings the students will perform in public concerts. Leaders for the week will be Lon H. Sherer, Doyle C. Preheim, other music faculty, and college students. Sherer is professor of music, a concert violinist, and college orchestra conductor. Preheim is associate professor of music, director of the college chamber choir, and a baritone recitalist. Along with study and practice, students will enjoy evening recreation and athletics. The total cost for the week is fifty dollars per student.

Getting in touch with people and hearing about the things God is doing for them was really great, Ella May Miller reflected during staff assembly at Mennonite Broadcasts on Mar. 15. She was referring to her Mar. 8-11 speaking tour to Winnipeg, Man., and Vancouver, B.C. Miller, *Heart to Heart* speaker, noted that many of the women she contacted said they listen to the broadcast, but seldom write. So "getting in personal contact with them was an inspiration."

The Santa Fe Railway is using Menno-

nite history in periodical ads with national exposure. Reference is made to Santa Fe's part in getting Mennonites to immigrate from Russia to Kansas in 1874. The Mennonites brought with them a few sacks of red wheat that grows in the Midwest and parts of the Southwest. Now the same type of wheat is being sold back to Russia—it is part of the 400 million bushels negotiated.

Out-Spoken' bike hikes upcoming in June are: June 1-8, Northern Ohio and Indiana, 325 miles; June 11-14, Michigan's Upper Peninsula, 150 miles; June 11-16, Lower Michigan (self-contained hike), 200 miles. Also, June 17-22, North Carolina Coast, 200 miles; June 22-29, New Jersey Coast, 300 miles; and June 29 to July 1, Lansdale, Pa., area, 70 miles. If interested, or for more information, contact Jerry Miller, Out-Spoken', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Phone: 219 522-2630.

A short course in Cable TV will be held Apr. 24-27 in Lincoln, Neb. Billed as a "consciousness-raising" event of the shape of things to come, the CATV course is intended for clergy and laymen (preferably a team) who want to develop or upgrade their production skills; who want to "have a hand in" developing a Cable TV franchise for their community; or want to broaden their understanding of Cable TV and its potential for the church. Sponsored by the South Central Jurisdiction of the United Methodist Church, the short course is open to 50 participants. For information/registration flyer write: William Richards, 1525 McGavock Street, Nashville, Tenn. 37203.

Goshen College's 75th annual commencement is set for Apr. 15. Two hundred and fifty-three seniors will take part. J. Lawrence Burkholder will preach the baccalaureate sermon and Robert S. Kreider, longtime MCC leader and former Bluffton president, will deliver the com-

mentence address.

Contributions from the church to Goshen College through Feb. 28 total \$111,335. This is an increase of \$10,384 over last year.

According to the membership statistics given in the 59th Annual Meeting of the Lancaster Mennonite Conference, conducted at the Weaverland Mennonite Church, the Spanish Mennonite churches represent the fastest-growing edge in Lancaster Conference. Of the total of 103 new members 39 came through the Spanish Mennonite work. The Spanish Church of Norris Square, Philadelphia, had the largest increase, with 24 members. The pastor of this congregation is Eugenio Matos. The Church of the Good Shepherd in Lancaster grew by 15 new members. The pastor of this congregation is Jose A. Santiago. Presently the Spanish Mennonite work has seven witness points—Lancaster, New Holland, Reading, Pottstown, Philadelphia, Pa.; Vineland, N.J.; and Miami, Fla.

Eastern Mennonite College announced a 2.3 percent drop in enrollment for the spring term. EMC now has 832 full-time students as compared with 852 during the winter term. An additional 54 students are enrolled part time for credit and three part time as auditors. Eastern Mennonite Seminary gained one student for a full-time enrollment of 33, and two auditing students this term. Total college and seminary enrollment stands at 933—a 1.3 percent drop over the winter term—and the full-time equivalent is 886 students.

Twisters in Georgia and Alabama and heavy rains spreading from southern Virginia into eastern Arkansas and Louisiana forced the evacuation of more than a thousand families from their homes recently. Rising mountain streams and creeks now include the Mississippi River. At least one flood-related death has been reported. Most injuries are minor but property damage is severe. "Congregational Mennonite Disaster Service (MDS) units are working locally," reported Nelson Hostetter. "Six state and local units are busy. Regional and three national units are assuming responsibility for the heavy population centers," Hostetter said. Three thousand dollars has been released from the MDS emergency fund for Southern states' flood relief.

Myron S. Augsburg, president of Eastern Mennonite College, is one of 42 church leaders from around the world who has signed a roll call in support of an "international congress on world evangelism" to be held next year. Over 3,000 evangelicals of all ages and races will meet July 16-25, 1974, in Lausanne, Switzerland. Roll call signers will become members of the convening committee to

outline strategy for gathering.

Four Mennonite Central Committee building supervisors with Nicaraguan construction crews are building 30 houses in Managua, Nicaragua. The building crews, led by Stephan Schrock, Harold Delagrange, Frank Kroeker, and Richard Kroeker, use two basic house designs. The most popular one, because it is more earthquake-proof than traditional adobe brick or cement homes, is made of wood with a corrugated steel roof. The one-family dwelling, designed by two Mennonite supervisors, is 10.5 feet by 16.5 feet and costs \$150.

Seven literary reference works and atlases have been added to the Goshen College library as the result of a gift of the Federal Republic of Germany consulate to GC's department of German. Making the presentation to Gerhard Reimer, associate professor of German, was J. Rusnak, Detroit-based consul, who spoke at the college on Mar. 22.

Lowell Byler and Paul Friesen, professors at Hesston College, Hesston, Kan., have been chosen Outstanding Educators of America for 1973. Nominated earlier this year for this national recognition, they were selected on the basis of their professional and civic achievements. Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education. (See Friesen's picture on page 323.)

Fifth Annual Zurich Community Crusade. In cooperation with various local denominations an invitation is being extended to Ontario churches to participate in revival Apr. 22-29. Wesley Oake, Bowmanville, Ont., is the evangelist. There will be special music groups each evening.

Approximately 1200 donations for a total of \$57,954 have been received as of Feb. 28 in Eastern Mennonite College's 1972-73 alumni annual fund, Larry E. Nolt, alumni relations director, reported. While voicing appreciation over the increased support this year from former students, Mr. Nolt said that approximately 80 percent of EMC's 6,000 alumni have yet to respond by the close of the campaign June 30. Last year alumni gave \$48,236 to current operations, although total giving increased over the previous year as a result of completed pledges to EMC's library and science center.

Herman Bontrager left for Central

America on Mar. 19 to give direction to the further development and construction of the Bible Vocational Institute to be built in Honduras under Eastern Mennonite Board of Missions and the Honduras Mennonite Church. He also planned to participate in the General Council sessions of the Honduras Mennonite Church. The projected Bible Vocational Institute will be funded by Evangelical Central Agency, Germany, and Eastern Board, as well as the Honduras Mennonite Church. Herman Bontrager aided in the development of the feasibility study and application for funds for the project.

Clayton and Martha Keener, Refton, Pa., former missionaries in Ethiopia and Somalia, returned to Africa for a visit from Mar. 27 to May 8. The visit is a gift from their children and church and community friends in honor of their fiftieth wedding anniversary which took place on Dec. 23. The Keeners will spend most of their time in Ethiopia renewing friendships with the blind boys they taught in Addis Ababa. Clayton and Martha went to Ethiopia in 1950 with the assignment of starting a school for blind boys, which was opened on the birthday of His Imperial Majesty, Haile Selassie, who took a deep personal interest in the school and helped to bring it into existence.

The Mennonite Historical Society of Ontario is presenting *The Trail of the Conestoga*, a play in three acts about the settlement of Waterloo County by the Pennsylvania Germans. The play, based on the novel by Mabel Dunham, was written by Norma Rudy, who is directing the play. Three performances will be given at the Waterloo Collegiate Auditorium on Apr. 26, 28, and 29. Tickets are available (adults, \$2.50; children 12 and under, \$1.00) from John H. Weber, 258 Victoria Street, N., Kitchener, Ont. N2H 5G1.

Marvin Bartel, Goshen College art professor, describes silk-screening by slip, the method he used in creating images on his ceramics works under his Funk Lecture grant last year, in the March *Ceramics Monthly*. Not generally known by potters, Bartel's procedure makes it possible to transfer photographic images to ceramic pieces for more interesting and subtle effects than the fusing of decal decorating. The six-page, illustrated article contains several pictures of Bartel's pottery with the silk-screened image of Menno Simons, reproduced from an engraving by Christoffel van Sichem about 1608.

Five Eastern Mennonite College faculty members have been named "Outstanding Educators of America for 1973." A. Don Augsburg, director of counseling services; Kenton K. Brubaker, professor of biology; John W. Eby, associate professor of sociology; Vida S. Huber, profes-



Lowell Byler

sor of nursing; and Robert C. Lehman, professor of physical science, will be featured in the national awards volume, *Outstanding Educators of America*. Nominated earlier this year by EMC officials, the faculty members were selected on the basis of their classroom abilities, contributions to research, civic service, and professional recognition.

Ernest Kauffman was ordained to the ministry at the Beemer (Neb.) Mennonite Church on Mar. 25. Milton Troyer and Sam Oswald officiated.

Special meetings: Richard Landis, Hartsville, Ohio, at Slate Hill, Mechanicsburg, Pa., Apr. 19-22 and 26-29. Howard J. Zehr, Elkhardt, Ind., at St. Jacobs, Ont., Apr. 22-24. John Shenk, Sarasota, Fla., at Trissels, Broadway, Va., May 9-13. William R. Miller, North Liberty, Ind., at Ebenezer, South Boston, Va., Apr. 11-18. Michael Shenk, Harrisonburg, Va., at Yoder, Kan., Apr. 15-22.

New members by baptism: four at Salem, Wooster, Ohio; two at Staunton, Va.; twelve at Tuttle Avenue, Sarasota, Fla.; three at Millersville, Pa.; three at Habecker, Lancaster, Pa.; two at Mountville, Pa.; one at Columbia, Pa.; six at East Zorra, Tavistock, Ont.; ten at Plato, Lagrange, Ind.

Change of address: Mr. and Mrs. J. D. Graber, c/o Alan Kreider, 163 Verulam Road, St. Albans, Hertfordshire, England (until Sept. 15). Milton Brackbill, from Sarasota, Fla., to Box 515, Paoli, Pa. 19301.

readers say

Submissions to Readers Say column should comment on printed articles.

We appreciate tremendously the courage and integrity we witness in your editorials, Brother John. We are well aware of the risks involved when you speak out against the worship of nationalistic ideology that is becoming more and more apparent in the church we love. We want to be counted with you in your concern for the poor and your conviction that violence is always wrong, even when practiced by leaders who mention God's name in public speeches and sometimes quote the Bible.

In World War II, many Americans deplored the fact that most of the Christians of Germany were silent while Hitler carried on his extermination of the Jews. How can the Christians of America be silent about the atrocities committed in the name of honor in Vietnam? It is lamentable that hosts of professing Christians in North America and many in the Mennonite Church support American military policies blindly and uncritically, while at the same time the "world" is outraged over these same policies.

Now that the war is supposedly ended, our president is asking for an even greater amount of money for military purposes. This, we think, is ridiculous. America does not need "more guns." Stockpiling of military hardware symbolizes mistrust and national fear.

We need articles such as "Presidential Inaugurations, National Piety, and the God of Chris-

tianity" by Grant M. Stoltzfus and the news item concerning Sen. Mark O. Hatfield's courageous words at the National Prayer Breakfast. We need too, the pricking and prodding that comes through the pictures of the poor. Keep them coming as the Holy Spirit leads you.

We want to express appreciation too for each one who has had the courage to stand up and be counted with you in the "Readers Say" column.—Harold and Roberta Kreider, Osceola, Ind.

I believe in Women's Lib—

Liberation from sin by believing Jesus Christ. Liberation from placing ourselves where God never intended us to be.

Liberation from pride, lust, nagging, jealousy, and clamoring. Liberation from bondage to Satan and guilt, which gives us freedom to exercise ourselves in the sphere which God has placed in, and planned for us. This is true liberation. When women seek to fulfill a role ordained of God, they will find themselves in bondage.

When women step into the shoes of men, their place will be empty. Who will fill it? Certainly not the hired help, certainly not the babysitter, certainly not the stranger, certainly not the children.

Then who?—Mrs. Reist Mummau, Mt. Joy, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder — Kiser.—Dwight Lee Burkholder, Harrisonburg, Va., Zion Hill cong., and Linda Louise Kiser, Stuarts Draft, Va., Mountain View cong., by Roy D. Kiser, father of the bride, Feb. 24, 1973.

Fryberger — Maurer.—William R. Fryberger and Cynthia Maurer, both of Lancaster, Pa., Strasburg cong., by Emory H. Herr, Mar. 15, 1973.

Gerke — Neuschwander.—Richard Gerke and Delene Neuschwander, both of Harrisburg, Ore., Fairview cong., by Roy Hostetter, Dec. 28, 1972.

Martin — Beckwith.—Keith Martin, Elmira, Ont., Floradale cong., and Debbie Beckwith, Elmira, Ont., United Church, by Gerald E. Good, Dec. 9, 1972.

Martin — Miller.—Charles W. Martin, Ephrata, Pa., Ephrata cong., and Lois G. Miller, Mt. Joy, Pa., Mt. Joy cong., by H. Raymond Charles, Mar. 17, 1973.

Miller — Troyer.—Dean Miller and Ardis Troyer, both from Mt. Joy, Fairview cong., by Virgil S. Hershberger, Feb. 17, 1973.

Milton — Boshart.—Ricardo Milton, Warrensville, Ohio, Lee Heights cong., and Peggy Sue Boshart, Sugar Creek cong., Wayland, Iowa, by Orie L. Roth, Mar. 3, 1973.

Nisalske — Yoder.—Achim Nisalske, Loon Lake, Sask., Lutheran Church, and Velma I. Yoder, Iowa City, Iowa, First Mennonite cong., by Raymond Byler and Edward Stoltzfus, Mar. 24, 1973.

Showalter — Ropp.—Rick Showalter, Salem, Ore., Salem cong., and Joyce Ropp, Albany, Ore., Fairview cong., by Roy Hostetter and Gienette, Feb. 28, 1973.

Sieffert — Hoff.—John David Sieffert, Souderton, Pa., Rockhill cong., and Karen Diane Hoff, Perkaskie, Pa., by Henry Ruth, Feb. 17, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Robert M. and Viola M. (Chupp), Harrisonburg, Va., first child, Valonda Marie, Mar. 17, 1973.

Bennett, Robert A. and Verda (Smoker), Newport News, Va., third son, Jerry Lee, Mar. 19, 1973.

Derstine, Paul M. and Eleanor (Yoder), Grande Riviere du Nord, Haiti, second child, first daughter, Ann Katherine, Mar. 16, 1973.

Freisen, Dennis and Beverly (Yoder), Buhler, Kan., first child, Jeffrey Scott, Mar. 21, 1973.

Frey, Joseph and Shirley (Christner), Akron, N.Y., third child, first daughter, Rachel Ellen, Mar. 4, 1973.

Hostetter, Paul and Linda (King), West Liberty, Ohio, first child, Todd Aric, Mar. 14, 1973.

Kendall, Willard and Sharon (Lehman), West Liberty, Ohio, first child, Katie Elizabeth, Mar. 14, 1973.

Miller, Kelly and Anne (Fluetsch), Wichita, Kan., second child, first daughter, Heather Roxanne, Jan. 16, 1973.

Miller, Melvin J. and Bonita (Mishler), Topoka, Ind., second child, first daughter, Janet Marie, Feb. 26, 1973.

Peachey, Dwight and Margaret (Long), White, Mich., first child, Tawnya Nicole, Mar. 7, 1973.

Plank, Robert, Jr., and Jo Ann, West Liberty, Ohio, second child, first son, Robert Leonard, Mar. 18, 1973.

Roth, Russell and Charlotte (Roth), Milford, Neb., third son, Brent Deon, Mar. 20, 1973.

Rutt, John and Rebecca (Hartzler), Inter-course, Pa., third child, second son, Darin Lee, born Dec. 4, 1972; received for adoption, Mar. 22, 1973.

Sikora, Joseph and Kathleen (Zehr), Alden, N.Y., first child, Michael Joseph, Feb. 22, 1973.

Weldy, Fred and Joyce (Nitsche), Stevensville, Mont., first child, Andrew Levon, Dec. 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brunk, William M., son of Martin and Mary (Shank) Brunk, was born in Waynesboro, Va., Feb. 1, 1888; died at the Community Hospital East, Salem, Ohio, Mar. 16, 1973; aged 85 y. 1 m. 15 d. On Dec. 24, 1908, he was married to Ophelia Medler, who preceded him in death on Apr. 13, 1933. On June 8, 1906, he was married to Pearl Nussbaum, who survives. Also surviving are 2 children (Letha — Mrs. David Wenger and Mary — Mrs. George Nicolette), 3 step-children (Mrs. Ray Zehr, Oris Nussbaum, and Lowell Nussbaum), 7 grandchildren, 6 great-grandchildren, and 6 step-grandchildren. He was a member of the Midway Mennonite Church, where funeral services were held on Mar. 20, in charge of Ernest Martin and John Bartholomew; interment in the Midway Cemetery.

Detweiler, Cora G., daughter of Jeffrey and Katherine (Stutesman) Miller, was born in Howard Co., Ind., Jan. 21, 1901; died of cancer at Fairview, Mich., Mar. 15, 1973; aged 72 y. 1 m. 22 d. On Apr. 4, 1922, she was married to Oren L. Detweiler, who survives. Also surviving are 4 sons (Mervin Carl, John M., Lowell C., and Revel O.), 2 daughters (Mary — Mrs. Lawrence Wyse and Lucille), 21 grandchildren, one sister (Fanny Miller), and 2 brothers (Roy and Willis L. Miller). Two children (Norma Louise and Virgil Wayne) preceded her in death. She was a member of the Fairview Mennonite Church, where funeral services

were held on Mar. 18, in charge of Virgil S. Hershberger and Lloyd Miller; interment in the Fairview Cemetery.

Haarer, Aldine, was born near Shipshewana, Ind., Sept. 6, 1912; died while undergoing surgery in the Elkhart General Hospital, Elkhart, Ind., Mar. 10, 1973; aged 60 y. 6 m. 4 d. On July 26, 1942, he was married to Irma Lantz, who survives. Also surviving are 3 sons (James, Richard, and Dennis), 3 grandchildren, 2 sisters (Mrs. Corona Weldy and Mrs. Joel Troyer), and 6 brothers (Sylvester, Leonard, Paul, David, William, and Samuel). He was a member of the Marion Mennonite Church, where he served as a deacon. Funeral services were held at the Shore Mennonite Church on Mar. 13, in charge of Paul Lauver; interment in the Shore Cemetery.

Landis, Willis E., was born at Sterling, Ill., Oct. 6, 1887; died at the Polo Continental Nursing Home on Feb. 28, 1973; aged 85 y. 4 m. 22 d. On Apr. 23, 1917, he was married to Bertha Keiser, who survives. Also surviving are 2 sons (Gerald and Howard), 6 grandchildren, 2 sisters (Mrs. Bertha Long and Mrs. Pearl Long), and 2 brothers (Harry and Ray). He was a member of the Science Ridge Mennonite Church, where funeral services were held on Mar. 3, in charge of Edwin J. Stalter; interment in the Science Ridge Church Cemetery.

Martin, Salome, daughter of Abraham and Nancy (Moyer) Buehler, was born in Woolwich Twp., Ont., Dec. 14, 1909; died of leukemia at St. Michael's Hospital, Toronto, Ont., Jan. 17, 1973; aged 63 y. 1 m. 3 d. On Oct. 9, 1932, she was married to Amos B. Martin, who survives. Also surviving are 2 daughters (Martha and Mary), one son (Glen), one sister (Maggie), and 3 brothers (Alvin, Edwin, and Norman). She was a member of the Preston Mennonite Church, where funeral services were held on Jan. 20, in charge of Rufus Jutz; interment in the Hagey Cemetery, Cambridge.

Metzler, Margaret S., daughter of John and Sarah (Longenecker) Honsaker, was born at Masontown, Pa., Mar. 22, 1887; died at Roaring Spring, Pa., Mar. 16, 1973; aged 85 y. 11 m. 22

d. She was formerly married to Clarence B. Metzler. Surviving are 2 daughters (Mrs. Lois Unruh and Helen—Mrs. Richard Shaffer), 2 sons (Paul and L. C.), 15 grandchildren, and 7 great-grandchildren. She was preceded in death by 7 brothers and one sister. She was a member of the Martinsburg Mennonite Church, where funeral services were held on Mar. 18, in charge of Nelson R. Roth and A. J. Metzler; interment in the Spring Hope Cemetery.

Miller, Edna M., was born in Holmes County, Ohio, Jan. 30, 1913; died in the Lagrange County Hospital, Dec. 17, 1972; aged 59 y. 1 m. 13 d. In 1935 she was married to Eli S. Miller, who survives. Also surviving are 3 sons (Floyd, Glenn, and Dale), 2 daughters (Mrs. Arnold Thiessen and Rita), 6 grandchildren, and 5 sisters (Mrs. Eli Miller, Amanda Schmucker, Mrs. Alma Mast, Mrs. Albert Swartzentruber, and Mrs. Uriah Miller). She was a member of the Marion Mennonite Church. Funeral services were held at the Shore Mennonite Church on Dec. 20, 1972.

Mishler, Milton J., son of John P. and Amanda (Kaufman) Mishler, was born in Lagrange Co., Ind., Sept. 14, 1893; died from complications following surgery at the Lagrange County Hospital, Mar. 15, 1973; aged 79 y. 6 m. 1 d. On Dec. 5, 1914, he was married to Mary Yoder, who survives. Also surviving are 2 sons (Merrill and Glenn), one daughter (Irene—Mrs. Marion Yoder), 10 grandchildren, 5 great-grandchildren, one brother (John), and one sister (Modella—Mrs. Rufus Yoder). He was a member of the Forks Mennonite Church, where funeral services were held on Mar. 20, in charge of Sylvester Haarer, Earley Bontrager, and Amos Hostetler; interment in Towline Cemetery.

Slaubaugh, Daniel Edwin, son of Simon and Lydia Slaubaugh, was born in Wild Horse, Colo., May 16, 1910; died of a heart attack at Wolford, N.D. Feb. 23, 1973; aged 62 y. 9 m. 7 d. On Feb. 10, 1935, he was married to Elizabeth Graber, who survives. Also surviving are 4 daughters (Catherine—Mrs. David Shrock, Marion—Mrs. Charles Grumbo, Gloria—Mrs.

Dennis Douville, and Paula—Mrs. Tom Eigsti), one son (Dan, Jr.), 7 grandchildren, and 10 brothers and sisters. He was a member of the Lakeview Mennonite Church, where funeral services were held on Feb. 27, in charge of Vernon Hostetler and Floyd Kauffman; interment in Lakeview Church Cemetery.

Weldy, Samuel B., son of George and Lucretia (Wittmer) Weldy, was born in Olive Twp., Ind., Jan. 15, 1894; died at the Greencroft Nursing Center, Goshen, Ind., Mar. 7, 1973; aged 79 y. 1 m. 20 d. On May 15, 1915, he was married to Alma Loucks, who preceded him in death in 1960. Surviving are 3 sons (Maurice L., Dale D., and Keith), one daughter (Miriam Weldy—Mrs. George Stuber), 7 grandchildren, 2 brothers (Nelson and Glenn), and 2 sisters (Mary—Mrs. E. O. Hilty and Edna—Mrs. Raymond D. Yoder). He was a member of the Holdeman Mennonite Church. Funeral services were held at the Olive Mennonite Church on Mar. 10, in charge of Willard Conrad and Samuel Hostetler; interment in Olive Cemetery.

Yoder, Amanda, daughter of Peter and Anna (Weldy) Hartman, was born in Locke Twp., Ind., Oct. 25, 1881; died at the Greencroft Nursing Center, Goshen, Ind., Mar. 14, 1973; aged 91 y. 4 m. 17 d. On Mar. 10, 1906, she was married to Moses H. Yoder, who preceded her in death on Jan. 1, 1951. Surviving are one daughter (Bertha—Mrs. Fred Stuber), 4 sons (Lloyd, Ray, Melvin, and Victor), 12 grandchildren, 14 great-grandchildren, 2 sisters (Mary—Mrs. Elmer Christophel and Emma—Mrs. Chris Hartman). One son, Elmer, preceded her in death. She was a member of the Holdeman Mennonite Church. Funeral services were held at Leinhardt, where she lived, on Mar. 17, in charge of Willard Conrad; interment in Olive Cemetery.

Yoder, Caleb, son of Jacob and Katie (Basinger) Yoder, was born near Columbiana, Ohio, Feb. 27, 1899; died of a heart attack at his home near Columbiana, Ohio, Mar. 15, 1973; aged 74 y. 16 d. On Oct. 21, 1926, he was married to Ida Horst, who survives. Also surviving are 3 sons (David, Wilbur, and Richard), 14 grandchildren, one sister (Edna Yoder), 2 brothers (Seth and Rudolph), and one foster brother (Henry Cox, Sr.). One son, Robert, died in infancy. In 1945 he was ordained as a deacon and served the Midway Church until his retirement. He was a member of the Midway Mennonite Church, where funeral services were held on Mar. 18, in charge of Ernest Martin; interment in the Midway Cemetery.

Cover photo by Walt Bolter

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Mennonite Camping Association Conferences: Camp Valiqua, Water Valley, Ala., Apr. 22-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-8 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-15.
Assembly '73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

OUR CHRIST-CENTERED FAITH

by J. C. Wenger

A summary of New Testament teaching on a faith built around Christ, enlightened and empowered by the Holy Spirit resulting in obedient living.

The book contains a short historical introduction of Christian faith from early disciples to the present. The author discusses Christ's world, Christ's church, and Christ's lordship.

Here is a concise statement of Anabaptist-Mennonite doctrine in the centrality of Christ to our faith.

72 pages. Paperback. \$1.50



PROVIDENT BOOKSTORE



Instruction on Death

Contending that the act of dying has lost its "dignity and normalcy," two educators have developed a short course on death for high school students which has elicited wide interest.

"In today's classrooms, the unusual is becoming commonplace and the usual . . . is being confronted by challenges from students and teachers alike," said David W. Berg and George G. Daughterty, creators of the course. "The quest for relevance, the search for student motivation, the pursuit of ways to spark the curiosity and capture the interest of our new breed of adolescent is uppermost in the minds of most secondary school educators today."

Teaching about death meets all the criteria of acceptable subject matter for today's education, they said, writing in the current issue of *Today's Education*. It has universality, it is intrinsically interesting, it is intellectually challenging, it has both personal and social relevance, and it prepares students for life, the writers claimed.

During earlier times, they said, death and dying were very much a natural part of the total family life cycle. In that multigeneration family, the dying process took place within the family circle, as did the death itself and the funeral in many cases. Now this has changed.

"In many instances, the act of dying has lost its dignity and normalcy and has become institutionalized, dehumanized, and mechanized—and young people have been excluded from the experience altogether," the educators stated. "The resulting void of experience must be filled if society is to retain a proper perspective toward the value of life."

Compares Abortion to the "Ovens" of Auschwitz

If abortion on demand is legalized, it will make the Nazi ovens at Auschwitz "look like a minor blemish in the atrocities of the human race," a United Church of Canada minister said.

The Rev. J. Berkley Reynolds told his West Ellesmere Church congregation that the next step after abortion on demand would be the destruction of unwanted adults.

"If we can sacrifice innocent human life through abortion, it will be just a short step to sacrificing the elderly and infirm," he said. "It will be only two steps away from sacrificing the mentally retarded and the unwanted husband or wife."

Canada is in the throes of a great abortion debate. The federal government amended the Criminal Code a few years ago to permit therapeutic abortion when three doctor committees of local hospitals were satisfied that the life or health, mental as well as physical, of the mother-to-be is in danger.

Minister Dons Gas Mask

The Lutheran Church in America will consider smoking restrictions at future meetings, on the recommendation of Dr. Otto A. Olson, Jr., president of the Central Canada Synod and member of the LCA executive council.

To press his point, Dr. Olson donned a gas mask during the February executive meeting. He described the gas mask as "a Christmas gift from my son who had heard me complain."

Dr. Olson asked that "at least smoking be limited in proportions to the number of people who don't smoke."

Reason for Reaction

According to *Between the Lines*, Sen. Hatfield, like many Republicans in the Senate, along with several strong Democratic Senators, has rebelled at continuing the support of the corrupt Thieu regime by the U.S., especially since multiple links between the Saigon Government with the international drug racket, the source of so much distress in this country, have been recently exposed and fully documented. Moreover just a few hours before the February prayer breakfast, news dispatches reported Thieu's appointing Gen. Ngo Dzu, who has had an intimate role in the illegal drug trade, to a high post in the U.S.-supported Saigon Government.

Probe "Civil Religion"

A panel of prominent scholars held that "civil religion" exists in the U.S. and exerts enormous impact on society.

But the sociologists, theologians, historians, and literary specialists reached no consensus on what "civil religion" means, how it relates to organized faiths or politics, and whether it is good or bad.

"Civil religion" was variously seen as giving unity and a sense of "higher meaning" to citizens, branded as "idolatrous," divided into several types, held responsible for the unjust treatment of minorities, linked to the military, and made synonymous with the "American Way of Life."

The term "civil religion" has also entered American journalism where it is usually left undefined but is used in reference to such events as nondenominational prayer breakfasts, religious ceremonies at state events, and political rhetoric mentioning God and the nation together.

Dr. Robert Bellah, a University of California sociologist, borrowing the phrase from an eighteenth-century French philosopher, injected "civil religion" into contemporary language. He was the keynote speaker at Drew.

Writing in 1967, he made frequent references to the inaugural address of President John Kennedy as illustrative of "civil religion." At Drew, the second inaugural of President Nixon came into the spotlight.

Dr. Bellah does not feel "civil religion" itself is undesirable when understood as a unifying "sense of the sacred," giving a society a context of "higher meaning," and offering hope and judgment.

However, he was quite critical of what he sees as the "civil religion" President Nixon exemplified in the second inaugural.

"Build Wall Around Judaism"

In order to resist evangelism and intermarriage, "today we must build a wall around Judaism," the president of the New York Board of Rabbis declared at its 92nd Annual Meeting.

Rabbi William Berkowitz, who was reelected to a second term as head of the organization, which represents 1,000 Conservative, Orthodox, and Reform rabbis, asserted that mixed marriage cannot be accepted as an authentic Jewish act.

"We live in an age of conveniences, but there is a point at which conveniences must cease," Rabbi Berkowitz commented. "We can make Judaism convenient to the point where it no longer has any meaning, no longer bears any resemblance to our tradition. At mixed marriages, and those who perform them, we must draw the line."

Regarding those who perform them, he said, "The rabbi who sanctifies such a marriage cannot be accepted as a proper Jewish religious functionary, much less a Jewish religious leader. We of the New York Board of Rabbis have therefore overwhelmingly adopted a resolution condemning rabbis who perform mixed marriages, and have called upon the other rabbinic bodies throughout the country and the Synagogue Council of America to pass a similar resolution."

04202 51 5/73
 REVD. D. ZUCK
 405 ALLANCOY DR
 GDS-EN IN 46528

Doctrine Alive

No doubt about it, the church is overdue in studying doctrine. Of course a study of doctrine can be dull and dry. Because many found it such it was to a large extent dropped from the preaching and teaching of the church the last while.

But doctrine need not be dry. Should a study of the majestic attributes of God, the glorious person of Christ, or the person and power of the Holy Spirit be dry?

I know one congregation which built its Wednesday evening meeting from a few, who were debating closing the service, to a regular attendance of 80-100 members by a deliberate and deep study of Christian doctrine.

We cannot be expected to believe or act better than we know. We cannot love God more than we know about Him. We cannot have more faith in Jesus Christ than we know about Him. We cannot yield ourselves to a Holy Spirit whom we do not know. We cannot appreciate or rise to what the church ought to be unless we know the high calling in Christ. We cannot win the battle against wrong unless we know the nature of sin, the character of the devil, and the power available for victory in Christ. Therefore, a study of doctrine is needed.

Part of the difficulty in discussing doctrine is that we discuss it in a cold, calloused manner, failing to realize that doctrine that does not lead to duty leads to death. So doctrine dare not be studied without the call to commitment. Commitment brings life.

This means that in the study of who God is, the claims He makes upon us must be made clear. In the study of who Christ is and what He came to do, the call to salvation from sin and surrender to His lordship should not be skipped over. In the study of what the Scripture says about the Holy Spirit, the call to yield to His work in and through us must not be omitted. So with all the study of doctrine.

If you doubt we need a fresh study of doctrine, just ask several members of your congregation to name the attributes of God, or the scriptural definition of sin, or the meaning of Christ's ascension. One sure sign of spiritual renewal will be a revived interest in a theology which rests on the norm of biblical authority. And whether one moves from experience to the Scripture or from Scripture to experience matters little. What does matter is that the two get together. — D.

So God May Lead

As the readers of *Gospel Herald* are aware, a great deal of response followed the editorial of Jan. 16. A fraction of the letters received were printed in following issues. At this writing, a number of letters are still arriving each day commenting on the editorial and on reader response. An amazing factor is the near equal number of favorable and unfavorable letters. An editor gets to assume letters of criticism far outnumber compliments.

There are usually two waves of letters which follow an article. The first and smaller wave of response, which follows immediately the printing of an article, we try to use in *Gospel Herald*. A second and larger response follows the appearance of these first letters. It is impossible to use these letters since too much time elapses between the article or editorial and the time the letters appear. Also we refrain from using letters which comment on other letters. This may be unwise at times but it does pre-

vent the "Readers Say" column from becoming a place of individual attack or debate.

Your letters are appreciated. One thing is apparent. We have a lot of work to do in understanding our relation, as Christians, to the world, in that we seem to have absorbed the feeling abroad that our nation, particularly its politics and economics, is Christian. We seem to think our leaders are ordained by God differently than leaders from other lands, and we are the good people punishing the evil.

One concern should saturate our prayers. It is that, as fellow believers, who may see things very differently, we do not turn each other off by dechristianizing each other and labeling each other as less sincere or as rightist and leftist sympathizers. What we need is an openness to each other and the Scripture. Then God's Spirit can lead us to greater unity. — D.

GOSPEL HERALD

April 17, 1973



Incident on Emmaus Road

by Glenn Brubacher

Luke 24: 13-35

John and Mary visited a doctor's office together. He was sitting in the busy waiting room, waiting for his wife. Finally she came into the room, and put on her coat. She had that strange sensation that her coat had been moved and that it had been neatly folded. As they walked to their car, she said to her husband, "Doesn't that look like Bill's car?"

He replied, "No, it can't be."

"Well here is a sticker on the window that is like his."

"No, he can't be there today; that must be someone else's car."

Later that day Mary asked her son, "Were you at Doctor Brown's office today?" And to her embarrassment and surprise he said, "Yes! I was sitting right in front of you when you put on your coat! I folded your coat because I needed the chair that it was lying on. I didn't say anything because I wanted to see if you would recognize me. Dad was sitting in the room across from me and didn't see me!"

Surprised? That can happen to you too! My mother often said that I looked for my socks in my drawer with my eyes closed. Somehow I couldn't find what I was looking for when it was right in front of me.

We can fail to recognize the obvious and even well remembered insights of faith. We sense the presence of truth, but because we are unresponsive our lives are untouched.

Cleopas and his friend didn't recognize Jesus as they

contents

Incident on Emmaus Road	329
Glenn Brubacher	
Myths and Facts on the Elderly	332
Tammy Tanaka	
The Coming Cross-Cultural	
Theological Consultation	334
Paul M. Miller	

walked seven miles with him to the village of Emmaus. That is unbelievable! They simply failed to recognize Him! They didn't recognize Him from the way He walked, talked, or bore Himself. Apparently they didn't look at Him very carefully. It may have been a hot and windy day and their faces covered to keep out the hot sun and irritating sand.

Perhaps the explanation for this strange lack of recognition lies in the nature of Christ's resurrected body. Maybe He simply didn't look like Jesus of Nazareth; His nose was longer, His eyes hazel instead of dark brown, His hair blond instead of black; perhaps His speech was Judean not Galilean.

Cleopas and his friend almost missed recognizing the resurrected Jesus, and we really don't know why? That is frightening! If they missed recognizing Him for seven miles, what about you and me?

Jesus' behavior seems strange too. He talked to Cleopas and his friend from the prophecies of the Old Testament. He tried to make sense from them out of recent events in Jerusalem. They were vaguely aware of the burning truth present in the words of this strange figure who walked with them. But Jesus never said to His two disciples, "Look at Me, I'm Jesus." He tried to create faith by helping them interpret their memory of recent events.

Finally, the two disciples did recognize Jesus in a familiar setting. When Jesus broke bread and prayed, they met Him, not as an insightful stranger, but their risen Lord. Incidentally, the breaking of bread became a high point of worship in the early church. For Cleopas, it was the moment faith was born! Jesus stayed with the disciples just long enough to create faith. Jesus broke bread with them and then they understood what they remembered.

The resurrected Jesus still comes to us today in this strange hiddenness. He does not compel Himself upon us. When the light of His truth comes, sometimes it does not break the darkness. There is only the faint color of dawn. If we sustain our interest, the truth dawns and light breaks into our troubled and unguided lives.

The risen Christ is present with us always. He walks with us as He walked with Cleopas. His truth may be present in our experience but it does not become active; it does not become an established foundation in our awareness. It only makes our hearts burn.

I can vividly recall hearing a psychologist speak. The more he talked the more I felt he was emotionally undressing me. I understood much of what he said because he seemed to be talking about me! The more he talked the more I wanted to get out of the room. My heart burned with his words. But I didn't recognize the healing of those words until years later. His words became a living reality to me as I shared the loneliness of my life with my pastoral clinical supervisor. He turned his love and affection upon me. The light broke within me. Not only did my heart burn. I experienced healing. And

Jesus drew near to me and I saw Him with a new awareness.

Jesus is walking among us! Some have never recognized Him! Even His friends fail to see Him in unexpected places. We may know Him but fail to recognize Him on every road we walk.

Let us examine some places we fail to recognize our Lord.

We read Scriptures. The Word points to life enriched beyond what we know now. Our hearts burn within us. But we are not influenced until later. The truth of these memorized words come alive tomorrow. Then, the living Word has broken bread with us.

Jesus walks where men are distressed and discouraged, pained and burdened. He walks in the halls of Parliament, and of Congress, where men who claim to confess Jesus disregard His Spirit, His justice, and His mercy. The nations they lead are torn by dissension, disrupted by protest, and suspicious of leaders. And men of power question, condemn, and pray. And Jesus walks unrecognized.

He walks on the battlefield and is present but unrecognized when the soldier sees his dying enemy as a man and thinks of eternity. But Jesus is unseen.

He walks in homes where husbands and wives stab each other and their children with unkind and bitter words, and there is only one violent silence and crushing guilt, and the painful awareness that God cannot bless. And Jesus is unknown.

He comes to the lost, but seeking, youth who longs for peace and purpose. Jesus presents Himself in that moment of honesty when past choices explode devastatingly in his awareness; irresponsible lust and drug concocted euphoria shatter the illusions by which he lives. The lonely lad remembers the rejected faith of his younger days. But Jesus goes unrecognized!

Racial minority peoples cry out against the subtle, sometimes brutal, disregard of their personhood, their history, and their culture. Even within the church, the community that claims its life is shaped by the Lord, there is disregard for the mutual regard He creates.

GOSPEL HERALD

Volume 66 Number 16

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.


Glenn Brubacher is pastor of St. Jacobs Mennonite Church, St. Jacobs, Ontario.

Brotherhood is absent because men do not see the Christ who is present. But the burning turmoil, and the distance between brothers are not recognized as the Word of Christ present, but unrecognized, urging the awareness that faith brings.

Irish and Vietnamese have walked the destructive way of hatred and bloodshed. The cries of pain and sorrow, the hurt hatred brings to the hater are not recognized. The prayers for peace and order are prayed without repentance. And Jesus walks unrecognized.

Jesus walks among the 6 percent of the world's population who own 40 percent of its wealth. These wealthy paupers lack peace and security they seek. Jesus told them it would be so. But they have not heard. While their hearts are turmoil, their young dress with shabby clothes, leave home to roam the country without possessions, seeking for something to live for. The unease within the paupers is reflected in the turmoil of the world. Violence among the have-nots threatens the homes of the haves. Bombs and police consume their dollars and faith. And Jesus walks unrecognized.

Jesus walks where men have lost their joy; their disappointments, defeats, and hurts burden them. Their faces show the signs of their inner world: shallow and saddened spirits, distant and unsmiling complexions. They flounder with the pain of past and present failure. They despise themselves for their weakness. They have no hope for escape from the cycle of despair. Jesus walks unrecognized. He comes to offer a memory eraser: men can know God's forgiveness and forgive themselves. That is why Jesus died and was raised again. Jesus comes to offer hope for renewed living; men can enjoy the excitement of being remade. Jesus offers God's gift of growing. There is hope that yesterday's defeat can be converted to tomorrow's victory. That is why He died and was raised again. But men hear only words. And Christ walks unrecognized.

Jesus walks with you. The burning of your heart declares Him present. Be alert. Be sensitive. Stop, scrutinize, examine in the moment of deepening awareness. Do not be blind when He is walking with you unknown to you. The miles may stretch from seven to twenty, from twenty to seventy to 1,000. But Christ still walks with you. But be assured, He will break bread with you if you invite Him to stay. 

Does God Answer Prayer?

Does God really hear and answer your prayers? Take a look at God's dealings with George Mueller, a man who said, "I have joyfully dedicated my whole life to the object of showing how much may be accomplished by prayer and faith."

One of the main works of his life was the establishment of a large orphanage at Bristol, England. In sixty-four years from the outset of this work, Mr. Mueller cared for 10,024 orphans; established seven day schools which 81,501 children attended; founded twelve Sunday schools which instructed a total of 32,944 children; and aided twenty-five Sunday schools in England and Wales. He contributed large sums of money to foreign mission work, distributed 1,989,266 Bibles and parts thereof, circulated 3,101,338 books and tracts, and traveled in forty-two countries preaching the gospel to three millions of hearers. In all he received from and gave back to God \$7,500,000, at no time asking anyone for so much as a penny.

He was a man who knew by experience what it is for God to "give us this day our daily bread." He remarked, "From August, 1838, to April, 1849, . . . we had day by day, almost without interruption, to look to Him for our daily supplies, and, for a great part of the time, from meal to meal."

Materials were not the only thing this man of God received in prayer's answers. He made this statement. "Thousands of souls have been saved in answer to my prayers."

What was the secret of Mueller's power with God? He took time to be alone with God in prayer, meditation, and

Bible study. He would study the Bible on his knees. He spent hours every day on his knees in prayer. He said, "I live in the spirit of prayer. I pray as I walk, when I lie down, and when I rise. And the answers are always coming. Tens of thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until the end comes. I never give up!"

Conditions of prevailing prayer which were always before his mind were:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim for blessing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (Jn. 14: 13, 14).

2. Separation from all known sin. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18).

3. Faith in God's Word of promise. "But without faith it is impossible to please him . . . he is a rewarder of them that diligently seek him" (Heb. 11: 6).

4. Asking in accordance with His will. Our motives must be godly. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4: 3).

5. Importunity in supplication. There must be waiting on God and waiting for God. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" (Lk. 18: 7).



Can be ordered in tract form from Herald Press, Scottdale, Pa. 15683.

(Second in a Series)

Myths and Facts on the Elderly

by Tammy Tanaka

Whatever happened to the "old-timers" of the recent past?

It used to be that when "old folks" were mentioned, images would spring to mind of white-haired people with glowing faces, grandparents or great aunts and uncles happily puttering around in their gardens of neat little homes—old but still busy and full of zest.

They were people to look forward to visiting. They baked delicious pies and cookies, played with you, bought you little presents, told fantastic stories about the days when your own mother or dad were children.

We don't think of the elderly in that way anymore.

Old people today are called "senior citizens" or the aged. Today, we picture these same oldsters with drab, sunken faces, hobbling about with canes, depressed, lonely, probably sick. Or we see rich reactionary tyrants.

Are the elderly today really in such bad shape? What are some of the myths and facts about the aged?

Recent studies show that while Americans over sixty-five do have problems, as a group they are definitely not as pitiful and lonely as widely believed. Despite popular opinion, the majority of the aged see themselves as relatively happy and are integrated with friends, family, and neighbors.

The plight of the elderly who are in severe need has overwhelmed the public in recent years. But it also appears that the Norman Rockwell image of older people, while romanticized, does not belong solely to the past.

Although not overjoyed at getting older, a great many of the elderly apparently are able to "take it in their stride" and would agree with the philosophical view of the late Father John LaFarge, SJ, who wrote at age eighty-four: "Old age is not just a casual calamity. On the contrary, it is a natural phase of our human life that stands in its own right, just as does every other human life phase. . . . It enjoys its own dignity, its own privileges, and character.

"Old age is a time to counsel the young, to help the troubled, to comfort the lonely, the sick, and the needy . . . the more meaning you have found in life, the clearer will be the meaning of old age."

According to the 1970 census, about 67 percent of the elderly live in some family setting. About 12 percent of these live with relatives and the remaining 55 percent are the head of a household or the wife of a head.

Of the 55 percent living in a household only 19 percent are women. The rest are men over sixty-five with young wives, or widowers. (About 40 percent of men over sixty-five have wives under 65.)

About 28 percent of all elderly live alone or with non-relatives. Of these, 7 percent are men and 21 percent are women. This is a reflection of the much larger number of widows as compared with widowers—55 percent of older women are widows while only 18 percent of older men are widowers. About 57 percent of the elderly are women.

Only 5 percent of all the elderly live in institutions.

"Contrary to one of the most troublesome and false stereotypes, over 95 percent of older Americans do live in the normal community, not in institutions and they depend on community services," says Herman B. Brotman of the U. S. Department of Health, Education and Welfare's Administration on Aging.

He said the picture of the decrepit, dottering oldsters is a gross exaggeration. "The overwhelming majority of older people can manage in the community if society permits. They could manage even better if society would encourage such activity through provision of essential services."

Statistics of the Administration on Aging show that a total of 81 percent of the aged have no limitations on mobility, although about 67 percent do have one or more chronic conditions. About 8 percent have some trouble getting around but can manage on their own, sometimes using a cane or other aid. Another 6 percent need the help of another person to get around. Only 5 percent are housebound.

Insufficient income seems to be a common problem of the elderly. The latest census shows that about 24 percent of elderly couples and 60 percent of the single elderly have an annual income of less than \$3,000.

What is new about the problem of the aged today?

Mr. Brotman says that, first of all, there is the sheer weight of numbers. At the turn of the century, only every twenty-fifth American was over sixty-five. Today, nearly twenty million — or 10 percent of all Americans — are over sixty-five. The older population has increased more than twice as fast as the rest of the population.

Second, the multigeneration family familiar to rural America has been largely replaced by urban families in which the elderly usually live apart from their children. There is also the pattern of the young and wealthier people moving into the suburbs, leaving the inner city to the poor and elderly poor.

The view that a majority of the elderly are relatively happy may come as a surprise to most people, but recent studies appear to support this position.

Louis Wilker, assistant research director of the New York City Office of Aging said a just completed study of the aged poor in the city surprisingly revealed that more than 75 percent of them described themselves as "very happy" or "fairly happy." Most of them said they had satisfactory relationships with relatives, friends, or neighbors.

Certainly the elderly are subjected to severe hardships. But, cautioned Mr. Wilker, our responsibility is to focus on these problems and not become preoccupied with the age or debilities of our elders. We should not run the risk of robbing them of their optimism.

In this regard, he said, it is very important to "keep the realities of the aged straight. Negative stereotypes can be very harmful." When younger people tend to feel sorry for the aged and stay away from them, their attitudes are reflected in the self-image of the elderly.

Old people who are isolated are in the minority and in many cases have been isolated all their lives, Mr. Wilker said. This point has been supported by studies of numerous sociologists.

Father Clement J. Schneider, SJ, of Loyola University and Dr. Gordon F. Streib, in the report of a study on retirement conducted by Cornell University, said that much of the alienation comes of the person's own choice.

"He doesn't wish to become involved and commit himself . . . In many cases, they have just been alienated all their lives and continues this way in old age . . . A complex modern society can be demanding, still the individual does have opportunities to take the initiative."

Sociologist Bernice L. Neugarten of the University of Chicago says that studies of large and representative samples of older persons are now appearing that go far toward exploding some of the outmoded images of the aged.

"For example, old persons do not become isolated and neglected by their families, although both generations prefer separate households," she said in an article in *Psychology Today*, December 1971. "Old people are not dumped into mental hospitals by cruel or indifferent

children. They are not necessarily lonely or desolate if they live alone. Few of them ever show overt signs of mental deterioration or senility, and only a small proportion ever become mentally ill.

"Retirement and widowhood do not lead to mental illness, nor does social isolation. Retirement is not necessarily bad; some men and women want to keep on working, but more and more choose to retire earlier and earlier. Increasing proportions of the population evidently value leisure time more than work. Nor do retired persons sicken physically from idleness and feeling of worthlessness."

Miss Neugarten said 75 percent of persons questioned in a recent national sample report that they were satisfied or very satisfied with their lives since retirement. "This is in line with earlier surveys," she said. "Most persons over sixty-five think of themselves as being in good health, and they act accordingly, no matter what their physicians think."

Time to Believe

It's time to believe that we can become!

Persons in a nation, in a church, in any worthy enterprise need to believe that we can become something better, that "the biggest room in my house is the room for improvement."

It's time to believe *that we can become* — because it is inherent in the gospel. Over and over the pages of the New Testament throb with the affirmation of "becomers." Indeed, the worst of all heresies is to despair of man's capacity for growth.

Kenn Rogers claims that the major crisis of middle life is the willingness to give up on becoming what one once dreamed. Some choose the way of *flight*, which often is characterized by withdrawal, by habits which harm the body and the spirit. Or, one can choose to *fight*, to struggle more earnestly in achieving something worthwhile for mankind.

In Van Dyke's *The Other Wise Man* Arteban was advised to go on the quest for the promised king, warned at the same time that it would be a long and hard pilgrimage, and possibly prove to be an empty search — "but it is better to follow even the shadow of the best than to remain content with the worst."

A revival of, and renewal to, this basic affirmation is needed — that because you have been what you have been, you need not remain as you are! We can come from some "far country" and become penitent, confessing, forgiven, and redeemed!

It's time to believe — in a sense of reality; but to believe in *reality* presupposes a belief in *possibility*. — Wilson O. Weldon

The Coming Cross-Cultural Theological Consultation

by Paul M. Miller

I. What the Cross-Cultural Consultation Is All About

I see this cross-cultural consultation as something like the Jerusalem Conference. The early church had a "Jerusalem Conference" to ponder what it was meaning to assimilate non-ethnics (Gentiles, like most of us). Now we are doing something very similar, asking whether blacks and browns, who are coming into the church in considerable numbers, must accept the ethnic package. Just as the Jewish-Christian church was purified, enriched, and turned outward in evangelism as non-ethnics were taken seriously, so it is hoped the Mennonite Church may now be blessed by welcoming brown and black believers.

Some persons say we should simply rely upon the new wave of charismatic Holy Spirit blessings to do the blending and judging of cultures automatically. They argue that Pentecost brought tremendous cultural changes quickly and without study conferences. Food taboos were relaxed, roles of women changed, attitudes toward ancestors shifted, inhibitions relaxed, attitudes toward property modified, language forms loosened, new ties of community formed, and old hierarchical structures changed.

But others point out that Spirit-filled believers quickly relapsed into bondage to their own culture and its taboos, even though a new way had been agreed upon. The same persons who glorified God that He had granted repentance to Gentiles (Acts 11:18) quickly began meeting with none but Jews when they got to Antioch (Acts 11:19). Some vigorous confrontation was required to shake Peter, the leading Spirit-filled apostle, loose from his cultural and ethnic bondage (see Gal. 2:14-21). Evidently, becoming freed from the seductions of our favorite cultures is extremely difficult.

II. How I Feel About It

It is exciting to be involved when the Lord of history is breaking down the walls and partitions which cultures erect where they meet and clash. Jesus Christ, who brought to an end in His body—fellowship—the dividing wall between Jewish and Gentile cultures (Eph. 2:14) is alive and determined to do His authenticating miracle again if we will obey. He refuses to rule over a segregated church.

But it is scary, too! Not long after the gospel broke free from its bondage to Jewish culture Rome brought it into even worse enslavement to Roman culture. Roman hierarchical forms were copied in church government, Roman law court procedures in theories of the atonement, and

Roman superstitions in many aspects of the gospel and church life. In many ways the second state was worse than the first. If it is a sin to deify a dominant culture it is also a sin to deify a new or minority one. All must be exercised by Christ's Spirit working through a discerning fellowship made up of persons from both cultures. In the long pull, this is the only way.


I have mingled feelings about the confrontation involved. I know that church leaders like Dittes, Adams, and others are calling for confrontation as the way forward, and I know that honest, brotherly admonition by qualified persons lies at the very heart of the best clinical pastoral education. Honest dialogue is actually the only way.

But I have seen so often, both in myself and others, that when honest confrontation becomes intense, the flesh often triumphs over the Spirit. I invite the prayers of the church that this may not happen in this consultation.

It is too easy to hear with one's own biases. After 360 believers met in Bangkok to discuss "Salvation Today" in its many cultural contexts, most of the church leaders from the Third World rejoiced in the meeting with its thrust toward serious study of the Bible, the reporting of conversions as experienced in differing cultures, celebrating God's liberating powers in both persons and structures, going beyond racial hatred to Christlike love and urging amnesty as a Christian concern.

Several writers in *World Vision* magazine, however, gave a mournful report of the same meeting because the "Frankfurt Declaration" was ignored; leaders of young churches had identified "cultural mandate with world mission" and had made "the naive deduction that church is mission." Whenever persons feel their own favorite culture is losing out, they feel threatened!

It is one of the accidents of Christian history that just now the whites are still in the majority, and so most guilty of imposing their culture under the guise of Christianity. It is very likely, if Christ should delay His return a while, that dark-skinned and Third World Christians will be the majority in the world and whites the minority. Third World culture, symbols, and cultural assumptions may become the carriers of the gospel and the Third World centers the agents of its promotion.

We must be ready to think in transcultural terms and work hard at it. 

Paul M. Miller, Elkhart, Ind., is professor of practical theology at Associated Mennonite Biblical Seminaries, Elkhart.



"Reconciliation is risky business."

"The job's too big."

"Our work is tough enough as it is."

"Our treasury's in poor shape."

Understanding Christ's mission came gradually to the twelve. Judas chose "a sure deal." For the others the evangel's claim shaped life and death. The claim today is laid on the community of faith to pray, support and proclaim Christ's continuing work in the world.

"The Last Supper" by Jules Chadel. Religious News Service photo.



New Vision in South Africa

Now and then we are privileged to witness a critically important historical event. Upon coming away from the South African Congress on Evangelism (Mar. 14-22), I felt that I had experienced one of those events which will have an effect upon the shape of history.

Congresses on evangelism are not new. We remember Berlin and Minneapolis and the like. But this was a congress with a difference. For the first time in the history of South Africa, permission was granted by the authorities for a truly multiracial experience. This sounds odd hat to most but in South Africa, which lives by iron-clad apartheid rules, it is something like not having the moon come up where it should. We slept in the same hotels, rode the same buses, ate the same food, and shared the same rest rooms, all seven hundred of us. Yet as one of the leading newspapers observed, "The sky has not fallen." In fact, the sky seems a bit bluer and life more worth living.

A conference delegate, an African, took the floor and asserted that this is the way the body of Christ should normally be. He appealed for a "normalization" of South African life. Everyone, all sixteen million of them, were living abnormally in their separateness. We were experiencing normal life. This vision caught on for white, black, and Asian.

In the middle of all this, obviously just to drive the point home, the Holy Spirit allowed the fantastic (and that word is not too strong) Billy Graham crusade in the city. For years South Africa refused to permit Graham to preach to a mixed audience and he refused to address a segregated one. Therefore, he did not come. But the churches insisted on an integrated audience and the government finally had to give in. And so we experienced another of those great events, 50,000 people of every description jammed into a huge sports stadium. When Graham said, "We are all one in Jesus," a great cheer went up, like someone had scored a winning point. And when the invitation was given, at least 3,500 people came forward to say "yes" to Christ and no doubt to say "yes" to the new vision of the integrated body of Christ.

Evangelism was the agenda for the

Congress, but finding one another as brothers and sisters in Jesus Christ is what, in fact, happened. An outsider can hardly comprehend the bitterness, hate, and fear which keeps the races apart in South Africa. But when whites, Africans, coloreds, and Asians embrace in Christian love and unity in South Africa, I am sure it is cheered in heaven. It certainly is on the earth.

It would be presumptuous to predict that rapid changes will occur in South African society as a result of this experience. It all depends upon the courage and continued repentance of those who have tasted the "normal" Christian-style.

One thing is certain beyond a doubt. No one who lived through these days can deny that he saw a vision of Jesus Christ pushing over the walls of division which man had so carefully and deliberately built. Going away from the Congress, he may not be able to fulfill the vision in a perfect form, but he can never forget the fact that he saw the vision.

—Don Jacobs, Nairobi, Kenya

New Canadian Foundation Organizes

The structure of an inter-Mennonite foundation for Canada is gradually being shaped by the conferences which have agreed to work together on this project.

Representatives from three conferences and observers from a fourth group met in Winnipeg in early March to hear about final preparations for an application for a charter and to make further refinements on the organization's bylaws.

Mennonite Foundation of Canada will have 22 corporation members to begin with. All of them will be elected by the three member conferences. Six each will be elected by the Western Ontario and Ontario Mennonite conferences, and ten by the Conference of Mennonites in Canada. Provisions have been made to permit other conferences to join if they wish. The Northwest Conference (formerly the Alberta-Saskatchewan Conference), for example, is considering entry. It has observers at the March meeting in Winnipeg.

The 22 corporation members, in turn, will elect an eleven-member board of

directors to handle the organization's ongoing business.

The interim board of directors which is responsible for the Foundation's business until each of the conferences has duly elected its contingent of corporation members named its officers at this month's meeting here. They are David P. Neufeld, Virgil, Ont., chairman; Milo Shantz, Preston, Ont., vice-chairman; Arthur Rempel, Winnipeg, secretary; and Mervin Good, London, treasurer.

Considerable time was also devoted at this meeting to a discussion of the functions which the Foundation will assume. Because it will be registered as a nonprofit corporation, it will not be able to incur debts on tax-deductible donations. It will, therefore, need to work out an arrangement with the conferences whereby the Foundation will administer and invest such funds on a management-trust basis. Through this type of an arrangement, each member conference will be fully aware of the funds that the Foundation is handling on its behalf. It will also be possible for the conferences to turn other funds over to the Foundation for its direct administration.

The Foundation will be in a position to serve the conferences and related institutions in a variety of other ways, such as setting up educational programs, providing legal counsel and investment advice, and administering certain funds. It will also be able to do the leg work for the conferences and other church-related institutions in working out agreements for annuities, bequests, gift deposits, and other gifts to church organizations.

Church Active, Notes Ortiz

There's a great renewal happening in the church in Puerto Rico, said Jose Ortiz, pastor and president of the Puerto Rico Mennonite Church.

Ortiz was speaking to the staff of Mennonite Broadcasts, Harrisonburg, Va., on Mar. 23. His visit was in connection with a meeting of the directors of MBI, of which he is a member.

He noted that the church in Puerto Rico is moving from a passive, tradition-oriented religious life to one of active power-filled relationships.

As pastor of the Summit Hills Mennonite Church, he says, "It's really great to see a king-sized audience filled with



Jose Ortiz

happy faces and a king-sized offering Sunday morning."

He also noted that a lot of the renewal is happening among the young people.

The church in Puerto Rico operates an elementary school with 300 students in nine grades and a faculty of 20. He said that many contacts are made with parents through the children attending the school.

"The renewal is also carrying over into the school," he said.

The average attendance at the Summit Hills congregation during February was 114, and the congregation will be adding a part-time pastoral assistant.

Hallam Street Band to Play

Persons who in 1972 attended Probe, Goshen's Festival of the Holy Spirit, or Mission 72 (in Harrisonburg or Hesston) probably have seen and heard the Hallam Street Band.

A group of four young men who have been living on a Voluntary Service basis in Aspen, Colo., the band is scheduled to play this year at the Festival of the Holy Spirit, May 11-13, in Goshen, Ind., and at the Mennonite Youth Convention, Aug. 19-24, in Grand Rapids, Mich.

The group is composed of Jerry Derstine, Goshen, Ind.; Steve Dick, Eureka, Ill.; Randy Noe, Eureka; and Jim Yoder, Ft. Wayne. Ind. Jerry's wife is the former Jane Slabaugh, Goshen, and Jim's wife is the former May Kay Wade, Sterling, Ill.

Volunteers Found Bolivian Bible School

With the help of good weather, 180 children from nine Bolivian villages came together for four days of vacation Bible school in January. Feeling the need to be involved with the spiritual lives of their students, eight Mennonite Central Committee workers together with Jose and Soledad Godoy (Argentine Mennonite missionaries to Bolivia) cooperated in this effort. Five young adults from the nine villages also volunteered to help.

Volunteers assisting with Bible school included Gerald Mumaw, Jake Snider, Marlin Burkholder, Jeanne and Lynn Loucks, Ken and Linda Lehman, and Frieda Schellenberg.

In the morning, classes were taught in the five villages where the Godoy's minister. In the afternoon, the group traveled 25 miles to the four villages where the MCCers are presently working. The children were divided into four age-groups averaging twenty in each group. Volunteers taught the groups songs, Bible stories, prayers, and crafts.

There was a noticeable difference between the morning and afternoon groups. The five villages, where Jose and Soledad are presently working, have had contact since 1957 with MCCers involved in health, agriculture, elementary and adult education, and Sunday school classes. In addition, Jose and Soledad have been concentrating on spiritual work in these villages for two years. These children were more responsive and learned more quickly than children in the four villages where the MCCers are presently located and have been working for only one year.

Before the Bible school program was begun, volunteers visited each home in the four villages to explain the program. Up to this point the only religious influence in these villages had been from a Catholic priest. However, the priest responsible for the area was in complete



Jeanne Loucks, Bedford, Ohio, teaches Bible school in a home in Las Gamas, Bolivia.

accord with the effort to have vacation Bible school. The parents were happy for the opportunity for their children to learn something more.

It was a tiring four days. Each person had to plan his own lessons and teach with a minimum of available materials. However, in evaluating their experience each participant was glad he took the initiative in making this effort to combine the written and spoken message of God with the message conveyed through their needs. — Kathy Linsenmeyer

Faith-Promise Raises Giving, West Liberty

On Mar. 4, climaxing a four-day "Missions Conference," members of Oak Grove Mennonite Church—Mennonite Road, West Liberty, Ohio—promised in faith to contribute \$28,900 to missions during the next year. Moved by the excitement, the congregation applauded as the total was announced. Immediately after the total was calculated, Ray Troyer, congregational chairman, called for their first faith-promise offering of the year.

The conference began on Thursday night and went on nightly through Sunday night with the faith-promise climax Sunday morning. Speakers were Homer Kandel, Mennonite minister of Farmers-town and Berlin, Ohio, and Sammy Santos, director of Hope Christian Center, Bronx, N.Y.

The conference also featured two coffee hours following evening sessions. During the conference the life of the congregation seemed to carry on normally. Tired after a community-wide evangelistic crusade the previous week, members attended about as one would expect on weekday evenings, although the Saturday evening crowd of perhaps 50 included eight visitors.

Oak Grove had struggled with how a congregation of Christians should determine their level of giving. They are mostly farmers whose income fluctuates. Thirty-five percent are beyond age 65.

Eldon King, their pastor until recently, says that they began faith-promise three years ago.

"We began working at the whole stewardship thing about ten years ago," Clarence Overholt, a faith-promise enthusiast, commented. "Lots of people were angry about budget and being pressed to give. Now with faith-promise our people are happy and giving much more."

At Oak Grove the missionary conference initiates the faith-promise year. On that Sunday morning all present were given faith-promise cards, including children. The service proceeded normally with missionary hymns, a Scripture reading related to giving, a Sammy Santos sermon on the Macedonian call of the world's people for the good news of Jesus Christ.

Homer Kandel called on the ushers to distribute the cards. Ray Troyer and Everett Yoder stationed themselves at a table near the pulpit to receive the cards. Seranus Wideman sat at the adding machine to total the promises. Homer spoke informally and briefly about faith-promise, called for a hymn, and following the hymn asked that completed cards be brought forward. After the two men had calculated the annual totals, the cards were given to Homer who read the amount out loud. A small child's commitment of \$6 or \$10 often merited special comment, while larger promises of \$1,200 or \$1,800 or \$2,000 were often followed by a verse of song.

Periodically Seranus Wideman at the adding machine supplied a subtotal, and Marlin King advanced the large dial at the front to register the amount as it climbed. In less than a half hour the totaling was completed as promise followed promise — \$1,800, \$600, \$1,000, \$12, \$18. . . .

Preparations for the conference had been made all the year before—as people had given their faith-promise offerings each month. The finance committee had listed all the causes for which faith-promise giving had been going and the levels at which it had gone.

Included were causes like schools and colleges—Central Christian, Goshen College, Goshen Biblical Seminary; Mennonite Board of Missions; Mennonite General Assembly; Ohio and Eastern Conference and its Commission on Evangelism; Wyckoff Bible Translators; Adriel School; High-Aim. Not included were congregational programs or costs, nor was the pastor's support. These are covered from three non-faith-promise offerings a month. Eldon King says that these offerings have also gone up.

Oak Grove folks comment that God has prospered them as they have given, that they feel good about faith-promise, that their giving has been improving without haranguing, that they are involved in a new way with missions, and that their giving has exceeded their promises every year but one.

As a visitor I observed that although there was much talk of missions and a missions conference, a good bit of the Homer Kandel and Sammy Santos messages could be described as being directed toward spiritual renewal, Christian discipleship, personal witness, life in the Spirit, the work of Christ, and Christian stewardship.

Some of the most pointed and convincing judgments I've ever heard of our North American affluence and materialism came from Homer Kandel as a successful businessman-preacher, he obviously knows whereof he speaks in criticizing materialism and expressing the joys of giving.

Eldon King comments that he hesitates to analyze the experience. He doesn't want to spoil such a nice thing. My own observations would suggest that it puts members individually and collectively in control of the congregation's budget. They know where it comes from and where it is going.

Whether directed toward missions or stewardship or discipleship or renewal or Christian commitment, it links the inspiration and challenge of the meetings to personal and direct response. The response comes once at the beginning of the year. It is also renewed daily as people root their lives back into God for His direction and support for them personally and for the people and programs they are supporting. Taken seriously faith-promise at Oak Grove may well put life together for people there—not a bad accomplishment in a world that tends to tear lives apart. — *Boyd Nelson*

Goshen College Overseers Announced

The election of Paul O. King and Arthur E. Smoker to membership on the Goshen College Board of Overseers was recently announced by the Mennonite Board of Education.

Paul King is pastor of Freeport Mennonite Church and president of Illinois Mennonite Conference. He previously pastored congregations in Chicago and East Peoria. King is a graduate of Goshen College. He is married to Lois Meyer. They are parents of four children.

Arthur Smoker has served as the churchwide secretary for youth ministry in the Mennonite Church since 1968. He is presently an associate secretary with the Mennonite Board of Congregational Ministries. Smoker is a graduate of Goshen College and Goshen Biblical Seminary. He is married to Nova Jean

Wingard. They reside in Goshen, Ind.

The Goshen College Board of Overseers is responsible to the Churchwide Mennonite Board of Education for the operation of Goshen College. It is composed of eleven members, chosen for their particular competencies in churchmanship, education, and business, and as representing the geographical area of the Mennonite Church especially concerned with Goshen College. In addition to the new appointees, they are Robert S. Gotwals, president, Souderton, Pa.; Henry D. Landes, secretary, Chapel Hill, N.C.; Charles Gautsche, Archbold, Ohio; Beulah Kauffman, Elkhart, Ind.; Kenneth Long, New Wilmington, Pa.; Norman Loux, Souderton, Pa.; Daniel J. Miller, Walnut Creek, Ohio; Marner Miller, Goshen, Ind.; Robert Yoder, Eureka, Ill.



Seated, left to right: Daniel J. Miller, Robert S. Gotwals, Beulah Kauffman, Art Smoker, Kenneth Long. Standing: Charles Gautsche, Paul King, Marner Miller, Robert Yoder, Norman Loux.

Stauffer Reports, Vietnam

James Stauffer, missionary in Vietnam, recently filed the following report:

For the past two weeks we have been meeting with Pastor Quang and the three evangelists, Mr. Trung, Mr. Lam, and Mr. Ninh, as well as Jim Klassen of the Mennonite Central Committee. Jim has agreed to teach part time in the church's lay-training program. This morning he led a worthwhile discussion on 1 Peter 2:13-17. We had good give-and-take with our Vietnamese brothers on nonresistance. They are making progress in many aspects of the issue. Especially impressive to them was Jim's teaching on the word "subjection": (1) to be subject to government as long as it doesn't violate God's will and (2) when it does, to be subject to the consequences without

any resistance or bitterness.

Last Sunday morning a Vietnamese service was started following the English Bible classes at Phan Thanh Gian. It is a real challenge to reach the university students that come there to study, as well as the people in the Saigon area who are taking the Bible correspondence course.

We wish more people were turning to Christ but we do praise Him that many are seeking and asking questions. Right now Arlene is sharing with a lady who spent six months in Australia and accepted Christ while there. Her husband and children are observing her life and he does not stand in her way, although he is from a Buddhist home. Her name is Loan, the same as another neighbor

lady that studies and visits with Arlene. She, too, seemed more interested in spiritual things for the first time.

Church Must Help Meet Social Needs

Urgent social needs that most police forces must handle can be met much more effectively by churches, schools, community agencies, and the mental health component in the community, according to David F. Metzger.

Metzger, assistant professor of corrections at the Indiana University-Purdue University of Indianapolis graduate school of social services, spoke at Goshen College on Mar. 29. He was the third and final speaker in the Center for Discipleship's public forum series on "The Correction of Criminal Offenders."

Metzger, a Presbyterian and a former administrator of probation and juvenile court services, lamented that much police time is allocated to non-crimes, which point directly to serious community problems that should not be the responsibility of law-enforcement agencies.

The church and its community should be gravely concerned when statistics for the nation shows that 24 percent of all police arrests are for public intoxication, and that 50 percent of all arrests for juvenile court is for nuisance behavior, truancy, curfew violation, or of runaway children.

A great deal needs doing in local communities to remove certain burdens from the police. The church and its initiative, combined with that of community agencies, can offer considerable help in upgrading the community's health and welfare, according to Metzger.

Eighteen Overseas Workers, Salunga

H. Raymond Charles, Lancaster, Pa., was reappointed president of Eastern Mennonite Board of Mission, Salunga, Pa., in the business session held by the Board at Weaverland Mennonite Church on Mar. 16. Other staff officers appointed were: Leon Stauffer, Landisville, general secretary; Ira J. Buckwalter, Intercourse, assistant general secretary; and Norman G. Shenk, Mount Joy, treasurer.

Elected to serve on the executive committee were Jacob H. Musser, New Holland, and Chester M. Steffy, Millersville. Orle O. Miller and Ira J. Buckwalter were appointed continuing members (without vote) of the executive committee for the coming year. Five men were elected members-at-large: Earl B. Groff, Lancaster; Leslie K. Hoover, Souders-

burg; Ivan B. Leaman, Strasburg; Larry Davis, Cochranville; and George Richards, Washington, D.C.

Lloyd M. Eby, Lancaster, chairman of the Board, appointed eighteen overseas workers during the sessions, eight of them reappointments. Appointments were as follows:

Ed and Gloria King, Petersburg, Ont., appointed to a four-year term of missionary service in a special youth ministry in Tegucigalpa, Honduras, outgoing mid-April.

Grace Weaver, Lancaster, Pa., appointed to a three-year mission associate term as a teacher at Pine Grove Academy, Tegucigalpa, Honduras, outgoing summer of 1973.

J. William and Judy Miller Houser, Elizabethtown, Pa., appointed to a three-year missionary term in the Orange Walk area of British Honduras, outgoing late April.

William and Lois Ellen Shank Davidson, Baltimore, Md., appointed to a three-year mission associate term as a doctor and nurse couple at Shirati Hospital, Tanzania, outgoing July.

Ronald and Joyce Moyer, Rochester, N.Y., appointed to a three-year mission associate term in a teacher-principal assignment at Rosslyn Academy, Nairobi,

Kenya, outgoing summer of 1973.

Ethel Mae Ranck, Ronks, Pa., appointed for a three-year mission associate term as a teacher at Rosslyn Academy, Nairobi, Kenya, outgoing summer of 1973.

Reappointments were:
Miriam Eberly, Leola, Pa., to a three-year term of missionary nurse service in British Honduras, February.

M. Hershey and Norma Leaman, Lancaster, Pa., reappointed to a three-year term of missionary service in the East Africa office, Kenya, outgoing summer of 1973.

Esther Mack, Harleysville, Pa., to a four-year term as a missionary nurse at Shirati Hospital, Tanzania, outgoing late March 1973.

Ruth Ann Sensesenig, New Oxford, Pa., to a three-year term of missionary service as a secretary-bookkeeper at the Bukiroba office in Musoma, Tanzania, outgoing late March 1973.

Fae Miller, Orrville, Ohio, to a two-to-three-year term of missionary service in the program of the Commission for Relief and Rehabilitation in Sudan, outgoing late March 1973.

Luke and Mary Martin, New Holland, Pa., to a four-year term of missionary service in Vietnam, outgoing July 1973.

mennoscope

Dedication services for the new Locust Grove Church building, Belleville, Pa., will be held in the new meetinghouse on May 6 at 1:45 p.m. The dedication sermon will be delivered by Daniel Yutzky, Harrisonburg, Va. Special services marking the 75th anniversary of the Locust Grove congregation will be held on Oct. 13 and 14.

Elam Peachey, Belleville, Pa., will speak at morning, afternoon, and evening services at Tamaqua Mennonite Church, May 6. Theme: "Prophecy, Israel and the Nations in Prophecy."

Harold Stauffer, secretary of Overseas Ministries for Eastern Board, reported that the government of the Somali Democratic Republic initiated a newspaper published totally in the Somali language on Jan. 21, just three months after the announcement that the Somali language would be officially written. The government has also launched a campaign to eradicate illiteracy within two years.

Clair Umble, Coatesville, Pa., and *Omar Kurtz*, Oley, Pa., were welcomed as new Board members at the Mar. 17 meeting of the Eastern Mennonite Board of Missions and Charities held at Weaverland Mennonite Church. Both men are from the Ohio and Eastern Conference with

Clair Umble representing the Maple Grove District and *Omar Kurtz* the Conestoga District.

Fae Miller arrived in Sudan on Mar. 30 for an assignment as a nurse. Her mailing address until further notice is P.O. Box 469, Khartoum, Sudan.

Urgent personnel needs for Eastern Mennonite Board's program were presented by Charles Bauman, assistant overseas secretary, at the meeting of Eastern Mennonite Board and the Lancaster Board of Bishops on Mar. 16. Several immediate needs are: a couple to serve in a Bible-teaching capacity in Vietnam; a fifth- and sixth-grade teacher for Rosslyn Academy, Kenya; a nurse in Ethiopia; in Central America two V-Sers to work in agricultural assignments; and a doctor for British Honduras.

Ed and Irene Weaver left the United States in mid-February for a three-month assignment in Southern Africa under the Eastern Mennonite Board of Missions and Charities. They are working with missionaries Maynard and Hilda Kurtz, aiming to establish contacts with independent church groups in several Southern Africa countries. The Weavers are spending most of their time in Swaziland, the location of the Kurtz family. *Ed*

and Irene formerly served under the Mennonite Board of Missions, Elkhart, Ind.; they have had considerable experience in relating to independent churches in West Africa.

An Archbold couple, sensitive to the financial situations of needy, worthy college students, has set up a scholarship fund at Goshen College. The donors, Mr. and Mrs. Olen Britsch, have observed the plight of young persons not able to consider education at a church-related college because of lower-priced education at the state universities. The gift, named "Olen and Irene Britsch Scholarship Fund" by the college in honor of the donors, will begin helping students with the opening of the fall trimester, 1973. Preference will be given to applicants from northwestern Ohio or southeastern Michigan. Awards will be made by the college.

According to a report from the Church's Auxiliary for Social Action (CASA), New Delhi, India, the failure of monsoon rains in 1972 is causing severe famine in India. Two thirds of the country have been affected. Prime Minister Indira Gandhi declared the situation "a national calamity." Seven of India's 17 states are seriously affected. In Maharashtra, a three-year drought has uprooted about 20 million people. An estimated 47,000 refugees from rural areas have swelled the population of Bombay, a city already bursting at the seams. Water scarcity is so acute that cattle are dying. Thousands of villages are facing severe water shortage. Mennonite Central Committee has allocated \$50,000 for drought relief in India in 1973. The money is being channeled through Neil Janzen, MCC India director, and the Mennonite Christian Service Fellowship of India.

A man with a lifelong desire for more education and with the desire to perpetuate his wife's interest in the nursing profession set up a nursing student scholarship at Goshen College early this year. The donor is Lee Hartzler, a native of Garden City, Mo., and a farmer of that area until the 1940s. From 1946 to 1964 he was associated with his son Lloyd in the funeral home business in Elkhart. Today the elder Mr. Hartzler is retired and lives alone in Goshen, about a mile from the college. His wife, Lena, a practical nurse for 30 years, died in July 1970. The fund, named "Lee and Lena Hartzler Nursing Student Aid Fund," is for those students needing financial assistance to aspire to their goals. Highest grades, however, are not a qualification. Hartzler explains, "There are plenty of students who work hard in school but do not get the highest marks. Yet they still go on and do the job."

"We have increased our knowledge of missionaries by inserting this list in a booklet that is used nearly every day," said Mrs. Ann Mahree Fath, talking about the 1973 directory of the Pleasant View Mennonite Church, North Lawrence, Ohio. Mennonite Board of Missions, Elkhart, Ind., supplied copies of the overseas missionary directory, which were inserted in the church directory. The 24-page directory contains information on addresses, telephone numbers, birthdays, occupations, and wedding anniversaries; church offices (more than 160 different roles); community and area-wide hospital, nursing home, and mental health services; and the addresses of 13 members away from home—V-Sers, students, and missionaries. The congregation has 161 members. Individual or bulk copies of the three-page directory of missionaries serving with Mennonite Board of Missions are available by writing Esther Graber, Box 370, Elkhart, Ind. 46514.

Mrs. Nimra Tan-nous Es-Said, assistant executive secretary of the Supreme Ministerial Committee for Relief of Displaced Persons of the Government of Jordan, arrived in Akron, Pa., Apr. 3. Mrs. Said has been invited by the Mennonite Central Committee to make a speaking tour in North America. She will make presentations on such topics as relief and welfare services to refugees by the international community for the past 25 years, the status of Palestine Arabs in the Middle East conflict, and social patterns in the Arab world, focusing on the role of women.

Paul M. Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, is the invited speaker for a dinner meeting of the Camp Hebron Association to be held at Hostetters Banquet Hall, Mt. Joy, Pa., Apr. 26 at 6:30 p.m. He will speak on the subject "Living Life Meaningfully."

Florence Nafziger, missionary nurse in M.P., India, is taking a brief furlough this spring to visit her parents in Lebanon, Ore. Her address: c/o Wilbert Nafziger, 790 Ralston Dr., Lebanon, Ore. 97355.

Mr. and Mrs. Karel Kulik, members of the Mennonite Church in England, and pastoring a congregation in Laindon, are making a visit to North America. The Kuliks currently planned to be here from Apr. 12 to approximately May 1, when Mrs. Kulik needs to return to her schoolteaching position in a junior high

school. Mr. Kulik will remain another two weeks. Plans are for Mr. and Mrs. Kulik to visit churches and church institutions in Pennsylvania, Virginia, Ontario, Ohio, and Indiana. In arranging deputation for their visit, Boyd Nelson, secretary of Information Services for Mennonite Board of Missions, Elkhart, Ind., said, "Fraternal visits of this kind are not travel junkets of pure enjoyment, or recreation, by any means. They tend to be strenuous, demanding, and plain hard work because of the adjustments they demand from the fraternal visitors. They are planned to accomplish real spiritual goals in the lives of the brotherhoods mutually involved, much in the way Mennonite World Conference and churchwide meetings contribute."

Mario Snyder of Moron, Argentina, reported on Mar. 20: "We had around 70 children at retreat." John Driver was the guest speaker. His study was based on the Sermon on the Mount, and it made a real impact on young people who want to obey Christ as Lord. The Holy Spirit convicted and filled a number of them and many others were touched by God. We finished with the celebration of the Lord's Supper around the supper table on Mar. 6.

Vernon Neufeld, director of Mennonite Mental Health Services, recently announced four recipients of Mennonite Mental Health Scholarships. Ruth Yoder Rempel, Donald R. Schmidt, Donald Linscheid, and Daniel Schipani will each receive a \$500 scholarship for the 1973-74 school year. Lowell Boldt, the alternate, is eligible to receive a scholarship should it become available.

The United Bible Societies over the world have produced a 1973 prayer booklet, which gives information about the work of Bible translation and distribution in the Americas, Asia and the Pacific, Europe and Africa. The booklet is available from the American Bible Society, 1865 Broadway, New York, N.Y. 10023, or the Canadian Bible Society, 1835 Yonge Street, Toronto, Ont.; Canada M4S 1Y1.

David Helmuth will join Mennonite Board of Congregational Ministries staff in June, with responsibilities for Christian education and preparation of congregational planning resources. The Helms will be terminating a period of missionary service in Puerto Rico at that time. They have served there since 1961 in the area of leadership training and Christian educa-



Nimra T. Es-Said



David Helmuth

tion. David has been the director of the Mennonite Bible Institute since 1966 and is currently coauthoring a text on Mennonite history to be used in the congregations in Puerto Rico. He has also served as a pastor in the Ohio and Eastern Conference prior to going to Puerto Rico. Mrs. Helmut is the former Naomi Ketcham. David and Naomi are the parents of five boys.

Special meetings: William R. Miller, North Liberty, Ind., at Thomas, Holsapple, Pa., Apr. 29 to May 6.

New members by baptism: nine at Clinton Brick, Goshen, Ind.; eleven at North Main Street, Nappanee, Ind.

readers say

Submissions to Readers Say column should comment on printed articles.

I just finished reading the article, "If I Were the Pastor" by Menno B. Hurd in the Mar. 27 issue and I am left with many questions. Of all the articles I have ever read in the *Gospel Herald*, none has left me so disturbed and none caused me to react by writing to the editor.

Bro. Hurd says, "Let me dream, for I will never be a pastor, the price is too great." Is he aware that God reads the *Gospel Herald*? He is telling God he lacks courage to be a pastor and in another place he chooses to be a dreamer not a pastor. I wonder which is true? He says if he were a pastor he would be a man of prayer. Must one be a pastor to be a man of prayer? Can't laymen be men of prayer?

The writer hears persons in every congregation crying out, "Help me, save me!" As a pastor he would try to be available to help these persons. Are these loved ones crying to the pastors or to God? Can't laymen help these people find the answers? Why wait on the pastor to do everything?

Bro. Hurd says he expects the pastor to be a shepherd, an evangelist, a comforter, a leader, a teacher, and a psychiatrist. He wants a pastor with all the gifts. This mistake is made so often and with persons thinking like this the problem will continue.

At one point he says he remembers very little of the 4,000 (plus) sermons he has heard because of his own distractions, then proceeds to say he would change his mind if he were pastor. Is he taking the blame for not remembering the sermons or is he blaming the pastor for the wrong kind of sermons?

He says this next Sunday he wants all pastors to sense him in the audience, smiling back, nodding his head in agreement, and shaking his hands in the doorway. I can only guess while he is doing all these good things, he is distracted by his own thoughts and is giving the preacher the glazed eyes and fixed smile (according to his article).

I pray that such loved ones will wake up and hear themselves the way God hears us. Dare we tell God we choose to be dreamers instead of pastors? Dare we tell God we will never pay the price because the price is too great? Dare we tell God we would do such and such if? Dare we tell God we will not rescue the imprisoned? Dare we tell God we are scared and would not answer His call?

May God help us all to get our thinking straight! — Ray L. Landis, Alentown, Pa.

Regarding your timely editorial of Mar. 20, 1973, "Lethargy Looms Large," I am sure you will agree that men cannot be properly reconciled to each other until they have been reconciled to God. In 1 John 3:14 one of the characteristics of believers is that they "love the brethren" while "he who does not love remains in death." As Christians we need to keep clearly in mind that the basic problem of mankind is sin (Romans 3:23 and Psalm 14: 2, 3) and its penalty is death (Romans 6:23). We need to have a clear concept of what the remedy is—the gospel, "That Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (1 Cor. 15:3b, 4). We should all be aware of Galatians 1:8. The mission of the church (Matthew 28:19, 20 and Acts 1:8) should cure our lethargy. — C. L. Kauffman, Barberton, Ohio

Regarding "What We Think of the Bible" in the Mar. 13, 1973, *Gospel Herald*: the second to last paragraph is somewhat questionable. Will quote what I refer to: "... the present voice of the Spirit expressed through individuals and confirmed in the church..." binding and loosing can take place as through free discussion the Holy Spirit leads toward consensus and unity in obedience. "Obedience to what? The Bible or to the voice of the Spirit expressed through individuals?"

The principle of binding and loosing may well be pondered as stated in Williams New Testament. "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven." The psalmist wrote that God's Word "is settled in heaven," and "Thou hast magnified thy word above all thy name." Therefore when the church faithfully obeys the Word as it is written she will bind only what is already bound in heaven and loose only what is already loosed in heaven.

Ironically, many people prefer modern translations to the King James Version, yet these newer versions, often, are clearer than the King James Version on some of the things that the church is watering down or ignoring completely. Such as: divorce and remarriage, unequal yoke, separation from the world, the veil, haircuts for men but not for women, modesty and sobriety in attire, etc. Why this inconsistency? Perhaps Christ gave the sad answer when He said, "Many false prophets shall rise and deceive many." M. O. Roth, Moorefield, Ont.

The articles and editorials in the *Gospel Herald* continue to bless our lives and challenge us as a family. The Mar. 20 issue was another one of the exceedingly practical issues.

It would be well for every congregation to ponder Melvin Schmidt's article on the burial practices in his congregation. We occasionally hear and talk with concern about how much the church has adopted the American patterns associated with burying its dead, but little is done to point to a more Christian way. So I am encouraged by the helpful testimony of the Lorraine Avenue Mennonite Church.

The time to make such decisions is not during the funeral, but before, and the strain of these experiences is upon us. It takes effort to live a simple life; no less to die the same way. Are we ready to act, or will we just talk some more? Here is a beautiful opportunity for each local fellowship, because it is our choice. — Charles B. Longenecker, New Holland, Pa.

I do appreciate your good work as editor of our church paper. Frequently there is something in the paper that brings a special blessing in a moment of need. And frequently there is an article that helps to sharpen thinking along a certain line. Often the editorials serve to do this. And I must commend you for your timely editorials.

In the Mar. 13 issue, your short and pointed reference to paraphrases and translations was well said and does serve to remind all of us to keep basic distinctions in mind when we use the multitude of paraphrases and translations in our reading and in our study.

In the issue dated Mar. 20, I found your editorial, "Lethargy Looms Large" penetrating. I believe the danger in the seventies becomes the "selfish sentiments" very great. Being aware of this can serve to challenge us to a renewed dedication to Christ so that His life will be revealed through us.

The article by Mel White in the same issue on TV is a refreshing look at television and how we can use it for good and not for evil. He says that in 1972 there were 100 million people using it with an ample supply of choices. Too often we simply condemn programming and most TV watching without offering any constructive help either to the industry or to families. There are opportunities to let the industry know how we feel about types of programs. And if enough of us express our feelings the networks will take notice. Mr. White's suggestions for Christian families to formulate standards, goals, or strategy for using their TV set are worthy of consideration.

Finally, Melvin Schmidt's article, "Is It a Casket, Coffin... or Box?" is thought-provoking. Last Sunday night four of us were talking about this very thing. We were concerned partly with the high cost of dying, but we were also concerned with our customs. And we had stated that it would be nice if we could have a burial service for just the immediate family and then later have a memorial service for a large circle of friends and relatives. Here is a church that is actually doing this. Thank you for the article. — Cyril K. Gingerich, Selkirk, Ont.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Dennis and Alice (Miller), Sarasota, Fla., second child, first son, Kent Dennis, Mar. 20, 1973.

Derstine, Paul and Eleanor (Yoder), Port-au-Prince, Haiti, second child, first daughter, Ann Katherine, Mar. 16, 1973.

Whitaker, Richard and Ruth Ann (Janzen), Whitesburg, Ky., first child, Ryan Mitchell, Mar. 6, 1973.

Gechman, Ray and Louise (Moyer), Harleysville, Pa., third child, first son, Dana Ray, Feb. 21, 1973.

Gingerich, Emanuel and Margaret (—), Philadelphia, N.Y., a son, Steven James, born Jan. 25, 1973; adopted Mar. 7, 1973.

Gingerich, Gilbert L. and Sandra (Stalter), Parnell, Iowa, third child, first daughter, Lori Annette, Mar. 7, 1973.

Good, Leland and Deloris (Graber), Wauseon, Ohio, first daughter, Miriam Sue, Mar. 16, 1973.

Hoover, Edward and Reba (Ebenshaden), Ephrata, Pa., third son, Philip Ryan, Mar. 27, 1973.

Kauffman, Phil and Barbara (Britsch), Altamora, Calif., second child, first daughter, Christine Lynn, Mar. 17, 1973.

Martin, Stephen L. and Betty (Brubaker), Ephrata, Pa., first child, Kristen Louise, Mar. 10, 1973.

Metzger, Tilman and Karen (Bauman), Water-

loo, Ont., first child, Timothy David, Mar. 6, 1973.

Moyer, Lowell and Rose (Landes), Lansdale, Pa., second child, first daughter, Gina Rebecca, Jan. 30, 1965; received for adoption, Feb. 8, 1973.

Musselman, Roy D. and Louise (Mevers), Harveysville, Pa., second child, first son, Corey Lee, Mar. 14, 1973.

Nofziger, Edward and Carol (Alcorn), Wauson, Ohio, first child, Jeffrey Lee, Feb. 27, 1973.

Peifer, Dale and Joyce (Eshenshede), Lancaster, Pa., first child, Michael Scott, Mar. 17, 1973.

Richer, Larry and Melda (Nofziger), Archbold, Ohio, second child, first son, Chad Aaron, Mar. 13, 1973.

Shoup, Kenneth and Sara (Bender), Mt. Eaton, Ohio, first child, Violet Marie, Mar. 25, 1973.

Snyder, Steven and Sherry (Garber), Woodburn, Ore., second child, first daughter, Amy Christine, Mar. 29, 1973.

Stalter, Robert and Marlene (Grieser), Paxton, Ill., fourth child, first son, Jason Robert, Mar. 19, 1973.

Stamm, Dale and Leslie (Miller), Archbold, Ohio, first child, Kelsey Landon, Mar. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Phoebe, daughter of Michael and Caroline Kerler, was born at Tiskilwa, Ill., Nov. 29, 1891; died Mar. 10, 1973; aged 81 y., 3 m. 9 d. On Mar. 16, 1922, she was married to Joseph Birky, who survives. Also surviving are 4 children (Caroline — Mrs. George Anderson, Elmer, and Dorothy — Mrs. Bert Ellis), 7 grandchildren, one great-grandchild, one sister (Elizabeth Wittig). She was preceded in death by 2 brothers, and 2 grandchildren. She was a member of the Beemer Mennonite Church, where funeral services were held, in charge of Jake Birky and Sam Oswald; interment in Beemer Cemetery.

Blough, John E., son of Samuel and Sarah (Thomas) Blough, was born Nov. 21, 1884; died at his home on Mar. 8, 1973; aged 88 y., 3 m. 16 d. He was married to Minnie —, who preceded him in death in December 1968. He is survived by 2 daughters (Kathryn — Mrs. Laverne Schneider and Rena — Mrs. Elvin Holsapple), 10 grandchildren, and 7 great-grandchildren. He was preceded in death by 3 sisters and 5 brothers. He was a member of the Blough Mennonite Church Holsapple, Pa., where funeral services were held on Mar. 10, in charge of Ross Metzler and Harry C. Blough; interment in the adjoining cemetery.

Ebersole, Rebecca K., daughter of Solomon and Mary (Wenger) Horst, was born in Franklin Co., Pa., Sept. 22, 1885; died of pneumonia at her home near Shippensburg, Pa., Feb. 28, 1973; aged 84 y., 5 m. 6 d. On Nov. 25, 1913, she was married to Reuben M. Ebersole, who survives. Also surviving are 2 daughters (M. and Mary A. — Mrs. J. Noah Wadel), 4 foster children (David H., Menno H., Susan H. Ebersole, and Vernice Goshorn), 9 step-grandchildren, 3 foster grandchildren, and one foster brother (Benjamin Hershey). She was a member of the Rowe Mennonite Church, where funeral services were held on Mar. 3, in charge of A. E. Martin and Paul J. Martin, and William Wadel; interment in adjoining cemetery.

Heckler, Elizabeth M., daughter of Henry and Elizabeth (Metz) Heckler, was born in Lower Salford Twp., Pa., Sept. 27, 1881; died of a cardiac arrest in Souderton, Pa., Mar. 5, 1973; aged 91 y., 5 m. 6 d. One brother (Harry Hess) preceded her in death. She was a member of the Salford Mennonite Church. Funeral services were held at the Eastern Mennonite

Home, Souderton, Pa., Mar. 7, in charge of Willis Miller; interment in Salford Mennonite Cemetery.

Herr, Esther M., daughter of John and Amanda (Brubaker) Heckman, was born in Juniata Co., Pa., Dec. 22, 1910; died in the Evangelical Community Hospital, Lewisburg, Pa., Jan. 21, 1973; aged 62 y., 28 d. On Dec. 7, 1933, she was married to Enos H. Herr, who survives. Also surviving are 5 sons (J. Stanford, R. Wilbur, Enos F., Linden M., and E. Lester), 2 daughters (Twila — Mrs. J. Manjone and Mary R. — Mrs. Murray Kane), 9 grandchildren, 2 sisters (Margaret — Mrs. Jesse Glick and Mary E.), and 2 brothers (Robert J. Tibbitts). She was a charter member of the Buffalo Mennonite Church, Lewisburg, Pa., where services were held on Jan. 23, in charge of Donald Lauer, John Erb, and James Brubaker; interment in the church cemetery.

Hess, Eva K., daughter of John and Elizabeth (Kulp) Lederach, was born in Lederach, Pa., Mar. 2, 1895; died of pulmonary infarction on Mar. 18, 1973; aged 81 y., 11 m. 24 d. On Mar. 24, 1914, she was married to Norman H. Hess, who preceded her in death in August 1952. Surviving is one brother (Willis K. Lederach). Two brothers (Mark and John) preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held on Mar. 22, in charge of Willis Miller and Henry Ruth; interment in Salford Mennonite Cemetery.

Honderich, Ida, daughter of Jonathan K. and Fannie (Yoder) Zook, was born in Elkhart Co., Ind., Nov. 3, 1887; died at the Goshen General Hospital, Goshen, Ind., Mar. 8, 1973; aged 85 y., 2 m. 25 d. On Feb. 19, 1907, she was married to Daniel Honderich, who preceded her in death in June 1970. Surviving are one son (Glen), 3 daughters (Gladys — Mrs. Elmer D. Yoder, Evelyn — Mrs. Victor Gardner, and Lois), 10 grandchildren, 8 great-grandchildren, 2 sisters (Ada — Mrs. Clarence Chrock, her twin; and Mary Ann, Mahalia), and 1 brother. She was a member of the Clinton Brick Mennonite Church, where funeral services were held on Mar. 8, in charge of John Yoder; interment in Clinton Brick Cemetery.

Kauffman, Vernon Livingstone, son of David and Leah (Yoder) Kauffman, was born in Corning, Calif., Aug. 30, 1909; died of a heart attack at Salem Memorial Hospital on Mar. 26, 1973; aged 63 y., 6 m. 28 d. In 1934 he was married to Thelma Nickerson, who preceded him in death in April 1935. On July 31, 1937, he was married to Norma King, who survives. Also surviving are 5 sons (Vernon Livingstone, Jr., Arden Eugene, Kenneth Wade, Howard Mark, and Wayne), 3 daughters (Marilyn, Eileen Bacon, Margaret Elizabeth Butler, and Vesta Lucille), 12 grandchildren, one great-grandchild, 2 sisters (Julia — Mrs. John Snyder and Margaret — Mrs. Paul Snyder), and one brother (Jacob). Two daughters (Carolyn Irene and Karen Joan) preceded him in death in 1967. He is a member of the Zion Mennonite Church, where funeral services were held on Mar. 31, in charge of Paul Miller and Paul Brunner; interment in Zion Church Cemetery.

Landis, Ada B., daughter of David E. and Susan (Bucher) Landis, was born near Bainbridge, Pa., Dec. 10, 1894; died at the Eastern Mennonite Hospital, Pa., Mar. 14, 1973; aged 78 y., 3 m. 4 d. Surviving are 2 sisters (Barbara Longenecker and Annie Landis). She was a member of Good Mennonite Church, where funeral services were held on Mar. 17, in charge of Jay Bechtold and Russell J. Baer; interment in Good Mennonite Cemetery.

Rufus, Lydia, daughter of Joseph and Mary Goldsmith, was born near Ridgeway Corners, Ohio, Mar. 31, 1887; died at the Fairlawn Nursing Home, Archbold, Ohio, Feb. 28, 1973;

aged 85 y., 10 m. 28 d. On Jan. 23, 1930, she was married to Simon Rufenacht, who preceded her in death on June 12, 1954. She was a member of the Central Mennonite Church. Funeral services were held at Short's Funeral Home on Mar. 3, in charge of Charles H. Gautsche; interment in Eckley Cemetery.

Saylor, Fannie, daughter of Peter and Polly (Weaver) Blough, was born in Somerset Co., Pa., Mar. 29, 1887; died at the Lee Hospital, Johnstown, Pa., Mar. 21, 1973; aged 85 y., 11 m. 22 d. On Apr. 14, 1908, she was married to Lemon Saylor, who survives. Also surviving are 3 sons (Freeman, Robert, and Paul), 3 daughters (Ella, Edna, and Ruth), 10 grandchildren, 15 great-grandchildren, and 2 sisters (Jennie Saylor and Ella — Mrs. Webster Thomas). She was preceded in death by one son, one daughter, 3 grandchildren, 2 brothers, and 2 sisters. She was a member of the Mennonite Church. Funeral services were held at the Blough Mennonite Church on Mar. 24, in charge of Harry C. Blough and Elvin Holsapple; interment in the Thomas Mennonite Church Cemetery.

Short, Cornelius, son of Amundus and Malinda Short, was born at Archbold, Ohio, July 3, 1917; died at the Northeast Nursing Home, Napoleon, Ohio, Mar. 21, 1973; aged 55 y., 8 m. 18 d. On Dec. 28, 1941, he was married to Bessie Miller, who survives. Also surviving are 3 sons (Lynn, Bruce, and Rick), 2 daughters (Beverly and Julie), 5 brothers (Nathaniel, Willis, Jesse, Paul, and Lawrence), and 2 sisters (Fannie — Mrs. Vern Gisel and Kathryn — Mrs. Jesse Nofziger). He was a member of the Spencer Mennonite Church. Funeral services were held at the Central Mennonite Church on Mar. 24, in charge of Hubert Brown and Carl Yoder; interment in the Pettisville Cemetery.

Westenberger, Henry L., son of Benjamin L. and Alice (Landis) Westenberger, was born near Elizabethtown, Pa., Oct. 27, 1907; died at the Eastern Mennonite Hospital, Philadelphia, Pa., Mar. 20, 1973; aged 65 y., 4 m. 21 d. On Dec. 26, 1929, he was married to Sarah Snavely, who survives. Also surviving are 2 daughters (Ruth S. and Esther S. — Mrs. Alan Zeisel), 2 grandchildren, and 2 sisters (Mary L. and Edna L.). He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 24, in charge of Walter Keener, Richard Frank, and Russell J. Baer; interment in Good Mennonite Cemetery.

Cover picture by Brown Brothers

calendar

Mennonite Camping Association Conferences: Camp Valqua, Water Valley, Alta., Apr. 23-25; Dried Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.

Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-28.

Southwestern Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

The Unshakable Kingdom and the Unchanging Person, by E. Stanley Jones. Abingdon Press. 1972. 301 pp. \$5.95.

A Hindu said to E. Stanley Jones, "Jesus has gotten into your blood, hasn't He?" Jones replied, "Yes, and He has raised my temperature." There can be no doubt that E. Stanley Jones is in love with Jesus. He is deeply persuaded that Christ is the answer to our problems both individually and collectively. He believes that the kingdom of God is structured into the totality of our lives in such a way that to order life by it is to find life and to defy it is ruin. This has been the thesis of most of Jones' many books and is the dominant theme of this book, his twenty-seventh, at the age of eighty-seven.

Readers familiar with Jones' earlier books will not find much that is new in this one except the illustrations, mostly personal, which liberally punctuate the text. But repetition is not to be derided when elemental issues are at stake. The book is written in a forthright and vigorous style. It breathes the spirit of an evangelist appealing for response. No one can read this book without offering a prayer of thanks for the fruitful ministry of E. Stanley Jones and this additional testimony to the centrality of the kingdom of God for our existence. "Discover the Kingdom," he says, "surrender to the Kingdom, make the Kingdom your life loyalty and your life program; then in everything and everywhere you will be relevant. For the Kingdom of God is relevancy—ultimate and final relevancy and when you have it, and it has you, then you are relevancy itself." Excellent for church libraries. — Howard Charles.

Personal Living, An Introduction to Paul Tournier, by Monroe Peaston. Harper & Row. 1972. 107 pp. \$4.95.

This is a valuable addition to the many books Paul Tournier has written. Monroe Peaston was a student devoting much time to Tournier's teachings and writings, and with insight makes comments on the many subjects treated in Tournier's large number of books and papers.

Reading this book has broadened my appreciation of Tournier and his contribution to the field of psychiatry and religion. I sincerely recommend it for anyone working in the helping professions. — Glenn B. Martin.

Power Ideas for a Happy Family, by Robert H. Schuller. Revell. 1971. 128 pp. \$3.95.

Robert Schuller is convinced that the family is here to stay and is still the greatest institution in the world. He stresses first that the family must be Christ-centered. His suggestions on how to be a happy family unit are pertinent. He stresses positive thinking which will help other family members over the rough spots. Admittedly, no family survives without conflict, but here is one place where you can show your worst side and be loved anyway. Schuller writes a chapter for the wife, the husband, the teenagers, the parents, and several others. His ideas are inspiring.

Schuller writes one paragraph Mennonites and others won't agree with. He encourages youth to speak their piece about peace but warns that some are necessary referring to World War II.

This book is valuable. Readers cannot help but be encouraged and determined to make their family life more meaningful and happier after reading it. An excellent selection for church libraries. — Mrs. Helen Miller.

Maria, by Maria von Trapp. Creation House. 1972. 203 pp. \$5.95.

Millions of people have seen the motion picture *The Sound of Music* based on the life story of Maria von Trapp. This, however, is the real story and it is a beautiful one. Maria, in addition to her numerous other well-known talents, can also write. In this autobiography, she tells of her childhood which was quite unhappy; her mother died when she was two and her father died when she was nine. She was raised by foster parents . . . some kind, some cruel. She describes her brief life in a convent and reveals how she decided to leave the convent to be a tutor to the seven children of Baron von Trapp, a widower. She, of course, later married him. She describes their family life in Austria, their escape from the Nazis during World War II, and their later life in America.

Maria von Trapp is a sincere, dedicated Christian. Her complete devotion to God, her sense of humor, her humanity, her seemingly endless source of energy brought her through a life which was difficult, but happy. That God was with her she has no doubt.

Through the whole autobiography, Baroness von Trapp weaves her

spiritual biography, including her latest spiritual adventure at Notre Dame University. . . . Read the book and find out what it was! Excellent for church libraries. — Miriam H. Detweiler.

The Arab-Israeli Struggle, by Charles F. Pfeiffer. Baker. 1972. 112 pp. Paper, 95¢.

Brief, to the point, accurate, and up-to-date. Pfeiffer gives us the historical background of both Arab and Jew, their origin, development, and interaction. He notes their problems, fears, and nationalistic interests. The chapters "How the Arabs see the Jews" and "How the Jews see the Arabs" vividly present the problems, in both political and emotional overtones. Their views of Old Testament prophecies predisposes some Christians in favor of the Jews.

This book is fair to both sides. It gives a fine overall view of the number one unsolved problem of the Middle East. It is an excellent study guide for groups. Fine for church libraries. — G. Irvin Lehman.

Closer Than a Brother, by David Winter. Shaw. 1971. 160 pp. Paper, \$1.45.

This small, quickly read but not-to-be-forgotten paperback is a reinterpretation for today's Christian of the religious classic, *The Practice of the Presence of God*, by Brother Lawrence.

The author has taken the collection of Brother Lawrence's conversations and letters and made them contemporary by using modern English and by giving them a similar yet modern setting . . . a hospital diet kitchen in Boston! (For those who are not familiar with the life or philosophy of Brother Lawrence . . . he was a lay member of a monastery near Paris in the seventeenth century. He did menial work, mostly in the monastery kitchen, all of his life. He lived very close to God. Even though he was uneducated, he was consulted by many Christians and even church dignitaries.)

The twentieth-century man who lives as Brother Lawrence taught can be (in the author's words) "a more fully human, completely Christian, and genuinely happy person."

Anyone who has read and relished Brother Lawrence's words and philosophy will thoroughly enjoy this book. And, one unfamiliar with the original work will, after reading this, want to read Bro. Lawrence firsthand. — Miriam H. Detweiler.

03263 51
 CALVIN REDEKOP
 R 6 BX 339
 GOSHEN IN 46526

3/74

"Our Anabaptist Heritage?"

by Lupe De Leon, Jr.

It is very common today for people who are in close contact with the Mennonite Church to hear the term "our Anabaptist heritage." I assume that most ethnic Anglo-Saxon Mennonites know what a person means when the term is used. However, to assume that Spanish-speaking Mennonites do, would be erroneous.

It is precisely this issue that participants of this historic Cross-Cultural Theological Consultation will explore. How can believers not of the ethnic Mennonite tradition identify with the Anabaptist heritage in its interpretation of the gospel? It would be presumptuous of me to assume that my personal concept of "La Raza" (The Race) would be that which all Spanish-speaking persons should identify with. Thus, it would also be ridiculous to assume that non-Spanish-speaking people will accept the term and concept of La Raza without an in-depth study and evaluation of its basic foundations. It is for this reason that we as Spanish-speaking persons need to ask questions and make suggestions as we come to understand Anabaptist theology.

I trust that the end product of this consultation will either bring us as Mennonite peoples together in our theological understandings of the Scripture in the light of the Anabaptist faith—or at least that we are made aware of where each ethnic group within the brotherhood stands in its own theology in accordance with one's heritage and culture.

Three major issues have been identified for this consultation. Without a doubt, many subjects will enter into our discussion, but we will attempt to focus on the following three issues: "The Gospel and Culture," "The Nature of the Church," and "The Role of the Church in Social Issues."

The majority of the Spanish-speaking persons that are now a part of the Mennonite faith and church have their roots in Roman Catholicism. For centuries we as Spanish-speaking persons have had to abide under the State church model of Roman Catholicism. On the other hand, Anglo-Saxon Mennonites have been a part of the believers model of church organization. Thus I see that for those of us in the Spanish-speaking communities it

means a slow process of osmosis which hopefully will take us from a dictatorial model of church government to the believers' model of the Anabaptist tradition.

Social and moral issues of our day such as civil rights, emergence of minority leadership, the draft or the so-called volunteer army, the exploitation of peoples, justice for all—these are deep concerns of Spanish-speaking persons. In our everyday lives how do we as minority people, who not only possess an intellectual awareness of these issues, but who are caught up personally in these matters, respond in a way that will maintain our integrity and yet continue to be Christlike? These are a few of the questions which I hope will be given thought and consideration during the consultation.

Through missionary efforts here and abroad, a substantial amount of the church growth that our denomination has experienced has been in the Third World countries and in the minority communities of our own country. Literally thousands of minority people have accepted Jesus Christ through the ministry of the Mennonite Church. As part of one's growth and maturity it is important that a person dissects and digests the interpretations of the Scripture of the faith of which he is now a part. We as consenting believers have voluntarily "joined the church."

It is now up to us to either attempt to duplicate the great and courageous faith of the Anabaptist believers that made the gospel of Jesus Christ relevant in their setting, or seek to be radical in the biblical understanding of the Anabaptists but in the context of our own heritage and cultural setting. The questions now facing the church in general but more specifically the believers in minority Mennonite communities cannot be answered as they have in the past with a typical "Let's pray about it" or "The Lord knows what's best" or "Si Diosito quiere" (If God wills)—but rather we must explore "together" what it is that Christ is saying to us.

Lupe De Leon, Jr., Elkhart, Ind., is associate executive secretary of the Minority Ministries Council.



GOSPEL HERALD

April 24, 1973

A Brotherhood- Doing School

by Albert J. Meyer

A school that has integrity has its roots and life in the people of which it is a part. A school is a place where some designated representatives of older generations of the people talk with some of the younger members about things they consider important.

Who decides what is important? The people do. The younger members who are or want to be students have a part in this. The faculty representatives of the older generations and other members at large and leaders of the people have their part. All of these members need to participate in the continuing decision-making as to what it is in experience and knowledge that needs to be learned and taught. They all have to help decide what needs to be included in the curricular and extracurricular conversation between the generations that is at the heart of what school is about.

The process is not always easy. Sometimes tensions in the surrounding society can make communication between the generations more difficult. The designated faculty representatives of the older generations and other members of the people can get out of touch with each other. Differences among the people generally can lead to differences in thinking on what most needs to be included and emphasized in a specific people-supported school situation.

Consider, for example, a parent from a rural congregation who makes a visit to his son's English teacher:

Parent: "When Bill was in public school he always had his Bible on the stand beside his bed and he used to have devotions every night. Now, after a year at——"

contents

A Brotherhood-Doing School	345
Albert J. Meyer	
What Are the Central Issues in Higher	
Education in the Mennonite Church?	348
Parents Speak . . .	353
Walk with Me Through Seminary	355



Albert J. Meyer, Goshen, Ind., is executive secretary and director of Educational Development for the Mennonite Board of Education.

(high school or college) I don't know whether he even has a Bible in his bedroom!"

Teacher (later to another teacher): . . . "He didn't understand the first thing about the Christian faith or about what a school is for—he thought it all hung on whether he had a Bible on his bedside stand!"

There seems to be some miscommunication going on here! The parent thought some things were important and had some expectations that were not met. Maybe he didn't say what he had to say as well as he might have. But the faculty brother is also lacking in perceptiveness. There is evidence of a certain professionalism and hardness of hearing on the part of the teacher. Perhaps the student was being confronted with biblical truth in school and other settings of which neither parent nor teacher was fully aware.

Consider a conversation between a church member and a teacher of physics visiting his congregation:

Member: "I'm behind our college. I don't know if we really need to have a full physics major, but I really go for . . ."

Physics teacher: "A college without a physics major? I've never heard of a decent college without a physics major!"

Here again we have two members of the brotherhood who seem to differ on what is important. Both of them start with Jesus Christ and are members of His people in the world. Can these two brothers start from where they are in Christ and begin to give and receive counsel about what is important and what needs to be talked about in school?

Or consider a real situation repeated many times a few years ago in which some listening has taken place:

Businessman: "More and more of our members are going into business. It's more complex these days—more of us are in large firms, more people to con-

sider in decision-making processes, a faster-changing economy, ethical considerations in ways we invest, etc. Our young people interested in business need to have a chance to study and think in college about what it means to be a Christian in today's world."

One result of this kind of sharing has been that each of the colleges has in the past several years initiated or is in the process of setting up new programs in business.

Changes need to occur, and one can anticipate that differences of opinion may arise in the process. If the need for persons in one occupational field decreases and the need for workers in another field increases, shifts in school program emphases will need to be made. The gospel is rooted in what God has done in Jesus Christ, but changes in the way it is phrased need to be made as men and cultures in the world change. The good news needs to be expressed in the language and patterns of the men and women God is trying to speak to today.

As members of God's people, we have to be in good touch with each other as we continually ask what is important and what needs to be done today in our school programs.

Religion and Education

Religion and education are two of the most potent social forces at work today and they must work together if our problems are to be solved satisfactorily. The educated person should give responsible direction to his own life. The educated person should appreciate the place of the home and the church in his everyday life. The educated person should be tolerant, honest, and cooperative.

Any student of the social scene today must conclude that we are confronted with a crisis in character. Every individual has a goal and the normal bent toward satisfaction of desires is normal and good. The problem arises when there is a conflict of goals and here education and religion must work together to strengthen the moral fiber of the individual.

GOSPEL HERALD

Volume 66 Number 17

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

Enrollment Patterns of Mennonite Students

by Roy T. Hartzler

Enrollment patterns of Mennonite students in higher education are changing. The accompanying graph compares the enrollment of Mennonite college students with the enrollment of students in the American society. The figures represent the number of college students as a percentage of the total population of 18-to-21-year-olds.

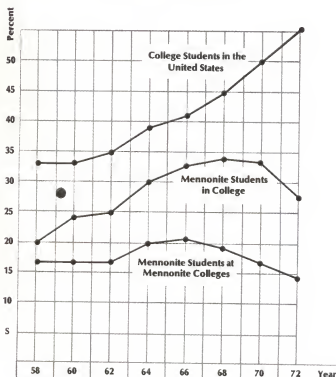
The upper line shows that the number of college students in the United States represents nearly 50 percent of the 18-to-21-year-old population. The center line indicates that the number of Mennonite students in college (Mennonite and non-Mennonite) in 1972 represents about 27 percent of the Mennonite college-age population.

The lower line identifies the number of Mennonite students in Mennonite colleges as representative of the Mennonite college-age population.

What kind of a Mennonite brotherhood does God want us to be in the years ahead? What would our vision of the kind of brotherhood we are to be have to say for the kinds and levels of education we need for the future? These are among the questions that will need attention as we make projections for the future.

Roy Hartzler, Goshen, Ind., is assistant executive secretary of Mennonite Board of Education.

Percentage of 18- to 21-Year-Old College Students



College Enrollment Percentage 1958-72

(Specific percentage referred to in opposite graph)

	American Society	Mennonite Students	Mennonite Students of Mennonite Colleges
1958	33	22	17
1960	33	24	17
1962	35	26	17
1964	38	29	20
1966	40	32	21
1968	43	23	19
1970	48	32	18
1972	50	27	15

What Are the Central Issues in Higher Education in the Mennonite Church?

A Symposium

The Mennonite Church's involvement in education is most visible in its operation of colleges and seminaries. The church's contribution of finances and personnel to Mennonite higher education is considerably larger than to other educational programs.

For this symposium we invited college administrators, pastors, and other church leaders to share their views with *Gospel Herald* readers. We asked them: "What are the central issues, as you see them in your work, in higher education in the Mennonite Church?" Their answers affirm the mission of the church in higher education while identifying issues that will challenge the brotherhood and indicate something of their vision for the years ahead.



1

Twila Schrock, Casselton, N. D.

Frequently the reasons given for going to college are that of wanting to become a teacher, a doctor, an economist, or some other professional person. The impression one gets is that the highest purpose of education is to acquire skills for earning a living. Instead, the central issue, it seems to me, is whether higher education can give students a value system that may improve their quality of life.

Education should serve a greater purpose than to give one eight-to-five job skills, particularly Christian higher education. Specialization should not transcend the well-being of the person as a whole. Too often a narrow view of the skills and principles of one discipline only tend to give one a narrow view of life.

In a highly-populated society where there is a greater interaction between people, there must be an increased

emphasis on cooperation rather than competition in the classroom. Encouraging ideas which contribute to greater cooperation are increased feelings of responsibility for my

They must help students develop a value system that improves the quality of their lives and the lives of those around them.

"brother" as seen in cross-level tutoring and a concern that the "whole" class succeeds rather than a concern for my individual "grade."

Christian education should lead the way in stressing the importance of effective learning as well as cognitive learning. The whole person must be considered. Students must be helped in defining and shaping values. Failure in this can lead to maladjustments. Recently, in *Newsweek* magazine, the late Wally Cox was quoted as saying, "There is a lot of Mr. Peepers in me. When I was a kid in the Midwest, I got straight A's in school, and I spent thirteen years on the psychiatrist's couch paying for it."

Today's youth are bombarded with so many choices that they need more than just a reservoir of information to guide them in selecting among the options. Our church colleges must be more than information centers. They must help students develop a value system that improves the quality of their lives and the lives of those around them.



2

Joseph Hertzler, executive vice-president, Goshen Biblical Seminary, Elkhart, Ind.

Choosing the best from prestigious secular schools and reproducing it in Mennonite colleges and seminaries is not good enough. Adding a pinch of Anabaptism and a

dash of Mennonitism won't do either. To earn the right of survival, Mennonite higher education will need to decide whether to openly follow Christ or simply "ape" public or secular models.

The challenge facing us is that of being unapologetically church schools which exist to serve the church. A help-

**Congregations and church schools alike must
model what they teach.**

ful model for higher education is that of the congregation, the community of faith. Congregations and church schools alike must model what they teach. Community, mutual aid, repentance, and forgiveness are study agenda, but they must be lived as well.

I believe in the deaconhood of all administrators and the servanthood of all professors. So called positions of prestige do not give one the right to "lord it over" either the classroom or the congregation. So, what about position, power, and money? Who will teach us how to select teachers, establish what is to be taught, and choose our priorities? Of course, we learn some things from secular schools but our model is Christ and the caring community called the church. Christ who is Lord of all chose the stance of servanthood. Mennonite higher education must do the same.



3

Lupe De Leon, Jr., associate executive secretary, Minority Ministries Council, Elkhart, Ind.

A minimum listing of central issues of higher education confronting the Mennonite Church are:

1. An honest and intensive recruitment of potential minority Mennonite students.
2. Minority professors at the different church colleges.
3. A better understanding and sensitivity to the needs of our minority youth.
4. Active support of the High-Aim program.

**As we address and concern ourselves with
the issues of higher education, we must realistically
look at the major issues facing minority
Mennonite youth.**

A very large segment of our minority groups have not had an honest chance at quality secondary education. That being the case, a program such as High-Aim should have the sponsorship of the Mennonite Secondary

Council and church schools.

Another area that has been enormously neglected is the high dropout rate of college minority students. A major reason for a lack of so-called qualified minority leaders in our denomination is the minority persons' lack of formal education. I would suggest that a study be done in which the "real stories" behind our Mennonite college minority dropout rate can be documented.

There are less than a handful of seminary graduates among the Mennonite minorities. As a consequence many minority congregations are not able to deal with the contemporary issues that are relevant to its young people, such as war, peace, abortion, ecology, elections, nonviolent demonstrations, and lettuce boycott. They must rely totally on the leadership of persons without a well-rounded formal education.

As we address and concern ourselves with the issues of higher education, we must realistically look at the major issues facing minority Mennonite youth.



4

Doris Longacre, Akron, Pa.

For me it is hard to separate the issues of Mennonite higher education from the issues which I feel are facing the whole church: Will we be able to extract ourselves from the power of mammon (money and property ruling

**Higher education in the Mennonite Church
has to lead in helping us recover a vision of
servanthood.**

over people) so that we are free to follow Jesus as His servants in the world? Higher education in the Mennonite Church has to lead in helping us recover a vision of servanthood.

When we returned from Indonesia part of my culture shock was reading about the proposed building programs with million-dollar price tags in Mennonite colleges. Will these facilities be tools in educating friends of the poor? If they only serve to help train better artists, teachers, musicians, doctors, or technicians who try harder but fail to understand their calling to be servants of Jesus rather than seekers of the good life, then I see no point in the church using its resources in this way.

Gospel Herald's beautiful February 27 "Meetinghouse III" issue asked the questions which for me are the most important in higher education as well as in the total church.



5

Ivan Kauffmann, associate general secretary, Mennonite Church Board, Rosemont, Ill.

I see higher education as a significant part of a team effort in the Mennonite Church in being God's people in mission.

The New Testament states this mission quite simply: "But you are . . . God's own people, chosen to proclaim the wonderful acts of God . . ." (from 1 Pet. 2:9, TEV). But the society in which this mission is to happen is quite complex and sophisticated. How to accomplish this mission is a big challenge and calls for the best strategy and total resources of the church.

Christian higher education has the great responsibility of forming people in the Word so that they are able to articulate its meaning to the world.

The Mennonite Church needs its colleges and seminaries for their part in the team effort. Their part is to give a perspective to life that is in harmony with the teachings of Christ. Their part is to train persons for whatever vocation to be witnesses for Christ wherever they go. Their part is to prepare leaders for service in congregations and church institutions where they can stimulate others to believe in Christ and obey His teachings. Their part is to remind us of our godly heritage and to keep us aware of the New Testament ideals for the church as revealed through Christ and His Word. The Mennonite Church needs its institutions of higher education. The team effort will be much greater with their help.



6

Myron S. Augsburger, president, Eastern Mennonite College, Harrisonburg, Va.

In any given period the church is called upon to understand its times, to interpret its heritage, and to articulate the gospel faithfully. This responsibility rests on church and college alike. As the church is the spiritual base for the college, so the college is the church in education.

But the church must regain the initiative in interpreting the role and purpose of the college, to train for the building of the kingdom, or the college will be left to the plight of all institutions — existing to perpetuate itself.

The church needs a more clear understanding of the importance of the Christian liberal arts education for an enriched quality of service in our world. Then the church and college can join hands in the community of learning as well as in the community of faith.

The central aim of higher education is to free and enlarge the mind of man. This involves liberating the

As the church is the spiritual base for the college, so the college is the church in education.

self from the meagerness of mere existence, increasing the power to multiply and make choices, and introducing one through the arts to meanings otherwise obscured. But Christian higher education does this with a Christian world view, with Christian content beyond the secular content in general education, and with Christian priorities that make a radical difference in life. We believe that conversion makes a difference in education; the believer works from a different premise.

As a church we must regain an Anabaptist perspective in seeking to influence our society for Christ. This vision will emphasize an education which aims both at a student's mind and at his will. He will be aware that obedience to the Scripture is a way of knowing the truth.

Education is in itself the church in mission. When the purpose of Mennonite education is understood as the development of informed disciples, the church will have means to accomplish the task.



7

Wilbert R. Shenk is secretary of Overseas Missions, Mennonite Board of Missions and president of Mennonite Board of Education, Elkhart, Ind.

The Christian world mission today confronts an amazingly complex situation where the scene changes with kaleidoscopic ease. What kind of men and women are required to declare and demonstrate the gospel of Jesus Christ in our time?

The first requirement is *persons of maturity*. The mature person is one who understands and accepts his heritage and the ways in which this has shaped him. To be mature includes having a sense of destiny and purpose which focuses life's work and provides meaning. It makes considerable difference whether our life vision is

seen in identification with the people of God — their pasts, their present mission, their future destiny in obedience to Jesus Christ as Lord — or simply as a part of the peoples of society. Christian higher education is in a key


Their part is to give a perspective to life that is in harmony with the teachings of Christ.

position to help make that distinction with vigor and clarity.

The second requirement is *persons conversant with the world*. Jesus said that the people of God were to be "wise as serpents, and harmless as doves." The Apostle Paul, missionary exemplar, followed a most demanding principle: "I have become all things to all men, that I might by all means save some." The missionary always

runs the risk of causing the gospel to be rejected by setting up false "stones of stumbling." There is no substitute for sensitivity in things cultural. Christian higher education must develop sensitivity and discernment.

The third requirement is *persons of the Word*. The people of God are a people of the Word — their past has been formed by it, their present is illuminated by it, their destiny is charted by it. Christian higher education has the great responsibility of forming people in the Word so that they are able to articulate its meaning to the world.

More than 95 percent of all missionaries commissioned by the Mennonite Board of Missions have been trained in our Mennonite colleges and seminaries. I cannot imagine the future of Mennonite involvement in world mission without this continuing contribution of our institutions of Christian higher education. 

Schools Find New Classrooms




The girls in campercrafts spent two weeks on campus doing decoupage, wood carving, and making candles. For one week the group "roughed it" at a local camp.

"Have it again by all means. It has given me the best time in my life." This is how one student describes her feeling about a new way to do education. Central Christian High School, Kidron, Ohio, and Iowa Mennonite School at Kalona, Iowa, have experimented with a course-program arrangement referred to as mini-term.

A variety of courses are offered for a two or three-week period. This format permits flexibility not provided in the usual schedule. Iowa Mennonite mini-termers were in Chicago, at Rosedale Bible School, and in Germany. Other students served as aids in elementary schools, nursing homes, and the nutrition department at the University

Hospital in Iowa City. More than half of the students were off campus.

Central Christian mini-termers were in Puerto Rico, at Goshen College, and in Cleveland. Mini-term courses included child development, campercrafts, dramatics workshop, ecology, auto mechanics, and personal development. The "Church in Action" class spent three weeks in northern Indiana visiting the various offices and institutions operated by the Mennonite Church in that area.

The sentiments of one student expresses one of the primary goals of mini-term, "The main thing I liked about mini-term was that I got to know the kids in my class a lot better." 



The "Sounds of Music" class mixed field trips to musical performances and manufacturers of musical instruments with classroom activities exploring past and contemporary music forms.

Values Education Week



Art Smoker (left), guest resource person met with the school's planning committee to develop a special 20-page syllabus for use during the four days of Christopher Dock's Curricular Week Feature.

At Christopher Dock Mennonite School, Lansdale, Pa., the week, sandwiched between first and second quarters, enabled students and faculty to take a break from the regular curriculum in the fall of 1972. Not a complete respite from studies, however, as faculty and students soon discovered that "sorting out one's values and priorities" requires intensive involvement.



Small groups were the order of the day. Students and a faculty sponsor in club groups dialogued on the wisdom of Proverbs twice daily, following a direct and relevant message from Art Smoker, churchwide youth secretary.

Parents sat in on two of the small-group sessions on parent-child relationships. Students "turned the tables" by attending Parent-Teacher Fellowship during the week.



Students explored these basic Christian values in the freshness of *The Living Bible*: human relationships (friendships), parent relationships, wisdom, sexual relationships, reputation, tongue control, honesty, and compassion.



Parents Speak . . .

Our children have attended Mennonite institutions of learning by their own choice, not by parental command. We have not seen Mennonite schools as correctional homes, greenhouses, match factories, or day-night care centers.

We see our church schools as opportunities for a sound, first-class education. Our children may choose to take less than such from these schools, but the opportunity for going first-class educationally must be there.

We want church schools to provide our children with the opportunity for mental and spiritual growth, and at the same time provide the structures, devices, and examples for them to discover that the Christian faith is tenable, relevant, sharp, even cool. And after that, comes support for Anabaptist teachings.

We want our children to see at our church schools the same spiritual giants that we saw, to experience the same care and concerns as when we attended.

We want our church schools to reverence God, exalt Jesus Christ, honor the Holy Spirit. It's asking a lot, but we're giving them a lot, our children. — Robert J. Baker, Elkhart, Ind.



Robert J. Baker

Parents Speak-2

Although it was very difficult to let our first son leave for Eastern Mennonite College because of work on the farm, we've been continually grateful for what a Christian higher education has contributed to the lives of our children.

Christian teachers' influence and training mold the life of a student during the years that many major decisions are made. This kind of training helps them apply Chris-

tian principles in their chosen vocation throughout their lives. We've been deeply impressed by the dedication of the faculty of Eastern Mennonite College to their students in a personal way. It was also reassuring to know that our children were living under deans who loved and cared about them.

When attending a Christian school there are many activities students are able to take part in conscientiously. This was greatly appreciated by our family who did not have the opportunity to attend a Christian high school. Through college years many deep and lasting friendships have been made.

I write this out of deep appreciation for what I have seen actually happen in the lives of our children as a result of their education in a Christian college.

— Martha W. Zehr, Lowville, N.Y.

Parents Speak-3

When we send our children to a Mennonite school, one of the most important things we will look for will be dedicated Christian teachers who will live consistent Christian lives and guide our children to appreciate our Mennonite Church, its teachings, and heritage.

If a Mennonite school is to fill a unique role that justifies its existence, there should be specific teaching concerning our doctrines and beliefs. In teaching other subjects, I trust the teachers will show how God relates to them. God can be seen as the Creator in science; in history as the omnipotent Controller of events. Biblical literature can enrich a student's study of literature.

However effective our schools would be in this type of teaching, it will help our children little, if we as parents left their Christian training solely to the school. Our homes and our schools need to compliment each other. — Harry and Rhoda Stoner, Millersville, Pa.

Parents Speak-4

Dale Stutzman
Ethel Stutzman



One thing we need to recognize is that church schools are not correctional institutions. They are schools supported by the church, run by human administration, and taught by human teachers. Subject matter is basically the same as that taught in public schools. So what's the difference?

Bible standards taught by the home and church can and should be reinforced in the school. This allows the student to become involved in the total school program. Smaller enrollment gives the student a better chance to interact on a personal basis with other Christian students and teachers. Hopefully, a Christian staff will provide a kind of atmosphere that encourages genuine student-teacher interaction. With this kind of relationship, advice and counsel can be freely shared. Subjects are taught from a Christian viewpoint. Special speakers familiarize the student with church leaders. In this kind of Christian environment, it is hoped there will be spiritual growth in a life of service. — Dale and Ethel Stutzman, Goshen, Ind.

Parents Speak-5

Our Christian faith has been challenged and enriched in a very new and different way since we sent our first son to Goshen College in 1962. After ten years of continuously having a son or daughter at Goshen, we are still excited about the mission and program of the church school. We prayed and agonized with the college during the turbulent '60s, a period of nationwide unrest on college campuses, and we feel the college has emerged with a stronger and more vital spiritual emphasis which can be attributed to a dedicated administration and faculty. Among the students we have sensed a spirit of love, caring, sharing, and a simplicity of lifestyle which is beautiful.

In the future we hope a strong emphasis will continue to be placed on the Anabaptist teachings of love, service, and peace. We hope the college will continue to encourage our children to search for a deeper and more meaningful faith in Jesus Christ; that no apologies will be made for being a Christian college and a Mennonite college, as well as adhering to high academic standards. We need a stronger feeling of unity between the constituency and the college. Our earnest desire is that all the Mennonite colleges and the Mennonite congregations could wholeheartedly join hands in seeking divine guidance, not only for the students and the college, but for the church at large. — Lois and Russell Schertz, Lowpoint, Ill.

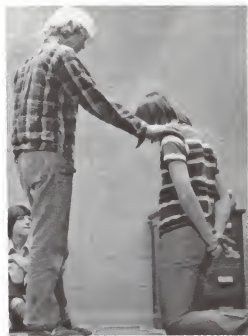
Anabaptist Studies Replace Exams

The Open Circle was the theme of Eastern Mennonite High School's Anabaptist seminar held in January. Students and faculty agreed to cancel all semester exams and instead spend the three days learning to know each other as brothers in Christ.

Students could choose areas which emphasized non-resistance, simple-life style, *Martyrs Mirror*, art of the Anabaptists, early worship services, or related subjects.

The week climaxed in the sharing of a meal of meat, cheese, and bread followed by a communion service.

Students (bottom left) cast modern-day roles of their Anabaptist heritage in learning about baptism and discipleship.



John Ruth (below), scholar in Anabaptist history, spoke in the forenoon and shared in the afternoon discussion groups.



Walk with Me Through Seminary

The Bible Comes Alive

As Ruth and I were making our decision concerning what to do upon returning to the States after three years in Japan, two factors were central in our decision to come to Goshen Biblical Seminary; the first was our growing awareness of our need for more thorough instruction in biblical studies, and the second was the combination of missionaries encouraging us to come coupled with their living testimony to the centrality of biblical studies at Goshen Biblical Seminary.

Now in the middle of our second year at GBS, we are continually impressed with the way courses, professors, and community life have even surpassed our previous expectations. The study of God's Word in which we see His working to redeem and create a people for Himself has been central in my study, yet this study has not been limited to lectures and the library but was stimulated by the total commitment of the faculty to a biblical-centered approach to study. For me the Old Testament has become a living and integral part of the Bible in a way which had previously been restricted to the New Testament — now I see the Old Testament as more than just a necessary though outdated preface to the New Testament. Through these two years here, I have been helped to see the whole Bible as the story of God's acts as He desires fellowship with men and as He creates a living, fruitful community life of renewal and re-created believers.

— Ron Guengerich, Middler, Goshen Biblical Seminary



Ron Guengerich

Walking With People

Most people are searching for a meaningful, satisfying, and fulfilling experience in life. A minister of the gospel has a unique opportunity to walk with people in this search. The gospel does not necessarily provide an easy miraculous solution to all of a person's problems in life, but it is a definite contributing factor in man's search for wholeness.



Clare Schumm

I see the minister as part of a team working with the doctor, the psychologist, the social worker, and other persons working in the area of helping people become whole persons. The minister's specialty is to provide the option of the spiritual resources available through Jesus Christ in whom we find the answer to the ultimate questions in life.

In the process of becoming whole persons, as a minister, I have the opportunity to walk with people through a variety of experiences in life including crisis and joyous happenings. These often provide unique opportunities to help a person find either a first time or a more meaningful relationship with Christ. The biggest challenge for me is to realize that I am a servant of God who plants and waters but only God can give the growth. We are co-workers and our task is to provide the opportunity and the right kind of conditions so growth can take place. We are meant to be people who can be, in Bonhoeffer's words, "persons for others," even as Jesus was the Person for others. We are meant to be those who can cooperate with God in the liberation of our fellow beings.

— Clare Schumm, Middler, Goshen Biblical Seminary

No Longer My Own

Many times people ask me, "What are you going to do with your seminary education?" When I am honest, I answer, "Nothing." The real question is, "What has seminary done for/with me?" For doing is preceded by becoming.

I now possess a mini-library of books about theology, Hebrew, Greek, ethics, the ministry. . . . I have a three-layered file bulging with papers noting the wisdom of my professors. . . . I have papers on which I have etched my own fledgling philosophies, the labor of many days and nights. . . . The record office and I share an account of the glory of academia—grades. But if tomorrow all of these should burn, I will not have lost my education.

I love the community of believers at Eastern Mennonite Seminary. But it hasn't been a monastic retreat. These years of my life have not been an interlude for "prepara-



Dorothy M. Harnish

tion for service." I've participated in the throbs of living and service. EMS has not isolated me from hurt and hatred, from death and loneliness, from bills and decisions.

I love the ecumenicity of the student-professor relationships that has been woven into the tapestry of my life. Like true masters my professors have not stuffed me with their wisdom. Rather, they led me to the threshold of my own mind. From many denominations and countries, professors and students have shared their experiences over many cups of Sank-ti-fied coffee. The sense of belonging, of oneness with others, and of love will go with me wherever God leads.

I chose EMS because of its emphasis on preparation for the teaching and preaching mission of the church. My study has caused me to take seriously the claim that I stand in the tradition of faith. I am no longer my own; I belong to Jesus Christ. I belong to the church and its ministry.

God helping me, I want to go forth as one worthy of my instruction here, as one knowledgeable, competent, and dedicated to the joy of helping others to know and love God. — *Dorothy M. Harnish, Senior, Eastern Mennonite Seminary*

The Pastoral Ministry: My Challenge

In the coming years I believe we face the danger of living under the illusion of peace and false securities. In addition, various religious-spiritual movements, both Christian and non-Christian, will bombard us. The pastor faces the challenge of preaching and teaching the Word of God so that members can be so grounded in Scripture that they will be able to discern truth from error. This means leading the people into developing their lives so that they become mature and stable in their comprehension of the fullness of Christ mentally and experientially. This will require the pastor to spend time in prayer, meditation, and study constantly following the direction of the Holy Spirit.

Second, the pastor faces the challenge of leading the congregation into becoming a united body under Christ's lordship in which fellowship becomes intimate, worship becomes meaningful, gifts are discerned, and discipline is practiced. Then the community will be able to see a group of people in which love is practiced and where separating walls are broken down.

Third, the pastor faces the challenge of equipping the members so that they can most effectively use their gifts in contributing to the growth of the church and in ministering to the community in word and deed.



Cliff Miller

This is the challenge which has developed in both my congregational and seminary experiences. As I now enter the pastoral ministry, I am aware this can only be carried out by the grace of God and the power of His Holy Spirit in my life. — *Cliff Miller, Senior, Goshen Biblical Seminary*

The Call That Changed My Life

The telephone rang.
"Hello, Santana speaking."

"Hello, Brother Krishnan. This is Dandeker, I got your letter. I want you and your family to come for dinner tomorrow. We will talk."

The scene the following day was the International Guest House in Washington, D.C. The director of that organization was Rev. Kamlaker Dandeker, a brother from India. He asked me to tell my story. I did.

Born in an orthodox Hindu family in Madras, South India, I spent nineteen years in schools and colleges and worked for the radio network of the Government of India.

Living since 1960 with a Christian wife was becoming a constant embarrassment for me, a Hindu. I became increasingly impatient and intolerant. While she silently and reverently prayed for me, I violently and vehemently preyed on her.

On February 2, 1969, in my wife's church I heard Rev. Kenneth R. Short of California describe the radio ministry of the Far East Broadcasting Company. He spoke of one segment of their listeners, the believers in Communist China who are hungering for the gospel. I was moved, touched, and convicted. I accepted Jesus as my Lord and Savior. Soon after that period of testing began. I wrote to Rev. Dandeker for some direction.

After I finished my testimony, we all praised God. Within a week, God's purpose for me was made clear. In the fall of 1970 I became a student at Eastern Mennonite Seminary. (In my first class, I diligently searched F. F. Bruce's commentary on the Book of Acts to find out what God told Abraham!)

My studies have always been exciting, although exacting. These past three years have been very special for me. I shall always cherish fond memories of this lovely place and loving people—particularly my beloved professors and dear friends. — *C. Santana Krishnan, Senior, Eastern Mennonite Seminary*



C. Santana Krishnan

"We Need Each Other"

by Hubert L. Brown

The word "brotherhood" within Mennonite Church circles often appears vague and a bit ambiguous when used in the theological sense. The Anabaptist-Mennonite theology was formed many years ago, long before there were persons of other cultural or ethnic backgrounds present.

When the first group of Mennonites arrived in beautiful Pennsylvania, they came particularly upon invitation from William Penn; however, there were no special invitations extended to other ethnic groups. Many of those who came did so because they were forced to come. Mennonites soon became settled in the new world and for a while were "the quiet in the land."

In time, however, through God's unique providence, Mennonites began involving themselves in gospel outreach and church extension. The results of their witness included a package of "manufactured" Mennonites with backgrounds, beliefs, and identities completely distinct from the biological sons of Menno. The results of that witness have also brought the awareness of additional issues to which the church would address itself.

Over the years there has been tremendous fusion of the two Mennonite identities. Through positive and well-meaning involvement, the two have been able to come together and share common faith in Christ. They have shared cultural differences and also strategies for furthering the gospel. In the area of decision-making, however, nonwhite brethren are still somewhat seated in the back of the church.

Yet, more and more nonwhite Mennonites are being drawn into the decision-making level of the church. This, of course, leads us to the theological dimension of brotherhood. The significance of the Cross-Cultural Theological Consultation is that it represents the first

time a major effort has been exerted in the area of opening dialogue on the theological differences and commonalities which old and new Mennonites share in Christ.

W. E. B. Dubois, the black philosopher, once wrote: "And herein lies the tragedy of the age: Not that all men are poor, all men know something of poverty; not that men are wicked, who is good; not that men are ignorant, what is truth? Nay, but that men know so little of men." At this time in our history together, the sharing of theological views is crucial, for we can and must get to know something of our other brother. We need to be aware of the fact that the times have changed. Approximately one third of all Mennonites are nonwhite. The evangelization activity of Old Mennonites has given rise to an oppressed third world generation of people. Therefore, it almost becomes imperative that we dialogue together.

The Cross-Cultural Theological Consultation can be a useful instrument in strengthening the dynamic identity we all have and share in Christ Jesus our Lord. It can serve to strengthen our witness to the many people we serve. I am enthusiastically looking forward to the upcoming consultation because I definitely feel a need to grow in my understanding of the brethren whose faith and theology may be different from my own. Also, I believe that if we want to unify and strengthen our witness, we must be willing to discuss the meaning of our faith and commitment.

In a more personal vein, we should sense that we represent God's gift to each other and if I can enrich the Mennonite Church with my unique gift of blackness and my understanding of a Jesus lifestyle, then I offer it. I feel deeply that we need each other, not for the purpose of celebrating an ethnic Anabaptist past, nor for putting all of us into the same mold—but in order to achieve a true believers' church identity in the midst of these uncertain days in which we live.

We need each other to help clarify the meaning of our faith in a diverse cultural context. The Cross-Cultural Theological Consultation can be the instrument to help us achieve these objectives so that in spite of our differing cultural origins or understandings, the believers' church perspective of brotherhood and fellowship can be ours, not only for the present, but for the days ahead.



Hubert Brown, Elkhart, Ind., is a consultant to the Minority Ministries Council on the Study of Minority Church Growth.



Hubert Brown

1973 Evangelism Projects

During December of 1972, opportunity was given for interested persons to contribute to the Christmas Sharing Fund. This was an opportunity to give a gift to honor the coming of the Prince of Peace and to share the good news about Him with others in 1973. Encouragement was given for persons to spend less upon themselves and to think about the real meaning of the coming of Jesus Christ into the world and to share the news about His coming with those who haven't heard or understood. Many persons responded with gifts which now total over \$18,770. Recently a subcommittee of the Mennonite Church General Board met to review requests for these funds and to make the necessary decisions about them. The allocation of these funds has now been made and they are now to be used in the following evangelism projects:

1. In New and Growing Congregations

At Quin Cities Spanish Church, Danport, Iowa: A Christian young couple from Texas will be employed for the summer months to bring the gospel to migrant workers in the Quin Cities area. The Iowa-Nebraska district mission board will also supply funds for this project.

At Surprise, Ariz.: This new cross-cultural fellowship, under the direction of David Birkey, will use the grant to purchase summer Bible school books, *Good News for Modern Man*, Key 73 Scripture portions, and Spanish hymnals.

At St. Anne, Ill.: The Rehoboth Mennonite Church, led by Mark Lehman, uses its summer day camping program as a means of outreach in the community. The grant will enable it to serve a total of 90 children over a three-week period.

In three south Texas congregations: Three Spanish churches, Taft, Mathis, and Brownsville, will use their grants to purchase Gospel portions and other literature for use in Key 73 programs in their communities.

2. Through Youth Witness Teams

A group of students from Goshen College will spend the summer as a traveling religious drama group to provide evangelism outreach in a new form to non-Christian as well as Christian centers. Its aim is to provide Christian outreach to centers of population and to

recreation areas including state and national parks.

A team of ten students from Eastern Mennonite College will spend from eight to ten weeks sharing its faith and experience in a variety of ways. It will participate in work projects, camp programs, evening programs, youth group activities, etc. It will then complete its tour at the Youth Convention in Michigan during the middle of August.

3. Through Evangelism Workshops

The Mennonite Board of Congregational Ministries at Goshen, Ind., will conduct Multiplier Evangelism Workshops. The purpose is to train key persons from each of the conference districts, who can in turn train others in evangelism. The objective is to help persons learn to share their faith freely by learning to share themselves.

An Evangelism and Worship Conference is planned by the Minority Ministries Council to assist minority churches in thinking through their worship patterns and evangelism techniques which are most fruitful in the minority communities. Pastors and other leaders from minority congregations will participate in this workshop and endeavor to utilize their learnings for greater growth in their congregations.

4. At Edmonton, Alberta

Persons from the Indian and Metis community have requested the Mennonite Board of Missions and the North-West Conference to help develop a hospitality lodge for Indian people moving into the city of Edmonton. Many Indians are in process of moving from their former rural communities into this highly urbanized area. Many become the victims of others ready to exploit them. The development of a lodge will serve as a base of contact and follow-up for the families as they arrive in the city. This kind of contact will serve as a means through which the Christian faith can be shared.

5. Through Radio Broadcasting

De Coracao a Coracao is a daily five-minute radio *Heart to Heart* broadcast for people with home interests in the only program of its kind in all of Brazil. In Sao Carlos the new Mennonite Church

promotes this program and follows up listeners' responses. The program is co-sponsored by Mennonite Broadcasts, Inc., and the United Missionary Church.

6. Through Printing Evangelistic Literature

The Herald Press Tract Department at Scottsdale, Pa., is printing two titles which will be especially useful during the Key 73 emphasis. They are *The Book That Reads You and Like Falling in Love*. The first one emphasizes the message of the Bible and the second one emphasizes the new birth.

This money given at Christmastime will now be used in the above-mentioned ways for sharing the good news about the Prince of Peace with others.

Stauffer Appointed Secretary of Eastern Board

Leon Stauffer, Salunga, Pa., was appointed general secretary of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., by action of the executive committee on Apr. 6. He had previously been appointed secretary of Eastern Board by action of the Board on Mar. 17.

As secretary, he will act as one of the legal officers of Eastern Board, with responsibility to keep full and accurate record of Board actions and carry on official Board correspondence. As General Secretary, Stauffer will serve as the administrative head of staff, being responsible for consultation and coordination in all Eastern Board's programs.

In both positions Stauffer succeeds Ira J. Buckwalter.

"I see one of the biggest roles for me this year is to get acquainted with the people involved in our program—675 program workers and staff and Board members—and have them get acquainted with each other," said Stauffer. "One way of doing this is to follow up our recent self-study with an orientation for Board members. We want them and the constituency through them to give us current feedback, so we can together consider what our next steps in mission ought to be."

Eastern Board program includes home and overseas missions, Voluntary Service, relief ministries, and several institutions.

A 1964 graduate of Penn State University, Stauffer holds a BS degree in Re-



Leon Stauffer

habilitation Education and is a candidate for a Master's degree in Counseling from Millersville State College. He served two years as a youth worker in New York under EMBMC's Voluntary Service program and came to the Salunga headquarters in 1966 as assistant Voluntary Service director. He became Voluntary Service director in 1967 and associate general secretary in January 1972.

Stauffer serves on the Boards of Camp Hebron, Halifax, Pa., and the Mennonite Children's Home, Millersville, Pa.

Stauffer is married to the former Nancy Shenk; they have one son, Brian, three years old. They are members of the Landisville Mennonite Church, where he carries several responsibilities. He is the son of B. G. Stauffer, Lancaster, Pa. He can be reached at the Eastern Mission Board headquarters.

Manitoba Remembers First "Spies"

In 1873, the Mennonite settlements in Russia sent delegates to North America to search out the land. The following year, the first group of these settlers left their Russian homes for Manitoba and Kansas.

Beginning this summer, the Manitoba Mennonite community will commemorate this centenary. Plans are already on the way, under the auspices of the Manitoba Mennonite Historical Society's Centennial Committee, for activities which will cut across denominational lines.

The first event, according to the Society's chairman, J. J. Reimer, will be a bus journey to the site south of Niverville, where the delegate "spies" first disembarked. There, said Reimer, a special commemorative service is planned. Then the participants will travel to the Hudson Bay store at Ste. Anne and climax the day with a visit to the Mennonite Village Museum grounds north of Steinbach.

Gerhard Lohrenz, chairman of the special Centennial Committee, said that plans for various public meetings throughout 1974 are now under way. These meetings will center in both the religious and ethnic aspects of Mennonite life. Special lecturers will prepare themselves to deliver presentations on the events of the past. Churches, said Lohrenz, will be "encouraged to invite these speakers." H. J. Gerbrandt of Winnipeg is in charge of arrangements.

Plans for these and other events were actually begun about fifteen years ago, when the late P. J. Schaeffer of Gretna was asked to submit a paper to the historical society projecting ideas as to how the Mennonite community in Manitoba could celebrate its centennial in 1974. At that time he suggested mass rallies, special plays, and television programs.

These ideas have strongly influenced plans, according to the centennial committee's secretary Gerhard Ens.

Included in the projected plans is a special Sunday, probably in late July, to commemorate the actual arrival of the first immigrants. It is likely, said Ens, that on this Sunday a large rally would be held in the Steinbach-Niverville area, where the first settlers arrived. Another Sunday will also be designated, on which local congregations will "do their own thing" to celebrate the centennial.

An anthology of the best things Mennonites have written over the past 100 years is also planned. Other people have the idea that perhaps a special opera or oratorio should be written. These plans, said Reimer, are being spearheaded by the younger men and are very costly. "At the moment," he added, "I don't know where I am going to get the money."

Reimer, who is also involved with the workings of the Village Museum, said that plans are under way to do some additional building there for this centennial. A hall of culture, for the display of Mennonite handicraft items, is planned, as well as completion of the store and adequate washroom facilities. — *Leona Dyck*

Lapp Succeeds Keeney as Peace Section Chairman



William Keeney, retiring chairman of MCC Peace Section, served as chairman from 1963-1973. Lois Keeney (left), his eldest daughter is Intercollegiate Peace Fellowship representative to the Peace Section.

John A. Lapp, dean of Goshen College and former executive secretary of the

Mennonite Central Committee (MCC) Peace Section, will succeed William Keeney, provost of Bethel College, as chairman of MCC Peace Section.

Lapp becomes the third chairman. Harold S. Bender served in this capacity from 1942 until his death in 1962. For the past ten years Keeney has served as chairman.

The nomination as Section chairman does not mean an end to peace-related work for Keeney. Quite the contrary. He has accepted an assignment with the MCC Peace Section and Council of Mission Board Secretaries (COMBS), which will take him and his family to Johannesburg, South Africa, for two years. This is a peace assignment in every sense of the word. While in South Africa, Keeney will be on a two-year leave of absence from Bethel College, but will continue as a member-at-large of the Peace Section.

Also elected as officers of the Section are vice-chairman Victor Adrian, who is president of the Mennonite Brethren College of Arts, and recording secretary David Habegger, pastor of Hively Avenue Mennonite Church in Elkhart, Ind.

MEDA Goes Nonprofit

Mennonite Economic Development Associates (MEDA) unanimously decided to apply for nonprofit status, at its annual meeting, Mar. 28 and 29. The organization, designed to help small businesses in underdeveloped countries, was set up on a profit basis because the members felt such a status would decrease the stigma of charity. MEDA aid was intended as a business proposition, not as relief.

The new nonprofit status will more adequately reflect the actual operations of MEDA; no profits have been made and distributed to shareholders. Most investors did not expect returns when they joined MEDA. They simply desired to share in an effective manner funds and business know-how with people overseas. When MEDA becomes nonprofit, supporters will receive tax credit for contributions.

Most members do not believe nonprofit status will negatively affect their relations with the overseas projects.

"We still expect our businesses to be profit-making," explained Lloyd J. Fisher, executive director. "And going nonprofit does not mean we will not make a profit. It means we as MEDA members will not take profit."

Edgar Stoesch, Mennonite Central Committee Latin America director and major speaker for the meeting, shared his thoughts on the process of development. "The object of development is people," Stoesch said, "and involves people in community. Much development planning does

not recognize the importance of collective action. When one or several members of a small group are helped to achieve a standard of living beyond the reach of others, they are often rejected by the community. The solidarity of the group is weakened."

Stoesz also emphasized that development is a sequential process and that Americans too often short-circuit the critical educational stage.

"Development is achieved through institution building," Stoesz noted. "Institutions aid in problem-solving, are instruments for collective action, and add permanence and stability to a process. It is important to distinguish relief activity from institution building. Institutions help to establish an indigenous process which generates its own energy."

The initiative and responsibility for development activity must come from within the receiving system, Stoesz told MEDA members. "Untold damage has been done by well-intending workers who have suggested answers before they understood the questions."

Stoesz pointed out that development should be an interdisciplinary process. Religious, economic, political, social, and cultural aspects of development should at some point come together.

Development activity itself should be studied and learned from, Stoesz concluded. "Let it not be said that in a century characterized by brutal wars and refugees we played with development as though it were a hobby. Development is the will of God and that makes it kingdom business. Scripture tells us that God loved the people of the world so much that He gave His only begotten Son. Let us love those people too."

Three new men take MEDA offices this year. Henry J. Pankratz, Mountain Lake, Minn., replaces Erie Sauder as chairman. Milo D. Shantz, Preston, Ont., will serve as vice-chairman. Roy G. Snyder, Waterloo, Ont., was elected member-at-large. These new officers will serve with Lloyd J. Fisher, Akron, Pa., secretary; Olen L. Britsch, Archbold, Ohio, treasurer; Peter A. Enns, Dinuba, Calif., and John L. Weber, Ephrata, Pa., members-at-large.

New Disaster Operations in the South

As the Mississippi River rises and flooding continues in the Southern states, South Carolina and Georgia are recovering from tornadoes. Mar. 30 and 31 tornadoes ripped through Abbeville, S.C., and Athens, Ga., killing at least five persons.

In Georgia 5,000 people were left

homeless when the storm damaged 1,000 homes. A tornado uprooted a motel and tossed it across a highway near Calhoun Falls, S.C.

Jonas Kanagy, Stuarts Draft, Va., is in charge of the Mennonite Disaster Service (MDS) tornado clean-up operations. Beachy Amish leaders, Joe Hersberger in Abbeville and Clarence Wingard in Athens, are coordinating work in the two communities.

MDS Southern states flood operations continue. More volunteers are needed. Interested workers should see their congregational MDS representatives or their unit coordinator.

"The real extensive damage will be to cropland. The land will take a long time to drain. Many farmers won't be able to get crops in this spring."

MDS regions II and III have begun new clean-up operations along the Mississippi River. Near Columbus, Miss., about 800 families suffered flood damage. Will Giesbrecht from the Church of God in Christ, Mennonite is directing operations there.

About 1,100 families have been flooded out in the east residential side of Chattanooga, Tenn., where MDS workers are cleaning up for elderly victims.

Recovery work continues in Huntsville, Ala., in Madison County where about 1,000 families were flooded out of homes.

Boys Village Unit to Close

After 22 years of involvement at Boys Village, Smithville, Ohio, Mennonite Central Committee (MCC) will discontinue its program there in August.

Boys Village has a capacity for 60 by a Methodist minister who saw the need for a rural setting, where boys in need of a home could receive adequate care. Over 118 MCC volunteers have worked on the 127-acre farm as secretaries, mechanics, farm and dairy managers, maintenance and recreational workers.

Boys Village has a capacity for 60 emotionally disturbed boys referred to the Village by the juvenile courts. The Village is a private, nonaffiliated treatment center.

Because of the therapeutic nature of the farm, it was operating at a loss. The administration, in order to correct the situation, decided to rent the farm to someone in the community. Since the therapeutic purpose of the farm has been changed, and MCC is facing a personnel shortage elsewhere, withdrawal from the Village is an attempt at constructive contraction.

The four MCC volunteers presently at Boys Village will be terminating or reassigned to other areas of MCC involvement.

Styers Complete India Term

Beth and James Styers recently returned to the U.S. from three years of teaching at Woodstock School at Landour in Mussoorie State. They served with Mennonite Board of Missions, Elkhart, Ind.

At Woodstock the Styers were in charge of physical education, including intramural and some interschool athletic activities. The kindergarten through grade 12 boarding school has approximately 500 students. Sponsored by 17 mission groups, it has a teaching, residential, and office staff of 80 to 90 persons. Both children of internationals and nationals attend the school.

Mussoorie, with a population of 8,000 at an elevation of 6,500 feet, is becoming a tourist area. During the hot season the population expands to 32,000 persons. The hill station is 60 miles north of India's capital, New Delhi, in the Himalayan Mountains.

It was another education for us, Beth said—living and working in another country, getting the feel of politics, people, and what missionaries are doing.

Hong Kong News, Metzler

Everett Metzler, missionary in Hong Kong, recently had this to say:

"I have been meeting monthly with a group who have common interest and concern regarding China. We presently are trying to study seriously what relevance our Christian faith has in understanding the development of China as the awakened giant of Asia. More and more people are getting into China, although tourists in general are not likely to be going in wholesale right away.

At our most recent meeting, we met a Canadian visitor who is an ex-China missionary and now head of a church-related China-Friendship Association. He is entering China with the full knowledge of the Mainland authorities about his church interests and connections. Recently, a former China missionary-teacher has been invited to return to teach English at the Foreign Language Institute.

In line with China's ever-increasing contacts with the world community regarding trade and diplomacy, there is a big effort being made to learn English."

Everett also said, "We have been giving some time to the questions of what? who? where? and why? with regard to our presence and program here in Hong Kong. We see our highest priorities to be evangelism, service, and learning-sharing regarding China. We plan to stress the organization of formal and

informal Bible study sharing groups for evangelism and nurture. Operation of youth centers, teaching in school, and distributing Christian literature are included."

Ira Kurtz, also a missionary in Hong Kong, took on a new role in February, that of teaching Bible classes three mornings a week in a large Kowloon middle school. He has contact with 600 students in the various classes. He is also responsible for two chapel addresses per week.

Bible Study, Leprosy Treatment



Paul Kratz (center), *Way to Life* follow-up director for the Eastern Caribbean, secretary Diane King (right), and part-time assistant Lystra Roland (left) discuss a Bible lesson answer in their office in Port of Spain.

The number of Bible correspondence lessons processed during 1972 in Trinidad nearly doubled, according to a report from Paul Kratz, Virginia Mennonite Board missionary heading up the *Way to Life* follow-up office in Port of Spain. *Way to Life* is produced by Mennonite Broadcasts, Inc.

The number of lessons was up from 5,692 in 1971 to 9,892 in 1972, with 150 new students added during the year.

To help with this expanded activity, Lucita Bajnath, a national Christian, began working in the Trinidad office full time on Mar. 8. She is from the Granville area near the southwestern tip of the island. Part-time helper Lystra Roland is on leave preparing for examinations in August at the University of the West Indies.

In other developments Richard Keeler, who opened the *Way to Life* office in Trinidad in 1969, is "doing a vital work helping to bring leprosy under control," Kratz reported. The Keelers are missionaries also with the Virginia Board.

Keeler, now in a full-time leprosy ministry, conducts 19 clinics each month in ten different locations throughout the island.

Another phase of his work is informing the public of the symptoms of, and the cure for leprosy.

He has spoken to the nation a number of times on government broadcasts, including TV.

His efforts to bring leprosy under control have won recognition from the Trinidad and Tobago Leprosy Association, who recently honored him as an "eminent doctor." The meeting was also broadcast to the nation.

Last year the government of Grenada invited Keeler to conduct a survey on leprosy on the island. During the study, he had the opportunity to speak to the people of the island by radio. The government is now inviting him to return and conduct a more extensive study.

From Apr. 16 to June 15 the World Health Organization is sponsoring a trainee from the island of St. Lucia to receive leprosy training under the direction of Keeler.

Keeler is planning to make another trip to Tobago on May 9 to conduct further leprosy surveys and inform the island of the services available from the Trinidad government.

Plans are being made for Keeler and his wife to attend the Tenth International Congress on Leprosy in Bergen, Norway, Aug. 10-19. He also hopes to take in a seminar on leprosy in Louisiana during the month of September.

Sioux Indians Start Heifer Project

Heifer Project International (HPI) recently trucked ten Angus heifers and one bull to the Sioux Indians on Rosebud Reservation in South Dakota. The Rosebud Reservation lies east of the Pine Ridge Reservation and trouble-torn Wounded Knee.

HPI, begun 28 years ago, is a non-denominational charitable organization. Mennonite Central Committee (MCC) is a member agency and uses the expertise and services of HPI staff when shipping livestock and poultry overseas.

The HPI Board of Directors, including Edgar Stoess, MCC Latin America director, and John Hostetler, MCC Material Aid director, approved the Indian cattle project a year ago. A foundation herd of beef cattle for distribution of offspring calves will be built at Milk's Camp Community near St. Charles, S.D.

"We do not support the violence being used at Wounded Knee in an attempt to right past wrongs," said Hampton Andrews, a local Indian leader and director of the Cattle Association of Milk's Camp. "The arrival of these animals at this particular time will demonstrate to our people that such tactics are not necessary to gain help in improving our economic situation."

Edwin W. Geers, executive director of HPI in Little Rock, Ark., said the Cattle Association of Milk's Camp Community will be responsible for building the foundation herd. Geers said that as the herd develops, heifers will be passed on to selected Indian ranchers who will then distribute the first offspring calves to individual Indian families.

The procedure is basically the same that HPI has followed in over 90 developing countries of the world. On the Rosebud Reservation, young Indian men will have the first opportunity for getting their start in beef cattle ranching.

The HPI plan of animal distribution has been aptly described as "the gift that keeps on giving." Recipients of animals are committed to giving the first offspring to a needy neighbor.

"I Left My Heart in Walsenburg"

A growing need in the Voluntary Service program of the Mennonite Church is for short-term involvement—especially by middle-aged and retired persons with specialized skills.

Eldon Schertz, Lowpoint, Ill., recently returned to his home after living and working with the VS unit in Walsenburg, Colo., for six weeks during the winter months of early 1973. A farmer with carpentry skills, Schertz assisted the Walsenburg VSers in construction work at the unit house and the adjacent Mennonite fellowship. The last week Schertz' wife, Eileen, joined him in Walsenburg.

Of the experience, Schertz reported: "I am greatly impressed with the dedication of the VSers. They are a great bunch of young folks. I hope I was a little help to them. Tim Licht, program director, said he believed I left a part of my heart in Walsenburg . . . and I think he was right."

Gene Yoder, placement counselor for VS with Mennonite Board of Missions, Elkhart, Ind., suggests that persons who may have time available during the winter months—especially farmers and construction workers—might wish to consider short-term VS next fall or winter. "These individuals make a tremendous contribution," said Yoder. "Such men and women can be used in a number of ways in the VS program."

Yoder mentioned that several locations still urgently need volunteers to fill openings in summer VS projects. High priority locations are: Eagle Boys Village, Hersey, Mich.—eight men, one woman, to be counselors to emotionally disturbed boys (nine weeks); Mennonite Youth Village, White Pigeon, Mich.—one nurse and one water safety instructor (ten weeks); Bethesda Mennonite Church, St. Louis,

Mo.—two qualified female preschool teachers (six weeks).

Also, New Life Center, Fargo, N.D.—two men to work with alcoholics (12 weeks); Killbuck, Ohio—four persons to operate a youth center and coed day camping (ten weeks); Shady Pines Family Camp, Ailsa Craig, Ont.—three persons: one married couple, one single person, to work with families in a camp setting (eight weeks); and Wilkes-Barre, Pa.—20 persons to work with Mennonite Disaster Service in clean-up activities (ten persons for ten weeks, ten persons for six weeks).

If interested in summer VS or other short-term involvements, contact John Lehman, Box 370, Elkhart, Ind. 46514 or call (219) 522-2630.

In-Service VSers Meet in Southwest

Two in-service retreats for Voluntary Service workers in Southeastern United States were held recently. Forty-two VSers and nine staff persons met Mar. 30 to Apr. 1 at Camp Kanata, near Wake Forest, N.C. Resource persons were Truman Brunk, Harrisonburg, Va., and Ed Longenecker, Richmond, Va. VS units represented were Blue Diamond, Ky.; Durham, N.C.; Winston-Salem, N.C.; Anderson, S.C.; Johns Island, S.C.; Clintwood, Va.; and Richmond, Va.

From Apr. 6-8 about 40 VSers and ten staff persons convened at Camp Victory, Florida, Ala., for an in-service seminar. Resource person was Art Smoker, Goshen, Ind. VS units represented were Alberta, Ala.; Birmingham, Ala.; Mobile, Ala.; Montgomery, Ala.; Americus, Ga.; Atlanta, Ga.; Philadelphia, Miss.; Alice, Tex.; Prentiss, Tex.; and Robstown, Tex.

Lloyd Miller, orientation and in-service training director for the VS program of Mennonite Board of Missions, Elkhart, Ind., provided leadership for the Mar. 30 to Apr. 1 retreat; Raymond Martin, area administrator for the VS program of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., coordinated the Apr. 6-8 seminar.

Peace Fellowship Meets at UN

In spite of a blizzard in Ohio, which prevented one group from attending and made travel hazardous for others, 45 persons from as far as California gathered at the Church Center for the United Nations in New York for the annual Intercollegiate Peace Fellowship (IPF) Conference, Mar. 18-20. IPF is an organization of peace groups from 15 Men-

nonite and Brethren in Christ colleges and seminaries. This year's conference, focusing on "Third World Development and Exploitation," included 10 persons studying at non-Mennonite schools. Left to right: Warren Friesen, Bethel College, Newton, Kan.; Dave Newcomer, Chicago Theological Seminary, Chicago, Ill.; Dallas Myers, Eastern Mennonite College, Harrisonburg, Va.; Sara Fretz, Conrad Grebel, Waterloo, Ont. Students at the Intercollegiate Peace Fellowship held at the United Nations, Mar. 18-20, play a simulation game, "Star Power."



Intercollegiate Peace Fellowship

Shifts Proposed in Radio Programming

The directors of Mennonite Broadcasts reviewed the annual program reports for 1972 in a meeting Mar. 23 and 24 at MBI offices in Harrisonburg, Va. *The Mennonite Hour* and *Heart to Heart* were discussed at length.

In selecting program priorities, five options for *The Mennonite Hour* were considered:

1. Discontinue the broadcast in favor of short programs for congregations to use on local stations.
2. Continue *The Mennonite Hour* as is.
3. Continue the broadcast, but modify it to have a more traditional, "religious sound" for those congregations who want to release a 15-minute continuing broadcast Sunday mornings.
4. Continue it, but develop a completely new program distinctively different from other religious broadcasts, but with a "religious sound."
5. Change the broadcast to a half-hour program, possibly daily, attempting to build a major program on a self-supporting basis.

The Mennonite Hour began in early 1951 as a music program. Later testimonies and a message were added, until the broadcast developed a traditional music-message format of inspiration and Bible teaching. In more recent years the broadcast has used more contemporary

music and has grappled with issues of faith from a biblical perspective.

After considerable discussion of the options, the Board reached a consensus that options 2 and 3 were the most viable. The Board will make a final decision on the program in May, after testing the options with directors of Mennonite Board of Missions in April and after completion of the English evaluation MBI is conducting among a number of Mennonite congregations.

Consideration was given to the development of a *Choice*-type daily broadcast for women. Such a program would contain a series of short messages directed toward women listening to the radio during the run-of-schedule programming. It would not seek to build a continuing audience, as the present *Heart to Heart* broadcasts seem to have done.

The Board encouraged the *Heart to Heart* staff to analyze listener responses to determine who is listening, both to the daily and to the weekly programs. Recently stations have begun shifting the weekly program to Sunday mornings.

The Board approved the production of a series of radio spots on womanhood. The spots will share expressions of "recognized" women who find marriage and family a satisfying integral part of their fulfillment as persons.

In other actions the Board:

- Approved the theme for a new series of Family Life TV Spots on "Permanence in Marriage."

- Discussed a counseling policy for staff persons who counsel listeners.

- Approved an exchange rate policy for overseas mission-church relationships.

- Discussed a two-year program projection with corresponding budget implications.

Goshen Overseers Conduct Hearings

The Goshen College Overseers and the Office of Church Relations have conducted a series of listening meetings throughout the Goshen territory. Invited to the meetings are pastors and wives along with council chairmen and college counselors with spouses. Other interested persons are also encouraged to attend.

The object of the meetings was to provide a context where overseers and college representatives could hear from the church. The overseers have scheduled a special session to consider the findings from these meetings.

It is intended that the meetings should be symbolic of openness to conversation on the part of the college. "Let us hear from you at any time," overseers secretary Ken Long told a group at Belleville, Pa., recently.

Joint Teachers' Workshop Gets Response

Thirty-six church school teachers from Kansas to Manitoba attended Project: Teach, a weeklong workshop, Mar. 26-30, on the Bethel College campus.

The workshop was the first such meeting for teachers to be sponsored jointly by the General Conference's Commission on Education, Mennonite Publishing House (Mennonite Church), Bethel College, and Hesston College.

Cornelia Lehn, director of children's work for the Commission on Education of the General Conference Church, said that participants' evaluation sheets showed excellent to good reaction to the project. All those who completed the evaluation said the project should be held again and that they would encourage others to attend.

Church school teachers of children from kindergarten through junior high spent most of the workshop in "home-rooms" according to the age level they teach. Resource persons in Anabaptist history, drama, art, and teaching methods visited each homeroom during the week.

Lehn said the participants felt especially good about the fellowship and sharing with other teachers—"being with teachers who care," as one participant phrased it.

Selected TV Listings

America. The First Impact; The More Abundant Life. Tuesdays, April 24 and May 8 (10:00-11:00 p.m.).

Five Presidents on the Presidency. Truman, Eisenhower, Kennedy, Johnson, and Nixon comment on the presidency. Thursday, April 26 (9:00-10:00 p.m.).

The Building Innovators. Pros and cons of industrialized housing. Saturday, April 28 (10:00-11:00 p.m.).

It Takes a Lot of Love. Relationships of people with their pets. Thursday, May 3 (8:00-8:30 p.m.).

The Strauss Family. The lives and music of the musical family. Saturdays, May 5 (8:30-10:00 p.m.); May 12, 19, 26 (9:00-10:00 p.m.) (through June 16).

NBC Religious Specials. Dr. Einstein Before Lunch; Legacy. Sundays, May 20 and 27 (4:30-5:30 p.m.).

The Energy Crisis. ABC News Inquiry—Reasons why our country faces energy shortages. Thursday, May 31 (10:00-11:00 p.m.).

Regularly Scheduled Programs

Monday through Friday: Sunrise Semester/The Today Show/Captain Kangaroo/Watch Your Child/Sesame Street/Mister

Rogers' Neighborhood/Electric Company. Tuesday: NBC Reports/First Tuesday (monthly).

Wednesday: ABC Afterschool Special (first Wednesday of each month).

Saturday: In the News/Multiplication Rock/Sealab 2020/Around the World in 80 Days/Zoom.

Sunday: In the News/Lamp unto My Feet/Look Up and Live/Multiplication Rock/Curiosity Shop/Camera Three/Make

a Wish/Face the Nation/Meet the Press/Issues and Answers/Sixty Minutes/The Wonderful World of Disney.

This is, necessarily, a partial listing. Time (Eastern), titles, and casts of these national programs are subject to change. Please consult station listings for noteworthy local programs. And expect the unexpected.

Reprinted by permission of the Television Information Office, New York.

mennoscope

Cedar Grove Mennonite Church, Greencastle, Pa., dedicated its new meetinghouse on Mar. 25. It accommodates 300 people. The old building has been remodeled for educational purposes and will include a fellowship hall and a kitchen. Nelson Martin is pastor.

A Portland area VS-CPS reunion is being planned for June 28 to July 1. It will be at Drift Creek Camp near Lincoln City, Ore. If you are interested in being there, but have not received a mailer about it, please contact Esther and Ervin Miller, 6604 S. E. Ramona, Portland, Ore. 97206.

The Mennonite Publishing House is in need of a manager of Trade Sales. Will include planning promotion strategy for new books, writing ad copy, and calling on bookstores and other customers.

"The reality of a harried leisure class is something we all know too well," said Harold D. Lehman in opening the Conrad Grebel Lecture Series Mar. 26-30 at Eastern Mennonite College. "Our labor-saving devices equal the work of 90 servants, yet we're as busy as ever," the Madison College professor of education said. "Even with the shrinking work week we're too busy to do what we want." The former physical education teacher went on to define four levels of leisure: spectator sports and TV viewing, creative viewing which evokes emotional response, actual participation in games or other activities, and actual original creative work, "the apex of leisure," in Lehman's estimation.

W. Gregg Walborn, a native of Lima, Ohio, will be assuming the duties of director of development at Adriel School, West Liberty, Ohio, May 1. He will be replacing Gail Miller, who has accepted a position with the I.T.E. Imperial Corporation in Bellefontaine, Ohio. Miller, during his three-year stay at Adriel, was instrumental in structuring a successful development program. Walborn is married to the former Carol Keeney of Cincinnati, Ohio, and they are the parents of a 2-month-old son, Jason William. During the past year, they have served as housepar-

ents in the boys' dormitory at Adriel.

Evangelism strategies and the possibility of a Probe 74 will be discussed May 15 and 16 by a group of Mennonite, Brethren in Christ, and inter-Mennonite administrators involved in North American mission and service programs. The denominational evangelism secretaries and the Probe 72 executive committee had been invited to the meeting in Chicago. A major block of time will be spent on the definition of evangelism, its relationship to mission and service programs, models of evangelism, and the possible need for another inter-Mennonite evangelism consultation similar to Probe 72 held in April 1972 in Minneapolis.

The Harold Lefever family, missionaries in British Honduras, left Apr. 4 for a four-month furlough in the U.S. The address is c/o Daniel Nauman, R. 1, Ulysses, Pa. 16948.

The German Mennonite Home Mission Board met in annual meeting on Mar. 11 in Eichstock, Germany. After receiving a number of new members the Board's membership totaled 40. A couple currently pastoring the Mennonite Brethren Church in Linz, Austria, Gotthilf and Elisabeth Horsch, will join the staff in October and replace the Omar Stahls, Eastern Board missionaries in Munich, during their furlough in the winter of 1973-74.

The Belize, British Honduras, Mennonite congregation gathered on Apr. 1 after a Sunday school service at the plot of ground where they plan to build a church and held a groundbreaking ceremony. Paul Martin shared a short meditation and Wilfred Gillette and Obadiah Chaplain broke the ground.

Alesta Gillette, twelve-year-old girl from British Honduras, returned with her mother, Eunice Codd, to British Honduras on Apr. 8 after successful open heart surgery in the United States. Sent to the States by Elam Stoltzfus, Eastern Board missionary in British Honduras, Alesta had a heart enlarged to several times its normal size. Doctors in Harrisburg, Pa., who are friends of Stoltzfus,

paid for the operation and travel costs. Alesta's mother attends the Orange Walk services periodically, and her brother is Sunday school superintendent there.

Paul and Esther Bucher, missionaries in Vietnam, will continue in Vietnam until the summer of 1974 rather than returning to the U.S. this summer as originally planned. Paul will continue as bookkeeper-treasurer and part time teacher. He began teaching math part time in the U.S. children's school in early March. Esther started working for the Vietnam Christian Service as hostess in their guest home in April.

The Gia Dinh, Vietnam, Mennonite Church held a service on Mar. 25 at which six persons were baptized. Most of them were young people. One of the teachers of the recently reopened primary school also prayed with the pastor and others as her first public step in following Christ. The Gia Dinh church is looking at several facilities for a new branch church and small social service center. It will be near enough for GD Christians to support it in a natural ripple effect evangelism.

Lancaster Mennonite High School, Lancaster, Pa., has the position of maintenance supervisor and assistant currently open to be filled. These are full-time jobs. Address inquiries to J. Lester Brubaker, Principal, LMHS, 2176 Lincoln Highway East, Lancaster, Pa. 17602.

Eastern Mennonite High School and its Parent-Teachers Fellowship hosted an open house featuring the Fine Arts Addition to the classroom building on Mar. 29. More than 300 visitors toured the building and attended the two 15-minute programs given by the Touring Choir.

The Choraleers, of Lancaster, Pa., will present a sacred concert, under the direction of Arnold Moshier, at Cedar Grove Mennonite Church, Greencastle, Pa., Sunday morning, May 13.

Church Music Sunday in the Lancaster (Pa.) Conference will be observed on Apr. 29. A program is planned for the afternoon and evening of that day. This service will be held at the Weaverland Mennonite Church, East Earl, Pa. In the afternoon service we will be singing from *Life Songs No. 1*. The evening service will be rendered by an 80-voice men's chorus. This chorus will be formed by combining five men's choral groups. The five groups sharing in this program are Christian Herald, Chambersburg, Elizabethtown, Gospel Messengers, and Stumptown. Printed programs are available.

Simon Schrock of Fairfax, Va., reports that Springman Senior High School in Washington, D.C., has agreed to accept a rack of Choice Books. Contact with the school, which has an enrollment of 2,500

students, was made through the help of a student, Shirlee Johnson. She is a member of the church group at Fellowship Haven in Washington, D.C. While attending a fellowship meeting at the Schrock home, she suggested trying to place a rack of religious paperbacks at the school.

Nineteen Polish agriculturists met at Mennonite Central Committee, Akron, Pa., early this spring. The visitors, participants in the Eastern MCC Agricultural Trainee Program, will spend the next nine months in North American Mennonite homes.



Krystyna Placzowska (left) and Krzysztof Dobrzanski, two of 19 agriculturists visiting North America, ate lunch at the Mennonite Central Committee (Akron) dining hall during orientation Mar. 9-13. Krzysztof, who has Master's degrees in engineering and agriculture, is an adviser and inspector of a union of Polish state farms. He has a special interest in grains, fish breeding, and animal breeding. Krystyna does research and teaches at the Institute of Agricultural Mechanization of Agriculture College in Poznan. Before that Krystyna repaired agricultural machines and did chemical work in a machine repair plant. She would like to have a poultry farm.

A clearing place for weekend or week-long work projects has been established by the Mennonite Youth Council, under the leadership of Art Smoker. Lloyd Miller, Box 370, Elkhart, Ind., has been named coordinator for short-term service projects. Miller is receiving information from Voluntary Service units, churches, conferences, and others of projects which can be worked at by groups over a weekend, or at the most, one or two weeks. Gathered information is shared with youth and adult groups interested in a service project. From there volunteers and project organizers follow through on details.

"We continue to ask you to pray with us for Nav Jivan Hospital needs. Mark Knisses leave in June and there is still

no one to replace him. McMullen still has no opening for business training and will he get his training before our time in India is up? They are planning for the opening of a two-year nursing program here in July. New buildings are needed for this program. Ask for God's will to be done in this new venture. Pray for spiritual renewal in our midst here on the hospital compound." — Mrs. Jacob H. Flisher. Jacob Flisher is administrator of Nav Jivan Hospital, Satbarwa, Bihar, India.

The Mennonite Hour Broadcast will feature two guest speakers on May 6. Paul Kratz, director of the *Way to Life* follow-up work in the Caribbean and co-speaker on the broadcast, will present a guest message on marriage. Samuel Walters, secretary of the Jamaica Mennonite Church and co-speaker of the *Way to Life* broadcast, will provide a special feature on mothering. The *Mennonite Hour* is featuring guest messages the first Sunday of each month, producer David Augsburg noted.

Glenn Musselman, Jundiá, Brazil, reports: "The Directory of the *Associação Evangelica Menonita* met on Sunday, Mar. 11, in Sao Paulo. . . . One significant decision was the appointment of a 'Commission of Financial Planning' with the following names listed: John Rempel, Mennonite Brethren businessman active in business in Sao Paulo city; Ernesto Lowen, General Conference Church member, who is involved in business in Curitiba; and Antonio Tucci, a member of the Moema Mennonite Congregation in Sao Paulo city, who also has good business perceptions. These men are to work with the AEM in giving counsel on financial matters, especially related to the purchase of lots for church buildings, plans for building, and so on."

Blanche Sell, missionary nurse at Shantipur, India, is tentatively planning to come to the USA for a furlough this spring. She is planning to leave Dhampur in late April. Furlough address: c/o Stanley Shenk, 1406 S. 12th St., Goshen, Ind. 46526.

Ella May Miller, speaker on *Heart to Heart* is addressing a mother-daughter banquet at the Good 'N' Plenty Restaurant, Smoketown, Pa., Apr. 24 at 6:15 p.m. The banquet is sponsored by the Mennonite churches of the Maple Grove District.

Special meetings: William R. Miller, North Liberty, Ind., at Cairo, Neb., May 15-22. Fred Augsburg, Youngstown, Ohio, at Cedar Grove, Greencastle, Pa., May 16-23.

New members by baptism: ten at Rockhill, Telford, Pa.; two by baptism and one by confession of faith at Waterford, Goshen, Ind.; thirteen at Plains, Lansdale, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

The article, "The Church and Public Policy" by Reo M. Christenson in the Apr. 3 *Gospel Herald* is thought-provoking. It calls attention to some profound truths which need to be emphasized. He stresses three: 1. Jesus did not engage in politics. 2. The country is in a mess and the government is not doing enough about it. 3. Christians should know that "the most important contribution almost all of us make in this world is in our interpersonal relations." These are all true. But it is not the whole truth.

Jesus did not engage in politics. But that is not the entire Bible. The Old Testament prophets dealt personally with kings. We might argue without effect since both the Northern Kingdom and Southern Kingdom failed in the end. But there was a difference. The kings of Israel did not listen to the prophets and the kingdom did not last long. Those of Judah did better, at least as long as they listened to the prophets. Jesus did not organize followers equipped with swords, and we should not take

up the sword. But Jesus did not hesitate to tell the rulers in Jerusalem what they did wrongfully.

It is true that the world is in a mess. But it does not follow that governments do not make any difference. I have been in many countries and have lived in six of them. Anyone who has been in Haiti, for example, or East Germany can tell you that there is a difference between the more and the more enlightened governments of, for example, Canada or The Netherlands. I cannot be as pessimistic about our government as Mr. Christenson is. There are those in government who are interested in aiding the poor and oppressed. I spent three years in church service in Puerto Rico about twenty-five years ago. Our church there has progressed nicely since then. But the government there has done more to relieve poverty on an island-wide basis than the church has, and we need to be thankful, not critical, of this achievement.

The trouble with social legislation is not that it is wrong. The Great Society program failed, not in its objectives, but too many in the administration used it for their own selfish purposes and the materials did not filter down to the people who were in need. Surely, this does not teach us not to try to be helpful, but it

teaches us to beware of faithless servants and to direct our efforts to correct the problem.

The church should have more expertise in moral discernment than it has, and it probably is more sensitive to oppression than the world. Perhaps giving our few loaves and fishes is the best we can do. But I am not so pessimistic as to think that outside our little church there are not also people with sensitive consciences, and that these can be counted on to promote the common good. Too often we are ashamed to learn that our inaction is due to our own hardness of heart.

I find the *Gospel Herald* very stimulating. Keep up the good work! — H. Clair and Florence Amstutz, Goshen, Ind.

I want to thank you for the insightful editorial, "Thoughts on Depression," which appeared in the Mar. 27 issue. I took the liberty to xerox it and have shared it with others at work and I noticed that copies were being made of copies. One was even being sent to friends in Germany who are having problems. Truly, no man is an island and our lives and thoughts touch each other in ways never imagined. — John W. Weaver, Baltimore, Md.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bechert, Robert and Judy (King), Valparaiso, Ind., third child, first daughter, Stacy Eileen, Dec. 30, 1972.

Bachman, James and Glenda (Schrock), Metamora, Ill., fourth son, Rodney Lee, Feb. 13, 1973.

Bechtel, Robert and Beatrice (Rose), Cambridge, Ont., first child, Katherine Ada, Mar. 4, 1973.

Blosser, Emerson and Stella (Yoder), Topeka, Ind., second child, first daughter, Tricia Ellen, born Jan. 20, 1973; received for adoption, Feb. 20, 1973.

Byer, Murray E. and Lois (Bontrager), Milliken, Ont., second daughter, Heather Lynn, Mar. 28, 1973.

Derksen, Erwin and Margaret (Cressman), Kitchener, Ont., second child, first son, Christopher Peter, Apr. 1, 1973.

Detweiler, Ronald and Joyce (Saltzman), Lincoln, Neb., first child, Kyle Eugene, Apr. 1, 1973.

Figart, Thomas and Cathy (Hess), Lancaster, Pa., first child, Andrew Patrick, Mar. 18, 1973.

Gingerich, Gilbert and Sandra (Stalter), Parnell, Iowa, third child, first daughter, Lori Annette, Mar. 7, 1973.

Hamish, Maria and Barbara (Stair), Hagerstown, Md., first child, Whitney Allison, Mar. 23, 1973.

Keener, George and Rose Mary (Martin), Hagerstown, Md., fifth child, third daughter, Dorinda Mary, Feb. 26, 1973.

King, James and Jane (Stoltz), Archbold, Ohio, first child, Sharia Dawn, Jan. 28, 1973.

Kolesar, Paul and Doris (Bechtel), Douglassville, Pa., second child, first daughter, Karyn Patricia, Mar. 25, 1973.

Kröbbl, Robert and Ellen, Uniontown, Ohio, fourth child, third daughter, Kelly Dawn, Mar. 21, 1973.

Lemke, Wayne and Mary Jane (Stiffner), Canby, Ore., second child, first daughter, Patricia Ann, Apr. 3, 1973.

Licht, Nile and Phyllis (Bast), New Hamburg, Ont., third child, second daughter, Michelle Dawn, Mar. 19, 1973.

Lind, Ken and Anna Lois (Longacre), Windsor, Vt., second child, first son, Gregory Dale, Jan. 18, 1973.

Martin, William and Betty (Schmitt), Cam-



DOCTOR IN RAGS

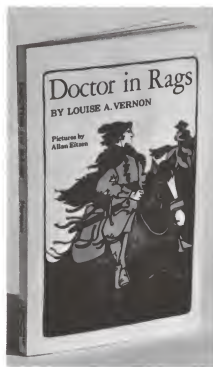
Louise A. Vernon

Allan Eitzen, illustrator

This is the story of Paracelsus and the Hutterites as seen through the eyes of twelve-year-old Michael Byrne. Taking place in fifteenth-century Moravia, Michael becomes involved with a group of Hutterites encamped on the Byrne farm.

In fifteenth-century Moravia to be a Hutterite was illegal and those befriending the Hutterites were subject to arrest. Paracelsus, an early practitioner of herbal medicine, earns the admiration of Michael who decides to pursue a career in missionary medicine. 168 pages.

Hardcover: \$3.95. Softcover: \$2.95.



PROVIDENT BOOKSTORE

bridge, Ont., first child, Jason William, Mar. 27, 1973.

Mast, Mervin and Naomi (Schrock), El Dorado, Ark., fourth child, first daughter, Denise Suzanne, Mar. 26, 1973.

Neuenschwander, Arthur and Debi (Wenger), Dalton, Ohio, first child, Jennifer Rebecca, Mar. 10, 1973.

Oswald, Joe and Virginia (Unicker), Hopedale, Ill., fifth child, first son, Stephen Craig, Mar. 15, 1973.

Reain, Robert and Shirley (Spittal), Cambridge, Ont., third child, second daughter, Laurie Anne, Mar. 20, 1973.

Roth, Ronald and Bonnie (Erb), Millbank, Ont., first child, Tracy Marie, Mar. 15, 1973.

Rush, Erwin and Carol (Miller), Telford, Pa., first child, Brian Andrew, Mar. 29, 1973.

Ruth, Dennis and Mary Ann (Redcay), Newville, Pa., first child, Duane Eric, Feb. 11, 1973.

Schultz, Norman and Ferne (Steinman), Millbank, Ont., fifth child, third son, Larry Steven, Mar. 15, 1973.

Shetler, Philip D. and Janet (Yoder), Irwin, Ohio, second daughter, Letitia, Adelle, Mar. 28, 1973.

Showalter, Samuel G. and Janice (Suter), Wise, Va., second daughter, Angela Joy, Dec. 14, 1972.

Stoltzfus, Lee and Jean (Ranck), Salisbury, Md., first child, Katrine Ann, Feb. 19, 1973.

Witmer, Dan and Roberta (Webb), Sterling, Ill., second son, Richard Allen, Feb. 2, 1973.

Yantzi, Paul and Alice (Gerber), Shakespeare, Ont., second daughter, Heather Lynn, Mar. 17, 1973.

Zuercher, Larry and Connie (Gerber), Dalton, Ohio, second daughter, Juliet Noel, Mar. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bachman — Roy, — Ronald Bachman, Lowpoint, Ill., Metamora cong., and Susan Roy, Goshington, Ill., Grace Bible Church by James Detweiler, Mar. 16, 1973.

Bechtel — Fronk, — Bruce Bechtel, Olney, Pa., and Brenda Fronk, Boyertown, Pa., by Alvin F. Detweiler, Mar. 10, 1973.

Bontreger — McElvain, — Timothy Bontreger, Middlebury, Ind., and Susan McElvain, Mount Healthy, Ohio, both from Clinton Frame cong., by Vernon E. Bontreger, Mar. 24, 1973.

Bucher — Brandt, — Kenneth A. Bucher, Philadelphia, Pa., Oxford Circle cong., and Evelyn M. Brandt, Manheim, Pa., Gantz cong., by H. Howard Witmer, Mar. 31, 1973.

Kipfer — Yoder, — Dallas Kipfer, Darien Center, N.Y., Alden cong., and Peggy Yoder, Newport News, Va., Warwick River cong., by Truman H. Brunk, Sr., and Daniel Yutzky, Mar. 10, 1973.

Martin — Sheeler, — Lee Martin, Rowe cong., Shippensburg, Pa., and Susan Sheeler, Diller cong., Newville, Pa., by Paul J. Martin and Marvin L. Ruth, Mar. 10, 1973.

Nafziger — Detweiler, — Chris Nafziger, Karlov, Iowa, Lower Deer Creek cong., and Mabel Detweiler, Wellman, Iowa, Wellman cong., by Ronald Kennel, Mar. 23, 1973.

Phillips — Forrer, — Robert Dale Phillips, Wooster, Ohio, Baptist Temple, and Cheryl Kay Forrer, Orrville, Ohio, Orrville cong., by J. Lester Graybill, Mar. 31, 1973.

Yutzky — Yutzky, — Charles Ira Riney, Hutchinson, Kan., and Stella Louise Yutzky, Hutchinson, Kan., South Hutchinson cong., Apr. 1, 1973.

Schiedel — Hunsberger, — George A. Schie-

del, Cambridge, Ont., Wanner cong., and Mary A. Hunsberger, Baden, Ont., Shantz cong., by Herbert Schultz, Mar. 10, 1973.

Schrock — Miller, — Jerry Schrock, Salem, Ore., Western Mennonite cong., and Levi Miller, Tangent, Ore., Nampa cong., by Lynn R. Miller, Mar. 15, 1973.

Tarapski — White, — James Tarapski and Marilyn White, both of Edmondton, Alta., by Linford D. Hackman, Mar. 31, 1973.

Williams — Sutter, — Ron Williams, Delavan, Ill., and Laurel Sutter, Hopedale, Ill., Hopedale cong., by Ivan Kaufmann, Mar. 23, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, Maria S., daughter of Morris and Susan (Stauffer) Brumbach, was born in Lancaster Co., Pa., Oct. 14, 1900; died at her home at Mt. Joy, Pa., April 1, 1973; aged 72 y. 5 m. 18 d. She was married to Paris Brubaker, who survives. Also surviving are one daughter (Ruth — Mrs. Howard S. Stauffer), one son (Jay Marvin), 8 grandchildren, and 2 sisters (Ruth, Stella Kauffman and Susan — Mrs. Norman Wenger). She was a member of the Erisman Mennonite Church, where funeral services were held on Apr. 4, in charge of Howard Witmer, Norman Shenk, and Andrew G. Miller; interment in the church cemetery.

Burkhart, Lauretta Mae, daughter of Herbert and Irene (Woolner) Burkhardt, was born in Bridgeport, Ont., May 20, 1920; died at Kitchener, Ont., after a short illness, Mar. 11, 1973; aged 52 y. 9 m. 19 d. Surviving are 3 brothers (Homer, Roy, and Wayne) and 5 sisters (Viola — Mrs. Andrew Bowman, Ruby — Mrs. Edmund Martin, Doris — Mrs. Leonard Gingerich, Martha — Mrs. Aden Weber, and Ellen — Mrs. Carl Melvin). She was a member of the Breslau Mennonite Church, where funeral services were held on Mar. 14, in charge of Donovan E. Smucker; interment in Breslau Cemetery.

Hersberger, Lizzie, daughter of Henry and Annie (Kauffman) Eash, was born in Davisville, Pa., Aug. 12, 1883; died at Johnstown, Pa., Feb. 3, 1973; aged 89 y. 5 m. 22 d. She was married to Edwin Hersberger, who preceded her in death. Surviving are 6 sons (Albert, Wilbert, Melvin, Ralph, Glenn, and Owen), 3 daughters (Bessie — Mrs. William Parkinson, Annie — Mrs. Mike Fronzoli, and Mary — Mrs. Charles Meszaros), 37 grandchildren, 77 great-grandchildren, one brother (Sam K.), and 3 sisters (Sadie Eash, Mrs. Elsie Holtsopple, and Mrs. Tril Hershberger). She was a member of the Thomas Mennonite Church, where funeral services were held, in charge of Donald Speigle and Aldus Wingard; interment in the church cemetery.

Jantz, Carl D., son of Ezra and Beulah (Stutzman) Jantz, was born at Wood River, Neb., Oct. 11, 1933; died unexpectedly of a heart attack, Mar. 5, 1973; aged 39 y. 4 m. 22 d. On June 28, 1957, he was married to Fern Hosteler, who survives. Also surviving are 3 sons (Rodney, Gary, and Darin), 2 daughters (Roxanne and Kristine), and 2 brothers (Lyle and Gerald), and one sister (Donna — Mrs. Gary Saltzman). He was preceded in death by his parents and 3 infant sisters. He was a member of the Wood River Mennonite Church. Funeral services were held at the Wood River Mennonite Church, in charge of Cloy Roth, Milton Troyer, and Oliver Roth; interment in the church cemetery.

Martin, Mary E., daughter of David R. and Sara (Craybill) Benner, was born in Juniata Co., Pa., Feb. 1, 1898; died at St. Joseph Hospital, Lancaster, Pa., Mar. 29, 1973; aged 75 y. 1 m.

28 d. On Dec. 22, 1921, she was married to Joseph L. Martin, who survives. Also surviving are 4 sons (Paul, Carl, Joseph, and Elvin), 8 daughters (Elsie, Dorothy, Norma — Mrs. Allen Groff, Esther — Mrs. Paul Farrel, Mary Ann — Mrs. Ray Beyer, and Irene — Mrs. Lamar Reed), 26 grandchildren, 3 great-grandchildren, 5 brothers (Banks, Joseph, Floyd, Harman, and David Benner), and one sister (Ida — Mrs. Abel Weber). Two sons (Clair and Lee) preceded her in death. She was a member of Hershey Mennonite Church where funeral services were held on Apr. 1, in charge of Clair Eby, Clair Hershey, and Sanford Hershey; interment in the adjoining cemetery.

Steckley, Simon, son of Mr. and Mrs. Joseph Steckley, was born in Elma Twp., Ont., Mar. 11, 1902; died suddenly at Milverton, Ont., Mar. 27, 1973; aged 71 y. 16 d. On June 30, 1927, he was married to Lena Brenneman, who preceded him in death on Sept. 27, 1965. Surviving are 2 sons (William L. and Roy J.), 2 daughters (Patricia — Mrs. Melvin Jantz and Patricia — Mrs. John Gerber), 14 grandchildren, 2 brothers (John and Jonathan), and 2 sisters (Mrs. Mary Albrecht and Tena — Mrs. Cornelius Zehr). He was a member of the Poole Mennonite Church, where funeral services were held on Mar. 30, in charge of Amsey Martin and Herbert Schultz; interment in the Poole Mennonite Cemetery.

Summers, J. Edgar, son of Samuel E. and Rachel (Low) Summers, was born at Gap, Pa., Jan. 17, 1918; died of a heart attack at Gaffney, S.C., Mar. 6, 1973; aged 55 y. 1 m. 16 d. On Nov. 28, 1940, he was married to Rosella Stoltzfus, who survives. Also surviving are his mother, 2 sons (Galen and Dale), 2 daughters (Doris — Mrs. Larry Stiffler and Darla), 3 grandchildren and 3 brothers (Leola, Earl, and Elam). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Mar. 10, in charge of Abner Stoltzfus, Aaron F. Stoltzfus, and Clair Umble; interment in the Millwood Mennonite Church Cemetery.

Wenger, Ellen, daughter of Jacob and Lizzie (Shearer) Shearer, was born at Elizabethtown, Pa., May 22, 1903; died at Hershey, Pa., Jan. 30, 1973; aged 69 y. 8 m. 8 d. On Jan. 1, 1925, she was married to Noah S. Wenger, who survives. Also surviving are one son (J. Melvin) and 4 grandchildren. She was a member of Stauffer Mennonite Church, where funeral services were held on Feb. 2, in charge of Russell J. Baer and J. Frank Zeager; interment in Stauffer Mennonite Cemetery.

Cover Photo by Max Tharpe

calendar

Mennonite Camping Association Conferences: Camp Valqua, Water Valley, Alta., Apr. 23-25; Dift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.

Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Southeast Mennonite Convention, Lakewood Retreat, Brookville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 73 — God's People in Mission, Harrisonburg, Va., May 13-15.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., May 19-24.

items and comments

New Trend for Wives of Clergymen

An increasing number of ministers' wives are working at jobs and professions outside the church, a reporter's survey revealed.

Some of the women interviewed said it is a matter of choice now whether clergy wives will devote most of their time to church activities, often considered their traditional role.

"I used to feel guilty every time the church doors opened and I wasn't there, but I don't anymore," Mrs. Marge Rath, wife of the minister of First Congregational Church, told Pat Kailer of the *Albuquerque Journal*.

"After the last one of our children has left home, I feel there will be time to take up church work again," Mrs. Rath added, explaining that she is aware of her husband's schedule but feels she can also have a ministry in raising the four children and working as a head nurse at Presbyterian Hospital.

Mrs. Dale Knudsen, wife of the pastor of St. Luke's Lutheran Church, said the old-time "martyr" role for the minister's wife was often self-inflicted.

"Your role in the congregation is what you want it to be," said Mrs. Knudsen.

Mrs. Maria Coker, a 91-year-old widow, was the wife of an Episcopal rector in an earlier time on the East Coast.

"Such an interesting life," she recalled, "but something like living in an aquarium. People felt our home was public property; came any hour of the night or day, and I never knew how many my husband might bring home for breakfast after early service."

Experimentation Exhausted Congregations

A church music editor in Minneapolis says changes in worship are slowing down and becoming less flamboyant partly because congregations have become exhausted by constant experimentation.

No longer are congregations as ready as they once were "to equate banners and balloons and dancing in the aisles with vital Christian celebration," said Carl Schalk, editor of church music and professor of organ at Concordia Teachers College, River Forest, Ill.

Prof. Schalk said congregations have begun to realize that much of what has passed for innovation and which was to have brought renewed vitality and meaning to worship, "has brought only the same enervating monotony and sameness as before."

The "change in change" which churches now are undergoing, Prof. Schalk said, is the kind "which tests and examines, which builds upon tradition, and moves tradition forward, even if ever so slightly, but more permanently."

On Prayer Breakfasts

The Department of Defense prints a publication "The National Prayer Breakfast and Local Military Prayer Breakfasts." It is a directive to military commanders on how to promote prayer breakfasts, giving careful attention to the organization of a local military prayer breakfast group, a prayer breakfast format, and stressing that in an age of immense complexity voices are raised representing every dimension of social and political thought. "Under these conditions it is essential for military leaders at all levels of command to be both sensitive to and aware of every circumstance which may affect their ability to carry out their mission in the interests of the nation's security. . . . They must be competent in judgments concerning military matters and must also be prepared to communicate concepts fundamental to the security of our free system of government."

Returning POW

According to *Between the Lines*, the POW's released so far are mostly air pilots, the military elite, and are returning to small fortunes in cash and continuing careers if they conform, much pressure being put on them to do so. Even a POW booklet was prepared for a cram course before TV lenses caught them, instructing what to say, praising President Nixon and his "peace with honor." Those who didn't readily conform were shunted aside and will doubtless be heard from later. While all POW's certainly had grueling experiences in North Vietnam prisons, they know little of the long, cruel ground action where the real war was. But most of the two million returning GI infantrymen have memories filled with bitterness and disillusionment, which will compose history's record.

Hatfield Aide Cites Tensions

"Any person who is in politics lives in a tension between 'man's politics' and 'God's politics,'" and neither can be neglected, an aide to Sen. Mark O. Hatfield (R.-Ore.) told a Church and National Life Dinner.

Wesley Michaelson, executive assistant

to the senator, spoke before a group made up largely of government officials at what was formerly called the annual Lutheran in Government dinner meeting. He chose as his topic "Man's Politics and God's Politics."

The former Princeton Theological Seminary student defined man's politics as "compromise with present reality, realizing that our ideals and visions are not going to be changed overnight, taking half a loaf instead of waiting for the whole loaf, and tending toward acquiescing with the way things are."

Mr. Michaelson described God's politics as "a vision of the world where the Creation of God begun at the beginning of time is completed, of a world where every man and woman has the opportunity of expressing his individual gifts, where every person has the critical minimums necessary for life and for existence, a world where the poor are relieved, captives set free, those in oppression delivered, and peace reigns."

"Top Ten" Often "Inflated"

An independent Baptist pastor, whose 10,000-member California congregation is on the *Christian Life* magazine list of America's "top 10 Sunday schools," has charged that some congregations on the list have inflated their total Sunday school attendance.

"Six out of the 10 largest Sunday schools (on the national list) include attendance at early morning worship services as the pastor's Sunday school class," the Rev. Harold Fickett, Jr., pastor of First Baptist Church of Van Nuys, Calif., charged during a conference on the dynamics of reaching people held at Southwestern Baptist Theological Seminary.

He said that the largest Southern Baptist congregation, the 17,000-member First Baptist Church of Dallas, does not inflate its totals.

Mr. Fickett suggested doing away with the list altogether because "it makes liars out of some pastors."

Nazarene Giving Up

The Church of the Nazarene, which has traditionally ranked first in the nation in per capita giving, topped all previous records in personal giving last year with a \$254.41 per member tally.

Devilology

When Fordham University recently offered a course in devilology to be taught by a Jesuit, the class was full within a half hour of registration. Heightened interest in demons, witchcraft, and devil worship prompted the course.

05152 91 6/75
PAUL BENDER
1004 MAYFLOWER PL
CUSHEN IN 46826

Is Christian Education Needed?

Joel H. Nederhood writes: "Every educational system is a confession of faith. It is not only involved in communicating facts, but the facts communicated within a certain system of values that is religiously conditioned."

"Maybe you never thought of education as a confession of faith, but it is. In fact, it is most likely true that it is the only confession of faith that really counts with a nation....

"It is in its schools that a nation lives out its basic religious convictions and puts them into words and deeds. Somewhere along the line this fact has been lost in the shuffle. So far as religion is concerned, we are told again and again that the schools are neutral. Are they now? We think they are because we have perpetuated the idea that schools just teach the facts and they steadfastly avoid anything that has anything to do with faith.

"But when you look at the process of education a little more closely, you will see that it is possible to teach children facts without the teaching process being related to certain ideas and judgments which arise out of an essentially religious background."

We do not desire or expect a public educational system to teach a Christian confession of faith. Its confession of faith is something different. This means we must concern ourselves with Christian education.

Christianity has always had a concern for education. And when Christianity is purest it is most concerned that its education be clear in its focus on Christian convictions in every part.

If we include approximately 50 million students, two million teachers, and the secretaries, custodians, and clerks involved in education in the United States we see nearly one fourth of our population participates in the educational endeavor. The same would hold true of Canada. In our own small denomination approximately eight million dollars is spent each year in providing higher education in addition to dormitories and other hardware. The total is much higher if elementary and secondary education is included.

One leader in our contemporary social revolution says, "Education is no longer an option; young people will be educated or they will be lost."

Now if education is so large a part of our lives it is necessary that we know that Christian education is more essential than ever. We are engulfed by the inescapable atmosphere of secularity. The most powerful models and the central concerns of our society are not Christian but secular. They are even Antichrist.

With all endeavor Christian education must help us see that all life must be lived in proper relation to the will and purpose of God.

This means Christian education is no mere moralistic training. It is not a little frosting put on the education cake. To have Christian education is not merely starting the day with Bible reading and prayer. It is not merely reading Bible stories or a following of a certain method to teaching.

Christian education means to set all learning in the framework of what the Christ-way means. It means clear commitment to Christ on the part of each teacher. It means teaching every subject in relationship to God and His will. It includes teaching the implications of God's will in daily practice. Christian education is not so much a method of teaching as a perspective which brings all learning into the context of Christ's call and God's revealed will. As one wrote, Christian education "is a lens which brings everything we learn and everything we experience into focus with the cross of our Lord Jesus Christ."

As a church we must see that our educational process for our children is one which is permeated with the Christian presence and message. This is no small task. It must encompass the concern of each parent and each teacher. If the Christ-way does not come through in each class and relationship, at that point it ceases to be Christian education.

This issue of *Gospel Herald* endeavors to give us all a clearer understanding of what our denomination is doing in Christian education. It is only a glimpse of what is going on. May what is shared here be used to challenge us all in our responsibility and make us better able to pray for and support in every way this tremendously important part of the church's life. If we fail in Christian education, there is not one area of the church's mission and life which will be unaffected. Our education is a confession of faith. — D.

GOSPEL HERALD

May 1, 1973



A Virtuous Woman

by Lloyd T. McDonald

In the past few years I have been increasingly impressed with what some of you have known much longer than I and what my wife has been trying to convince me of since we were married—and that is the value of a virtuous woman. Proverbs 31:10-31 gives a beautiful description of the virtuous woman and points out that “she is far more precious than jewels.” Far from being an archaic concept, I am convinced that a virtuous woman is a priceless asset to modern man.

In his book *Future Shock*, Alan Toffler has a chapter concerning “The Fractured Family.” He states that “the very turbulence of tomorrow will drive people deeper into their families . . . the family serves as one’s ‘portable roots,’ anchoring one against the storm of change. In short, the more transient and novel the environment, the more important the family will become.” At the heart of a caring family will be a virtuous woman.

Unfortunately our society today attributes value to women, mostly for the wrong reasons. In observing modern advertising appealing to women, one notices that practically all ads of this variety are concerned about outward appearances. “If he kissed you once, will he kiss you again?” From breath mints, toothpaste, gargles, hairdos, exercise programs, facial makeup to foundation garments—all are designed to make the physical appearance more appealing. They are geared primarily toward self-interest. With her new freedoms, how does the modern woman find her way through complicated

contents

A Virtuous Woman	369
Lloyd T. McDonald	
Strangers in a Strange Land	373
David W. Powell	
Start Early for Your Retirement	376
Tammy Tanaka	
Assembly 73 — God’s People in Mission	377
Ivan Kauffmann	

and confusing roles to become a virtuous woman? How can she balance the outward freedom with the inner strength?

The alarming fact is that many modern women cannot. Instead they put all their emphasis on the outward freedom. The March 17 *Life* magazine gives ten full pages to what it calls "a striking current phenomenon, Dropout Wife." Here is a woman who feels frustrated and suffocated by family responsibilities. She says, "I don't think marriage is a rewarding, fulfilling life." It is tragic to observe an increasing number of women who have lost the deep sense of excitement and are oblivious to the numerous possibilities that homemaking offers for happiness and satisfaction.

Family responsibilities are not trivial when we realize how they shape the destinies of men. John Baillie, the great Scottish theologian said, "God's earliest disclosure of His reality to my infant soul was mediated to me by the words and deeds of my Christian parents." I shall be eternally grateful that my first teacher and minister was a virtuous woman. I had two wonderful grandparents who provided a home for me following my mother's death. I never recall grandmother speaking in Meeting, but her virtuous life and influence on my life shall provide leadership in the Society of Friends for many years.

I see the key to the balance and power of the inner life for the virtuous woman as a commitment to Christ that can overcome confusion and conflict. She recognizes that "favour is deceitful, and beauty is vain," so her supreme effort is concentrated on being strong in the Lord. "Strength and honour are her clothing." She views the family as a commitment of love that embraces a living, giving concern for the other person. Her abilities are invested not for her own benefit, but for the welfare of all her household. Her efforts will not only bring her recognition, but her husband shall also be recognized. He shall trust her and praise her for all that she has achieved, for "she openeth her mouth with wisdom; and in her tongue is the law of kindness."

I now recognize that on the darkest nights of my life it has been a virtuous woman (wife or grandmother) who has kept my candle of hope burning brightly. The Society of Friends has long recognized the value of virtuous women. Women have had a vital role in our future. We will, therefore, need to do everything in our power to nurture virtuous women for the future of Friends and for the good of the world. A virtuous woman is the nucleus of every successful family. — Reprinted by permission of *Quaker Life*

Spider Webs

***Bad thoughts are ugly
Spider webs, covering good.
Sweep out the bad thoughts!***

— Ida Jane Holden

Being a Mother

It is like having your cup of joy full and running over.

It is like being empty and dry because everyone demands so much from you.

It is like collecting bits of knowledge here and there until you feel quite competent.

It is like being deflated when one of the children says, "Don't you even know that much?"

It is like experiencing endless energy and the satisfaction of a job well done.

It is like fatigue being one's constant companion.

It is like being at peace with tranquility gently surrounding you.

It is like being at war and finding out the enemy is you.

It is like laughter after today's chuckle.

It is like tears when no one listens or understands.

It is like getting supper with sounds such as, "Come here a minute."

"Look, Mom, watch me," "Look at the cat,"

"Telephone. . ."

It is like having supper ready and not a soul in sight.

It is like noise and confusion accompanied by an Excedrin headache.

It is like the sound of music to hear shrieks and childish squeals after a child has been sick.

It is like one moment looking into the face of a newborn infant and the next moment looking into the same face, only this time at eye-level and hearing yourself say, "Stop, time, I'm not ready for this yet!"

It is like getting more than you deserve.

It is like being in close partnership with the Creator of life.

It is like a sheep being cared for by a shepherd, as Isaiah so beautifully penned these words, "He shall feed his flock like a shepherd . . . and shall gently lead those that are with young."

— Edith King

GOSPEL HERALD

Volume 66 Number 18

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Mother

by M. T. Brackbill


Yes, Mother, here we are, come to dinner on Mother's Day. Dear Mother, dawn-bride of yesteryear, or matron at the noontide of all your energies, or lovely favorite at sunset with silver edgings in your hair and sweet gathers in your cheeks, or in heaven—here we are in reality or in dream, come to dinner in your honor on this queen of days.

At the call of your voice, or the memory of it, we are met at this love feast, not to tell you that your cooking is or was a little outmoded—a little shy on vitamins and a bit heavy in calories—not to tell you that we know a lot better how to do this or that, nor to tell you that our world is better in our generation. There are some differences, and the differences will continue to grow between succeeding generations. But, Mother, your love, your self-denying, self-sacrificing love has never been improved upon. You turned to best account the world as you found it. And your watermark on our lives is the sign of highest quality in labor and devotion in rearing sons and daughters for God.

You have always made up for all our lack, and always will. You at the beginning supplied all our strength; through you came our growth. You it was who coaxed from our baby faces the first evanescent smiles. It was you who soothed pain, satisfied hunger, and brought comfort. It was you who changed the patterns of the little silly uglies into beautiful and worthwhile designs. It was you who taught us the fundamentals of life. You marked our growth, the first tooth, the first step. You noted well the first meaningful words and the earliest intelligible phrases. It was you who nursed us through the little and the big illnesses. It was you who never swerved in your hopes and expectations concerning us, and you never will.

It was you who went along to school on that first day and reluctantly abdicated temporarily each school day thereafter in favor of a sort of foster mother. It was you who watched the babe change into the child, the child into the youth, the youth into the adult without ever admitting the same. And we are still to you babe, youth, and adult, all in one, like the river which is

at once and always both source and mouth. It is you who has joyed in our successes and never lost hope when we failed. It is you who taught us to pray, you who set us in the direction of heaven, you who introduced and presented us to God.

And what can we say or what can we do today in return for it all? Perhaps we can do nothing better than to go on in the heavenward direction in which you started us, and though we, as likely we shall lose each other by the way, we can hope to meet again at some turn of coming years. God bless you, dear Mother. 

The Mother

When Mary held the baby on her knee
Or rocked Him softly on her gentle breast,
Until He melted into evening rest
And she could lay him down so tenderly,
Pausing to search again the little face
She must have thought—
While tracing every feature carefully,
My Lord, my God, how wonderfully
He looks like me.

While waiting for Him with the table spread
With food, all day her loving hands had made;
Listening for His eager, springing tread,
Watching the turning of His shining head
The moment when she caught her breath and said
“He looks like me.”

When listening to Him in the marketplace
She must have trembled at the path He trod,
When, passionate, with all humility
He boldly called for love unto our God.
Then, looking at His hands, His eyes, His brow,
Exultant in her heart, she cried aloud,
“He’s like His Father now!”

— Phyllis Rogers

A Song in the Kitchen

I was in a trap—a time trap. Work and study pressed in and squeezed my quiet time with God to little or nothing. When there was time, I was too tired to talk to anyone, especially God. Household duties were despised as a necessary evil taking precious time, until—

One evening I decided to wash the dishes that had stacked up during the day. Thinking about my recent visit to an African village. I was impressed with the unity of work and song. Maybe singing would make my work time go faster.

As I washed, I sang, "Thank You, thank You, Jesus. . . ." three verses in English and three in Swahili. Then I started thanking Him for specific things. When the last plate was dry I said, "Thank You God for dirty dishes."

As the weeks went by, the completing of household duties became a precious time of being with God. Sometimes my "kitchen talks" were praises and thanks. Other times it was like having a friend visit—an ideal friend who listens to problems and needs as well as joys.

My "kitchen talks" grew to become the most cherished time of the day. From the kitchen, they expanded to other odd moments in the day. These were my chat times—to a friend. Of course, I also needed regular quiet times alone with God. These were heart-to-heart talks—as a child to his father.

To pray without ceasing does not necessarily mean twenty-four hours a day on your knees. It means being aware of God's presence and communicating with Him throughout the day through the emergency calls, chats, or a heart-to-heart talk.

Thank You God, especially for dirty dishes!

—Danyce Lewis

Mother's Day

Proverbs 31:10-31

"Who can find a virtuous woman? for her price is far above rubies."

1. She is loyal to her husband (Prov. 31:10-12).
2. She is faithful to her home (vv. 13-16).
3. She is tireless in her responsibilities (vv. 17-19).
4. She is generous toward the needy (v. 20).
5. She is fearless about circumstances (vv. 21-23).
6. She is honest in business matters (v. 24).
7. She is secured for the future (v. 25).
8. She is wise in her utterances (v. 26).
9. She is dependable in daily duties (v. 27).
10. She is praised by her children (vv. 28, 29).
11. She is beautiful in her conduct (v. 30).
12. She is appreciated by her neighbors (v. 31).

—James Ostema

Helps in Marriage

"We are having trouble" is the oft-spoken comment about marriage. Many are finding much-desired marital happiness is blocked.

Marriages do not fail largely because of misunderstandings. Some are caused by the failure to be sensible, to be frank, to be sincere. There is need for patience, for willingness to think of the partner's well-being.

A quintet of suggestions:

One, do not try to make each other over! Marriage should be a matter of adjustment, not of coercion.

Two, remember that marriage belongs to two persons only. It does not belong to friends, to parents, or to anybody else.

Three, try never to end the day with a bitter thought or an angry word.

Four, finances cause many discords in the music of matrimony. Every couple should earnestly try to live within its income.

Five, don't leave God outside your home. Let each member of the family express his or her devotion to Him.

The only magic in marriage is the magic of love.

—Wilson O. Weldon

Confession of a Mennist

I've carried this secret like a backpack long enough. I'm getting ready to heave it. If my brother-sisterhood pushes me out and off the trail, I'll just have to climb alone.

Here it is: I, a Mennonite of respectable German descent, prefer . . . tortillas, sukiyaki, curry, almost anything, to potpie, mashed potatoes, and gravy, or *Lebkuchen*. The black music at a cross-cultural program moved me more deeply than the German, and while I feel happy with Rousseau, I find Frakturs frazzling. I'd honestly rather see Japan than Witmarsum and Spanish is the only non-English language I learned to non-speak.

I wallow like a lukewarm mouthful, worrying about self-hate, nervous as Benedict Arnold. Where shall I go? The Chicanos and Indians won't want me. What am I to do with this pressing new "each to his own ethnic heritage be true"?

Did moving around when I was small unstabilize me? Maybe my natural flightiness requires a variety. Perhaps I'm a product of the many good and diverse things I've experienced.

Ah, a sudden, striking, hopeful thought!

I do enjoy "Gott ist die Liebe," And piccalilli. And quilts. Zurich sounds interesting, too.

Perhaps there is hope for me still.

Anyway, I feel better for telling, and no one has shoved me yet.

—Barbara Esch Shisler

Strangers in a Strange Land

by David W. Powell

Some churchmen claim that the term "foreign mission" doesn't fit today's church. A few, promoting an undisciplined ecumenism, want the term dropped because they have found God revealed in most religions and philosophies. Therefore, why proselytize? Others note that the church has been planted in all nations. These "national" churches can extend themselves best without foreign influence. Thus no need exists for a foreign mission.

But the attacks and rebuttals play recklessly with the nature of the church.

God's faithful people will be a foreign mission wherever they are until Christ returns.

In the Exodus God called Israel to be a visibly distinct nation among the nations of the world. Through the obedience of this people God would reveal Himself to the nations, bringing persons into fellowship with Himself and His people.

Egypt, Syria, and Babylon knew that God's people were distinct from themselves. And God's people saw that they were among foreign nations. What distinguished this people was not a patch of land on the east coast of the Great Sea; the Babylonian Exile clarified that. It was the covenant which God had made with them and in which this wandering nation lived and obeyed. Israel was God's people, surrounded by foreign peoples.

Notice how important this is. Israel committed her worst sins when she forgot why she was distinct from the other nations. She followed their leaders or gods instead of her own Leader-God. She carelessly adopted the culture of other nations instead of shaping it to reflect faithfully her life under God.

But the prophets reminded Israel that God had called her from the peoples of the world to be a visibly distinct nation. She represented God Himself to the nations, holy, for God is holy. Israel was a foreign mission among foreign nations.

Jesus sharpened the foreignness of God's people. Among the nations of the world it is common for a person to love nice people and lend to those with established credit. But Jesus said that God's people are different. They love their enemies, do good to those who return evil, and lend to poor credit risks. Luke 6. Jesus also strengthened the people's nationalism; they are to be perfectly loyal, united in love. John 15, 17.

Pilate realized that Jesus did not belong to the Roman Empire, so he inscribed on His cross, "Jesus of Nazareth, the King of the Jews." But the Jews protested, for neither was Jesus one of theirs.

After Jesus' resurrection the foreignness of this nation was jarringly felt when Peter and John decided to follow God rather than the judgment of the Jewish authorities about Jesus (Acts 4). This newly invigorated nation of God began to infiltrate the nations of the Roman Empire.

Outposts were established in Antioch, Corinth, Ephesus, Galatia, Philippi, Colossae, and even the capital of the empire, Rome. Soon the nations of the empire as well as God's people knew that Israel was different; she was foreign in her laws, enforcement, leader, and history.

Paul told God's people in Rome, "Don't get mixed up in the habits of Rome's people" (Rom. 12:2). Paul reminded God's Colossian outpost that her members had recently changed citizenship from one nation to another, from the dominion of darkness to the kingdom of God's Son. The Roman emperors Nero and Domitian saw the menace of this nation (whose Lord was Jesus, not Caesar) to their goals for the empire, and waged violent war against her.

The empire persecuted the church because her politics were different and threatening. But the differences also meant that the church offered a real alternative for the peoples of the empire. Those peoples could conform to the culture of the Roman Empire — its leadership system of emperor, provincial administrators, appointed kings, its laws which provided a measure of uniformity throughout the diverse and far-flung empire, its tolerant state religion combined with a maze of sects and mystery religions. Or they could change their citizenship to the people of God — pledge loyalty to her Lord, Jesus Christ, live by

David Powell and his wife, Karen, are missionaries in Puerto Rico with Mennonite Board of Missions, Elkhart, Indiana. Having served in leadership training in the Puerto Rico Mennonite Church, David is currently interim director of the Academia Mennonita de Summit Hills in San Juan.

the laws revealed by God in Jesus, and accept the history of that people as their own.

The choice was clear; although the national boundaries between the Roman Empire and God's people could not be located by the surveyor's instruments, they were not fuzzy. This clear voice which the church presented to Rome's peoples allowed the church to grow rapidly.

At the time of the Emperor Constantine the people of God attempted a dangerous experiment, one which Israel had carried out. The church shed her distinct way of life by identifying with a nation of this world. And as it was disastrous for Israel, so it was for the church. She lost her visibility and foreignness. Because the church no longer offered an alternative to the peoples of the Roman Empire, she also lost her mission of calling men from the world to trust in the God of Jesus Christ.

In the fifteenth century a small group of men in Switzerland joined together to order their lives by a vision they had for the people of God. These men, later nicknamed Anabaptists, saw themselves as a foreign people, distinct from the other peoples of their world. Their Leader was God in His Spirit, not a person of the world.

The Anabaptist's laws were those which God had revealed in Jesus Christ, not those of a human legislature. These laws were enforced through loving admonition, not through the power of judges and police. These people extended themselves through proclamation, loving deeds, and invitation, not birth, political deception, and war. Instead of defending themselves against attack, these people suffered for God, allowing Him to be their defense.

They quickly established small units throughout Europe. They retained the identity of a nation among foreign nations, a nation made distinct by God Himself. Anabaptists were a foreign mission in a land their people could no longer call home. And again the nations saw that these people were a threat to their established life, and tried to exterminate them. But the very reason they were a threat to the nations was the reason for their own vital growth.

Today the church in North America is at a critical moment in her history. Will she see herself as a distinct nation among the Canadian and American nations, a stranger in a strange land, a foreign mission viewed with suspicion? The contemporary church appears to be accepting the leaders, laws, enforcement methods, and traditions of the North American societies as her own. She follows the ways of the nations and rulers of this age instead of developing her unique life under God.

God's people are becoming so similar to the societies of Canada and the United States that to call men from the

world to the church and her Lord is no call at all, for the church is often not an alternative to modern North American society.

The church must be in the world to extend herself, but because she is becoming one with the world she is losing her reason to extend herself. If the church is only a good sample of the policies of the U.S. president or the Canadian prime minister, she has little of unique worth to which she can call men.

As the church adopts the standards of affluence of the society in which she lives, to be a member of the church is not different from being a member of the world's peoples. If within her individuals and groups solve conflicts by hostility, gossip, or the courts of the nations, the church blends herself into the world's mold. Members of the world have no reason to change their loyalty; the church has no reason to call men to change their citizenship.

The faithful church will be foreign in North America, and her members will be troubled by culture shock. Culture shock is a common phenomenon which our family experiences in Puerto Rico even after five years as missionaries from North America. It results from thousands of small collisions of our customs, reflexes, and attitudes learned in Wisconsin and Indiana with those of the people among whom we live.

I cannot speak Spanish to express myself as I wish; the radios of our neighbors are louder than we prefer; somebody passes me on the left as I make a left turn with the left directional signal blinking; the neighborhood kids again gather in front of our house in the street late at night to horse around; the neighbors gave our children candy just before lunch; there is no easily accessible public library; we waited over three hours in a hospital with our gagging, crying son after he swallowed some broken glass before a nurse or a doctor attended us; the telephone is still on the blink; after ten years the streets in that subdivision still don't have signs; no water pressure again this morning; if that family would only learn to spend its money on sensible things. . . . Culture shock is something with which we must work hard. Its negative effects upon our reason for being here must be limited. We must identify the sources of depression and hostility and take corrective measures.

If we are obedient to the way of God and His people, we should also have to reckon with culture shock. Following Jesus daily produces behavior at odds with townfolk and country neighbor. The way of God's people is a culture so distinct from that of the societies of the U.S. and Canada that we will constantly collide with members of these societies.


These collisions occur from the way we spend our pay-

checks, what we do in our spare time, our views on the news, our expectations of government, our concerns for our children's education, the literature we read, how we drive our cars, the group of people to whom we are loyal, how we deal with persons who offend us, our conduct toward persons of the opposite sex, our language, our leader, and our trustworthiness, to mention a few items.

The ways of God's nation are continually at cross purposes to the ways of the nations and peoples among whom we are living. If we do not have to deal with culture shock, it would be wise to check out our loyalties and the models we have chosen for our lives. As a member of a foreign mission in the United States or Canada, we must deal with culture shock so that it does not impede our mission. This will be one of our tasks until God rescues us from North America.

We, the Christian church in North America,

must see ourselves as a people whose Leader is God in Christ in the midst of two foreign nations. We must be a foreign mission, and each of our members foreign missionaries to the peoples of Canada and the U.S. We must pledge our allegiance to God's nation, indivisible, with liberty and justice to enemy and friend. We must be God's obedient and visibly distinct people so that with integrity we can call men from loyalties to the leaders, history, customs, and laws of these societies and these nations in which we presently reside to loyalty and confidence in God and His people.

We must faithfully offer the alternative. The term "foreign mission" has not lost its meaning; it accurately describes God's faithful people in Canada, the United States, or wherever we find ourselves. 

Jesus Kind of Fisherman

by John H. Yoder

The purpose of a figure of speech is to make a point more meaningful or memorable by anchoring an idea in the broader experience of our culture. Yet as we move from one culture to another, and especially if we do this uncritically, that very strength of the figure of speech can be transformed into a source of positive misunderstanding. To speak of evangelism as "fishing for men" is one such case.

People who live away from the sea, whether urban or rural, when they think of a fisherman think of the angler. But Jesus spoke about "fishers of men" to fishermen at the seaside. When we uncritically transport this figure of speech to the preaching of a suburban church, or to the Sunday school of a rural community, how do we unconsciously change its meaning?


Jesus' listeners at the edge of Galilee knew that fishing is done with a net. One may catch many fish or a few, but in any case they are caught together. The net has remained through church history a symbol of the church as community. On the other hand the angler catches one fish at a time. He makes that particular fish the object of his attention. Often the fish is his adversary in a kind of game of maneuvering to plant the hook and struggle to bring in the victim. Are there not some dimensions of how we have come to understand "personal work" which are more like the angler than they are like the fisherman?

The fisherman finds his fish by taking his net into the medium where the fish naturally move, namely the sea. He gathers them by being where they are, really present with the net which then holds them together and brings them to the boat. The angler on the other hand catches

his victim by deceit. He dangles before the fish a fly which is not really a fly or a worm which hides a hook. He gets hold on the fish through the violence of the hook and pulls him out of his element by the constraint of his line. The fisherman accepts and works with the sea as medium: the angler violates the stream and fools the fish.

The fisherman fishes for a living. His motivation is the need of his family for support and of his market for food. The angler fishes for the fun of the struggle, for the sense of victory in finding a bait that will lure the fish, and (especially for some categories which are called "sport fishing") the thrill of the combat. Often he will not eat the fish: sometimes he will even throw it back to the sea for the enjoyment lies in the struggle itself. Or he may have it stuffed to hang on his wall as a trophy. Are there not times when the focus in evangelism comes to be more on bringing them in than on keeping them? More on the victory of having won one than on the joy of ongoing fellowship with the newly won brother or sister?

Whether the angler, whom we consider typical, be the farm boy going down to the creek or the prosperous suburbanite taking a weekend off to fight with a trout or a tarpon, the entire enterprise is thus more a recreation and a sport than it is a building of community and an essential for survival. Fishing is an alternative to real life, not a source of sustenance.

It might take us a good way down the path to an understanding of the theology and practices of evangelism if every time we repeat that Jesus called us to be fishers of men . . . "and not anglers." 

(Third in a Series)

Start Early for Your Retirement

by Tammy Tanaka

In the song "Old Friends," Paul Simon captures the image of two "winter companions" sitting on a park bench, waiting for the sunset.

In the last lyric, the young speaker addresses his contemporary: "Can you imagine us years from today, sharing a park bench quietly? How terribly strange to be seventy...."

To be 70!

How many of us have thought seriously about what we might be doing at age 65 or 70? How many of us are preparing for "old age" psychologically and in other ways?

Henry Whiting, who is retiring this fall from the staff of the Lutheran Council in the U.S.A., says retirement "isn't something you can go blindly into, ignore, or put off, thinking that it's not going to happen to me. I started planning for my retirement four or five years ago—and I would recommend it earlier.

"Am I looking forward to retirement? You betcha," he said. "My wife and I have been preparing a year-round home in Cape Cod and I've arranged with a local church to do volunteer work as a pastoral counselor.

"I'm excited but also mindful that when you face the fact of the end of formal employment—you're turning a corner. There's a certain routine that is going to be different. Living on a fixed income requires very careful planning and discipline. You simply can't go blindly into it and leave it to chance."

Edward Barrett, pastor of St. Brigid's parish in Brooklyn, observed that "those who survive best and grow old gracefully are those who are active and learn to program themselves to a new pattern of life.

"If there is enough creativity in their lives, if they have the spark of willingness to learn new things, they can adjust. Those who can't adjust have apparently given no thought to the future and are unprepared," he said. "They have become totally dependent on a set routine and when that pattern is broken—by such things as the loss of a spouse or retirement from a job—it seems to pull the legs from under their existence. They withdraw, don't eat properly, and lose complete interest."

Some sociologists describe people over 65 as members of the "new leisure class." Although we generally think of leisure time in terms of recreation, it can also be used to do volunteer service or pursue aspects of a career or avocation we've never found time for before retirement.

Experts on aging say the elderly can lead a most rewarding life if there is a balance of hobbies and recreation, volunteer work or a part-time job, and periods of study or meditation. People in middle age are encouraged to develop hobbies and leisure time activities so the transition into retirement can be made smoother.

I interviewed one spry little 70-year-old woman—a former librarian and art historian—who says she is busier now than ever. She lives in a rent-controlled hotel room lined with bookshelves full of art references, catalogs, and card indexes. She says she hopes to spend the rest of her life supplementing her income (social security, a small pension, and some savings) by doing research on her specialty: seventeenth-century portrait collections.

"I have a little bit of trouble because of arthritis," she said. "But I get around. I can get to the library when I need to look up something, and this fall I'm going to London so I can sit in the British Museum for four weeks and do research."

Another vibrant 73-year-old woman has been working with her contemporaries in a geriatric institute in Cleveland since her husband retired nine years ago. She recently attended the international conference on aging in Kiev, Russia.

The opportunities for volunteer work are endless, and can range from such things as stuffing envelopes for the Red Cross, being a foster grandparent to a mentally retarded child in an institution, or serving overseas with the Peace Corps.

Preparing financially for our retirement may be the most fundamental of all the concerns. Census reports show that the individual's income drops to about half after retirement. This in itself could cause some hardships, but the greatest problem appears to be inflation.

Prospects of setting aside adequate money for the

future appear rather bleak for most of us in the middle- or low-income bracket, unless inflation can be controlled and predicted.

Percy M. Hansen in a book on retirement describes the plight of a married executive who said he had set up an insurance program in 1950 "scratching the bottom of the barrel a lot of times" to meet the monthly payments of \$200 which would provide him and his wife with \$500 a month for his retirement. It seemed like a lot of money then.

"Now I wonder if we can live on it when I reach 65," the executive said. He estimated that the \$500 has already shrunk in value to \$370 and that by the time he retires in 1990, it may be worth no more than \$150 in today's terms. He concludes sadly: "I hate to think

even now of all the things I have had to deny (myself and others) to keep up those insurance premiums — and apparently it is all so useless."

The complex problem of inflation is something we all need to become concerned about and study. The inflation squeeze is already hurting the elderly.

A report on aging by the national mission board of the United Presbyterian Church begins: "We ask wherein is the beauty or wisdom of age when people who have saved for a future find themselves betrayed into a retirement which is as anxious and bitter as the self-denial which made it possible? Having worked hard they find their economic resources inadequate. Whether they paid for a home or lived in an apartment they find rising taxes forcing them out of a known sense of community."



Assembly 73 -- God's People in Mission

Mennonites from Canada and United States will begin arriving in the Shenandoah Valley of Virginia on Tuesday afternoon, August 7, 1973. The exact spot will be the campus of Eastern Mennonite College in Harrisonburg, Virginia. Upon arrival they will be registered and given lodging which will be their home for the week of August 7-12, the time of Assembly 73. They will be the guests of Virginia Mennonite Conference, which already has more than seventeen committees at work getting ready for the big Mennonite family gathering.

Although Assembly 73 is a first in the Mennonite Church, it follows the precedents of significant churchwide meetings of the past. It takes the place of the biennial sessions of Mennonite General Conference and the annual meetings sponsored by the Mennonite Board of Missions at Elkhart. It is a large task to gather the entire scope of these two churchwide meetings of the past and blend them into one without losing any of their benefits.

Briefly, the purpose of Assembly 73 can be stated in this way:

Assembly 73 is a churchwide meeting of the Mennonite Church. It is a week of worship, work, fellowship, and prayer. Participants at Assembly 73 will:

- discover their identity as a people of God;
- discuss their relationships in the family of God;

- deal with the problems of serving a needy world;
- develop an enlarged vision for serving Christ through the church;
- design a strategy for the church's mission for the coming two years.

The theme for Assembly 73 is "God's People in Mission." This gathering of Mennonites should be thought of as a launching of the Mennonite Church into its mission for the next two years. It should not be thought of as a mere "event" of a week's duration. There will be many ways in which the Assembly 73 theme will be developed so as to alert the participants of their mission as a people of God, to send them back to their home congregations enlightened, encouraged, challenged, and committed to Christ and His church.

Some of the specific parts of Assembly 73 are:

1. An attempt to have each Mennonite congregation in Canada and the United States send a family to represent them. This is one way in which each Mennonite congregation could be touched with the inspiration and learning of Assembly 73. Arrangements are being made for the needs and interests of all ages. Nursery services will be provided for the littlest ones. Activities are scheduled for children, ages 4-14. Youth and adults will be participating in a variety of events which will occupy their time from early morning until as late as their

energy lasts in the evening.

2. A worship team is planning worship experiences that focus on the Assembly 73 theme. Those on this team are Robert Hartzler (Iowa); Gloria Martin (Goshen College student from Ontario); James Lapp (Oregon); and Roy D. Roth (Virginia). There will be lots of opportunity for each participant to praise God in singing, pray for one another, and share his faith.

3. All who come to Assembly 73 will become a member of an "Assembly 73 Congregation." Each of these congregations will have about thirty members and will meet seven times during the week. The planning for this is being done by the new Mennonite Board of Congregational Ministries. Hopefully this will be a learning experience for Christian decision-making and knowing how to express Christian love when opinions differ. Each congregation will discuss some of the issues which are on the floor of General Assembly. As each participant returns home he can share that which has been learned with the home congregation.

4. Display-Happenings. Each of the churchwide boards and institutions is being invited to prepare a display representative of the work and how it relates to the churchwide program. Along with the displays they will also plan "happenings" which will tell their story in a more personal way. If you want a vivid picture of the total Mennonite Church at work, then be sure to be present and get involved in the Display-Happenings at Assembly 73.

5. Speakers for the evening and Sunday sessions include:

Keynote Address: A. Don Augsburger, moderator of General Assembly

Redemptive Discippling: Don Jacobs, Kenya, Africa

Redemptive Rehabilitation: David Mains, pastor of Circle Church, Chicago

Redemptive Witness: David Shank, Belgium

Sunday morning sermon: B. Charles Hostetter, Nigeria

The Church—A Foretaste: Neftali and Gracie Torres, Elkhart

6. General Assembly Delegate Sessions. Three hundred General Assembly delegates which have been appointed by the district conferences will be meeting in seven business sessions. They will be conducting the official business of the Mennonite Church. They will elect officers, board members, and persons to serve on churchwide committees. They will discuss and act on various issues brought to them by the conferences; the General Board; the program boards; the Council on Faith, Life, and Strategy; and the Assembly Arrangements Committee. They will review and act on the churchwide budgets for the next two years. They will help to establish objectives and program emphases for the future. They will endeavor to sense what the Spirit is saying to the church in 1973.

7. After 8:30 p.m. each evening there will be a variety of things planned for those who have some leftover energy and interest. Music groups will share the gospel in song. Families are being invited to share their life in Christ through song, testimony, etc. Drama groups will portray the Christian faith through that media. Films will also be used. On Saturday night a special youth program is planned.

On Sunday afternoon, August 12, at 4:00 p.m., the formal part of Assembly 73 will be concluded with a ceremony of breaking bread together. Then after the "God bless you" and "good-byes" are expressed, the Assembly 73 participants will disband and be scattered across Canada and the United States to continue being "God's people in mission" in whatever location God has called each one to live and share the gospel of Jesus Christ. — *Ivan Kauffmann, Assembly 73 Coordinator* ✎



Don Augsburger

Moderator's Corner

General Assembly 73 will be informed by the program Boards of their present program and their projections for the future.

When the early church gathered "they rehearsed all that God had done with them" (Acts 14:27).

An appropriate question to be asked August 7-12, at General Assembly 73, Harrisonburg, Virginia, is, "What is God doing with us?"

The program Boards, i.e., Publication Board, Board of Education, Mutual Aid, Board of Missions, and Board of Congregational Ministries, will rehearse in the hearing of God's people all that He has been doing with them.

A part of the business sessions of the General Assembly program will be given to these and other agency reports. Families of the Mennonite Church have a right to know what is happening as a result of their gifts of themselves, their children, their dollars, and their prayers.

What God is doing with you will also be a vital concern. You may want to share with other participants at Assembly 73 what has happened to you and what you have projected for your future.

Come and be a part of the sharing and learning experience. See what God is doing with us. — Don Augsburger, moderator, Mennonite General Assembly.

The Promise (Singular) and the Covenants (Plural)

by H. Elvin Herr

The Apostle Paul had a problem with natural Israel for they taught that when the Messiah would come, He would set up a natural or earthly reign here on earth. To Paul this teaching was subversive to the gospel, for it removed the sacrifice of the Lamb of God from its central place in the eternal plan of God for the redemption of man. "The Lamb slain from the foundation of the world" Rev. 13:8.

When the Apostle Paul was in Rome, he told the Jews that came to him, "For the hope of Israel I am bound with this chain" (Acts 28:20). Now we know that Paul preached the gospel, so "the hope of Israel" must be an important part of the gospel. We have an example of violent opposition to Paul's preaching when he was rescued from the mob at Jerusalem and was given the privilege of speaking and they responded, "Away with such a fellow from the earth" (Acts 22:22).

What the Apostle Paul did preach is plainly recorded in Acts 17:2 and 3 where when he came to Thessalonica he "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." The answer to the question as to why so many did not receive Him is given in Acts 13:27: "They knew him not, nor yet the voices of the prophets which are read every sabbath day."

Second Corinthians 3:6 refers to "able ministers of the new testament." If we are to be "able ministers of the new testament," evidently we need to give heed to the revelations of the New Testament. As in 2 Corinthians 4:18, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The whole tenor of the New Testament seems to indicate that the things that are seen are but the shadow of the real. Note Colossians 3:1, "If ye then be risen with Christ, seek those things which are above."

Also note in 1 Corinthians 15:46 that the contrast in the Scripture is between the natural and the spiritual. We read "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Note especially that the contrast is between the natural and the spiritual and not between the literal and the spiritual. With due regard to the figurative and the symbolical, all Scripture has been, is being, or will be fulfilled literally; it may be in the natural realm or in the spiritual realm. We need to remember 1 Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God." Then, too, we need to be encouraged by verse 13 of the same chapter—"Which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Now with this background let us go to Galatians 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." And to Galatians 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Oh!

The Promise

What promise? In the same chapter, the eighth verse—"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Then, too, we have the marvelous revelation in the New Testament as stated by the Apostle Paul in Acts 13:32-33, "And we declare unto you glad tidings, how that the promise [singular] which was made unto the fathers [plural], God hath fulfilled the same . . . in that he hath raised up Jesus again." Incidentally in the same chapter, verse 34, the Scripture, "I will give you the sure mercies of David," finds its fulfillment in the resurrection of Christ.

It is of interest to note how the "fathers," the patriarchs, received the promise. Note Hebrews 11:16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city [eternal habitation]."

The Covenants

Exodus 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom

H. Elvin Herr, Willow Street, Pa., is deacon of the Willow Street Mennonite Church.

of priests, and an holy nation." Exodus 24:8: "Behold the blood of the covenant, which the Lord hath made with you."

How soon they broke this covenant and worshiped the molten calf! Exodus 32:8. As to God's faithfulness, Joshua summarizes it in Joshua 21:43-45. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

The condition of Israel in the time of the Prophet Samuel is clearly revealed in 1 Samuel 8:7, "And the Lord said unto Samuel . . . they have not rejected thee, but they have rejected me, that I should not reign over them."

How thankful we, both Jew and Gentile, can be for the Word of the Lord spoken by Jeremiah, "I will make a new covenant" (Jer. 31:31), for this covenant is called "the everlasting covenant" (Heb. 13:20). And well may it be called the "everlasting covenant," for Jesus is surety, mediator, and covenant victim. Hebrews 7:22; 9:15, 16.

And now a most remarkable verse on the subject, revealing the mind of God. "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9). The people of the covenant — "partakers of the heavenly calling" (Heb. 3:1), "partakers of Christ," (Heb. 3:14), and "partakers of the Holy Ghost" (Heb. 6:4).

The enduring nature of this covenant is portrayed in the teachings of Jesus; for example, Matthew 25:34, "Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The magnitude of its influence is depicted in the vision of the holy waters as related in Ezekiel 47:1-5. The mighty power to change lives is foreshadowed in the vision of the resurrection of dry bones as described in Ezekiel 37:1-10.

Now Back to the Promise

"Israel hath not obtained that which he seeketh for; but the election hath obtained it" (Rom. 11:7). In Romans, chapters 9, 10, and 11, the Apostle Paul by divine inspiration appears to show that God was fulfilling the words spoken by His holy prophets when He bestows upon the believing remnant the coveted blessing and brings into this body the believing Gentiles. "For they are not all Israel, which are of Israel" (Rom. 9:6). It seems evident that natural Israel was in error on two counts. First, they considered the promise to be natural and earthly when it was spiritual and heavenly. Second, they considered the promise was for natural Israel when it was intended for spiritual Israel.

As "able ministers of the new testament" (2 Cor. 3:6) we do have New Testament answers to some impor-

tant questions. Such as—who is a Jew? "He is a Jew, which is one inwardly" (Rom. 2:29). Who are the circumcision? "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus" (Phil. 3:3). Who are the seed of Abraham? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Other revealing verses which give light on the promise state, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13, 14).

After the dark predictions of Moses in Deuteronomy, chapter 28, he follows with the beautiful words of Deuteronomy 30:14, which the Apostle Paul quotes in Romans 10:8, "The word is nigh thee, even in thy mouth, and in thy heart" and then proceeds to explain that this is "the word of faith, which we preach." Verses 9 and 12, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. . . . For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Wit and Wisdom

A small boy lowered his head at the dinner table one night and told his parents there was to be a small PTA meeting the next day. "Well, if it's just a small one, do you think we ought to go?" "I'm afraid so," said the youngster. "It's just you, me, and the principal."

The man who thinks he knows it all is a pain in the neck to those of us who really do.

One sure way to get more for your money than you expect is to stand on a penny scale.

The truest form of charity is to try to correct the cause for the need of charity.

A retentive memory is a good thing, but the ability to forget is the true token of greatness. — Hubbard.

Johnny and Jimmy were walking home from Sunday school where they had been taught about the miracles of Jesus and the fact that Jesus healed divers diseases.

Said Johnny: "What are divers diseases, Jimmy?"
Jimmy: "Oh, you don't need to worry about that. You can't even swim."

Some minds are like concrete — all mixed up and firmly set.

Confronting the "Enemy"

In Rightist Mythology

The worst evil in the world is communism.

Communists are atheists and hate God; therefore, Christians must oppose them at all costs.

The most important and urgent thing for Christians to do is combat communism.

Therefore, any means by which communism can be destroyed is justified.

In Biblical Theology

Man's proud rejection of God's love and righteousness is the basic evil.

Even though men or groups of men may reject God, they are ever the objects of His loving concern and His Spirit continues to woo them.

The most important and urgent task confronting every Christian is to share the good news that God loves all men.

Therefore, the only suitable means for Christians to use in sharing the good news are those which are consistent with and reflect the reality of God's loving concern.

— Wilbert R. Shenk

to	GOSPEL HERALD Readers
from	Daniel Hertzler
date	May 1, 1973
subject	<u>CHRISTIAN LIVING</u> MAGAZINE

Memorandum
Mennonite Publishing House
Scottsdale, Pennsylvania 15083

Twenty years ago David Cressman was a dropout from family, church and God. He cared only for work and sports--and mostly sports. Today he is a marketing manager for Mennonite Publishing House, a former pastor and youth worker.

How he dropped out and what brought him back to God is told in David's article, "My Search for Meaning," in the June issue of our magazine, Christian Living. This is what we have regularly in Christian Living, stories of people on the Christian pilgrimage--both how we ought to live and how it really goes for people in their family and community life.

Many Gospel Herald readers already receive Christian Living, but not all. This is a special invitation for others to join the Christian Living family. Our price is \$6.00 a year (the price of a tank of gas) and we have a special offer (for new subscribers only) of 3 years for \$14.50. Use the convenient order card in the center of this issue of Gospel Herald or send us your name and address and the words "Send me Christian Living."

CHRISTIAN LIVING
616 Walnut Avenue
Scottsdale, PA 15083

Profile Shows Similarity

J. Howard Kauffman, head of the department of sociology, Goshen College, Goshen, Ind., and Leland Harder, professor of practical theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind., are finding many similarities among Mennonite and Brethren in Christ groups through the Church Member Profile. This is a study of the beliefs, attitudes, and practices of members of five Mennonite and Brethren in Christ denominations.

Kauffman and Harder pointed out that these groups are more similar than dissimilar when compared to other North American denominations.

An example of their similarity is seen in a scale designed to measure doctrinal orthodoxy. In order of rank, from highest, they are: Mennonite Brethren Church, Mennonite Church and Brethren in Christ Church (same), General Conference Mennonite Church, and Evangelical Mennonite Church. However, when compared to similar studies in other Protestant denominations all five groups rank high. Moreover, each group usually had within it the entire spectrum of scores from high to low.

Insights

A number of important insights are emerging from the research data:

— Teaching on Anabaptism has a significant influence on present-day beliefs and practices. The direction of this influence, however, varies in relation to such factors as ecumenical attitudes or political behavior.

— Fundamentalism has had a negative influence on maintaining Anabaptism emphases, such as a peace witness and a concern for social compassion. That is, the higher Mennonites and Brethren in Christ rank in accepting the basic tenets of fundamentalism, the lower they rank in concerns such as nonresistance, race relations, and social witness, and the higher they rank in social and religious prejudice.

— Education has had an influence on our attitudes and practices in the area of social ethics. The more education a person has, the more likely he/she is to be personally involved not only in con-



J. Howard Kauffman, left, and Leland Harder discuss results of the Church Member Profile, a study of members of five denominations — Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Evangelical Mennonite Church, and Brethren in Christ Church.

fronting social issues, but also in the work of the church.

The Church Member Profile will help to explode an old assumption that Mennonites and Brethren in Christ lose their faith when they move to the city. Apparently, urban members have taken so much of their religious values with them and rural folks have become so urbanized, that the rural-urban variable has lost much of its significance as a factor influencing the faith of our people. The CMP provides data to determine whether residence is a factor in the way our members apply their faith to the issues of life and discipleship as well.

How the Idea Originated

The idea of a Church Member Profile originated with the Congregational Literature Division of the Mennonite Publishing House, Scottsdale, Pa. Writers and editors of curriculum materials and other Christian literature face the constant need of knowing for whom they are writing.

Application was made to the Fraternal Fund of Mennonite Mutual Aid for a grant to do a study in the Mennonite Church. Encouraged by MMA, an invitation to participate was extended to other Mennonite Central Committee constituent groups. Thus the project became a joint effort of the five groups that

elected to participate: the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Evangelical Mennonite Church. Mennonite Mutual Aid has provided most of the funds and the participating denominations, smaller amounts.

Study directors were appointed and the study was launched in the spring of 1971. After consultations with church agency representatives in the summer of that year, a research instrument and the selection of sample congregations and sample members were completed by Mar. 1, 1972. The questionnaires, consisting of 295 items plus short sections for each of the five groups, were administered from March through June 1972. Data processing began last summer.

Findings Will Be Published

The research findings will be published by Herald Press, Scottsdale, Pa., in a book tentatively entitled *Twentieth-Century Anabaptists: Patterns of Faith and Life in Five Mennonite and Brethren in Christ Denominations*. The target date for publication is early 1974. Because the study directors, J. Howard Kauffman and Leland Harder, were occupied nearly full time with teaching duties during the 1972-73 school year, writing of the report will not be completed until the end of this summer.

Members of the Church Member Profile administrative committee are: chairman, Paul M. Lederach, the Mennonite Church; secretary, Marvin Hein, Mennonite Brethren Church; treasurer, Harvey Driver, Evangelical Mennonite Church; R. Donald Shafer, Brethren in Christ; and Lester Janzen, General Conference Mennonite Church.

A major activity planned by this administrative committee is a seminar, possibly in the spring of 1974, for leaders of the five denominations to study the findings together in order to learn the implications for church programs. Hopefully, the research will give direction to inter-Mennonite activities, as well as for program each group carries alone.

— Lester Janzen

An Evangelism Happening Takes Place at Salunga

An Evangelism Workshop, featuring a program planned by Howard Zehr, was held at Eastern Mennonite Board of Missions, Salunga, Pa., headquarters, Apr. 13-15. Zehr is associate secretary of the Mennonite Board of Congregational Ministries, Goshen, Ind. Resource persons for the event were Norman Kraus, professor at Goshen College, Ind.; David Augsburg, speaker and writer for

Mennonite Broadcasts; and Paul G. Landis, secretary of Lancaster Conference.

Eighty persons from 20 churches of the Lancaster and Ohio and Eastern conferences attended. "We were highly gratified with the number that came," said Chester Wenger, secretary of Eastern Board's Home Ministries, who arranged for the workshop.

The emphasis of the workshop was on viewing evangelism as welcoming people into the Christian community, rather than simply getting souls to make decisions. "Evangelism is bringing people into the Christian community," said Wenger, "and learning together to follow Jesus Christ, through personal relationships and study of the Word."

Sharing the Gospel Through Yourself

The initial session on "Sharing the Gospel Through Yourself," led by David Augsburg, was designed to help participants realize that evangelism means sharing their own experiences as Christian persons honestly and without fear. Teaming up with a partner who showed a predominance of contrasting characteristics and later with a "family" of six (three sets of partners) was an attempt to learn to be real with one another. "The strategy behind this," explained Wenger, "was if we can learn to share with strangers and opposites in this kind of setting, then we've come a long way toward talking real sense to people we meet in our everyday world, instead of simply mouthing evangelistic clichés."

Input by Paul Landis and Norman Kraus and resulting discussion was the content of Saturday's sessions. Landis gave a talk, "Incarnation as Communication and Evangelism," which aimed to define the relationship of interpersonal experience to evangelism. Kraus gave two talks on evangelism methods: the first, "New Testament Evangelism, Message and Method," described biblical methods, and the second, "American Patterns of Evangelism," presented the history of American mass evangelism efforts.

"Family" Groups Meet

Later the "family" groups sat together and brainstormed for specific ways of making Mennonite congregational services more attractive to other people. On Sunday morning the staff worked together to make such a worship service happen, following suggestions given by the brainstorming groups.

"The service was planned," said Wenger, "but there was no leader or moderator. Things just moved in a spontaneous kind of way." The service included a genuine welcome to visitors (brought along by delegates), which included introductions and handshaking with at

least two "families," a period of confession of contemporary sins, enthusiastic singing of choruses and hymns, a time of sharing, a spontaneous sermonette, an offering, and a farewell-prayer session by each group.

"Everybody seemed very positive about the weekend," said Wenger. One participant's response was: "I learned that evangelism is being me, as the Holy Spirit leads. It means simply telling others what I have experienced, in a spirit of meekness and concern." She added, "For us to be effective as church groups, we need to know and depend on each other."

"We hope to invite the seminar back again, possibly in the fall," concluded Wenger. The Board of Congregational Ministries is arranging similar seminars in other regions of the church.

Cave and Well Found at Germantown Site

Volunteer workers at the Germantown project recently were rewarded with some exciting discoveries. For over four years, men and women have been working on Saturdays to renovate the apartment house. On Feb. 17 it was decided to investigate a passageway leading off from the basement.

Eleven men from Indian Valley, Grace, Plains, and Germantown Mennonite churches removed about 20 tons of ashes and debris from an underground room. Over 300 old bottles, pots, earthenware, and miscellaneous items were found in the refuse. The floor of the hidden room was found lined with bricks. In the far corner was a well full of ashes and debris.

Called to the scene was John Cotter, of the University of Pennsylvania. He and his archaeology class came to evaluate the discovery and advise on the remaining excavations to be done. Cotter recommended that we proceed to excavate the well, carefully saving all the bits of glass and other objects.

Because of the interesting and valuable finds, it was thought advisable to screen all of the ashes which had been removed

from the cave. This resulted in still additional discoveries. (See photo of bottles.) It was determined that the cave and well were from a previous dwelling located on this site. The ashes and debris appear to be at least 100 years old.



Hundreds of bottles (all sizes, shapes, and color) found in the well and in the room.

Plans are under way to keep the collection intact and to exhibit the items at the Germantown center. Meanwhile the collection will be given further study in an effort not only to date the earlier



Screening findings from mysterious cave— from left: Laura Hostetler (daughter of the author), Stanley Fretz, chairman of the Germantown Mennonite Church Corporation, and Laura's friend.

dwellings, but to learn more about the history of early Germantown.

Administrators of the center are Roman and Marianna Stutzman who began their service in September of last year. The Information Center is active and is open to tourists and visitors. Literature and books are also a part of the display. Visiting hours are 10:00-12:00 a.m. and 2:00-5:00 p.m., Tuesday through Friday, and at other times by appointment. The Information Center is located at 6117 Germantown Avenue.—John A. Hostetler



One of the "finds"—Rebekah at the Well" teapot (found in well).

International Team Assists at Nha Trang

A Japanese nurse, an Indian lab technician, and an American doctor, maintenance worker, and nursing instructor are working with Vietnamese employees at the Evangelical Clinic at Nha Trang in South Vietnam.

The international team of seven Mennonite Central Committee (MCC) volunteers—Teruko Yano, Miyazaki-ken, Japan; Dev and Doris Devadoss, Calcutta, India; Norman and Joy Blair, Denver, Colo.; Lowell Jantzi, Archbold, Ohio; and Jean Hershey, RN, La Junta, Colo.—are involved in one aspect of reconstruction work in Vietnam. The Nha Trang Clinic serves the civilian population in Nha Trang, a city of 100,000.

The clinic founded by the Evangelical Protestant Church of Vietnam and MCC in 1960, offers outpatient and inpatient care, eye surgery, and hospitalization for patients with active tuberculosis. All of the foreign professional staff are presently sponsored by MCC. Mona Allen, RN, sponsored by Church World Service and Vietnam Christian Service, served at Nha Trang until recently when she returned to Canada because of illness.

The clinic began with a six-bed capacity and expanded to a 120-bed hospital, including the 60-bed tuberculosis ward. The wards are sparsely equipped with hard board beds covered with mats. The patients' meals are prepared by their relatives in an assigned building. Patients who are unable to afford hospitalization are allowed free hospital care.

The clinic's public health program includes an immunization clinic. A Vietnamese employee immunizes patients against polio, cholera, diphtheria, tetanus,

typhoid and smallpox without expense to the patient.

Jean Hershey, RN, trains student nurses in a growing educational program. MCC has financed an assistant nurse school at Nha Trang since 1968. Ninety-two percent of the Nha Trang nursing staff are trained at the clinic school. The hospital administrator, Pastor Tuyen, intends to expand student enrollment so that the hospital can send graduates to work elsewhere as well.

Norman Blair takes special interest in the clinic's ophthalmology program. Although he had not had ophthalmological training before he went to Vietnam he has learned a great deal at Nha Trang about eye diseases and surgery. In five months of surgery, Blair extracted 100 cataracts, handled 30 glaucoma procedures, and over 15 other eye surgical cases.

"Due to the prevalence of eye disease and the unavailability of care, our hospital has provided eye care to the poor, civilian population in our area since 1965," Blair reported.

One new service is providing eye-glasses. "Not only are glasses the definitive treatment for many of our patients, but it is helpful to know how much of a patient's visual impairment can be corrected by lenses and how much is due to other diseases. In addition all cataract patients need to wear glasses," Blair said.

The clinic is attempting to expand public health aspects of eye care too. Patients with eye complaints are given full eye exams. Many diseased eyes are discovered and treated early enough to

prevent seriously reduced vision.

An Indian lab technician, Dev Devadoss, and his family arrived in Vietnam on Mar. 31. For the past 2 1/2 years Dev has been serving as a lab technician at the Shyamnagar Christian Hospital, operated by the Mennonite Christian Service Fellowship of India Medical Board and partially supported with funds from MCC. Dev previously served one term with MCC in Vietnam.

Ann Noel Ewert, a nurse in language study in Vietnam, will join the Nha Trang staff soon.

Disasters Plague Asian Subcontinent

The Asian subcontinent is suffering from another natural disaster. India is in the middle of yet another drought.

Robert Miller, Mennonite Central Committee director for Asia and Middle East programs, returned recently from a visit to these countries.

One Mennonite Church leader in Bihar, India, reported that this famine is 80 percent as bad as the record one in 1967. And the worst is yet to come. Seasonal rains won't begin before June. If rains do come and allow farmers to plow and plant, the harvest won't be ready until October or November.

"Until then, the people in the drought areas will be destitute," Miller said. "It is especially hard for the village people who have neither food nor work. It is primarily these village people, often too far from urban centers to receive government aid, whom we are helping."

Mennonite Central Committee (MCC) in cooperation with the Mennonite Christian Service Fellowship of India (MCSFI) is administering cash and food-for-work projects designed to pay hungry people a survival wage to buy food. These people work to build dams or to dig wells in projects specifically designed to reduce the disastrous effects of future droughts. Cash-for-work projects of this nature combine urgently needed relief activity with long-range development work, providing cash now and the assurance of water in the future.

"Food is still available," Miller said. "Government 'fair price' shops have been set up to market food at reasonable cost and to undercut inflation. Some of the food, unfortunately, is misused and never gets to the local people."

In Bihar, several hours by jeep from MCSFI headquarters in Chandwa, Miller visited one of several dozen cash-for-work projects. Under the broiling sun, 200 women, men, and children were building an earthen dam. They were paid two rupees (26 cents) to move 100 cubic feet of earth—a day's work. With this



Vietnamese orphans receive immunization shots at the Nha Trang Clinic.

wage they buy "gram," the cheapest of local grains.

"Some of the workers showed me their lunch sacks," Miller said. "They held some grain and bits of wild fruit. On this they exist. They'd probably not have even this if the cash-for-work were not available."

MCC is allocating \$50,000 for food and cash-for-work projects in several areas hit by the drought. Of this, \$10,000 will buy rice from Thailand to be used in food-for-work projects and for possible relief distribution to the most needy.

MCSFI is recruiting Indian volunteers to supervise projects in Orissa where there are no Mennonite or Brethren in Christ churches.

"The political climate changed while I was in Asia," said Miller. "The U.S. government's decision to resume military sales to Pakistan may not affect much the actual balance of power, but may have a psychological impact on the delicate peace negotiations among Pakistan, India, and Bangladesh."

The foreign minister of Bangladesh has said the American arms supplies to Pakistan will harm the cause of peace in the subcontinent and multiply the sufferings of the people of that area.

"Pakistan's present appeals for the release of its POWs held in India is only part of the complex political situation," Miller said. "Pakistan holds 150,000 Bengalis, many of them private citizens, who want to return to Bangladesh. In Bangladesh there are over 600,000 Biharis, many of whom would like to go to Pakistan. Bangladesh also wants to try some of the Pakistan POWs for war crimes."

"We are concerned about the political situation to the extent that it affects the lives of the people. MCC has a total of 20 volunteers in all three countries, serving the needs of people regardless of which side of a political boundary they happen to be on."

Coffee Shop Witness Follow-up to Radio, Hokkaido

The churches in Hokkaido, Japan, are pursuing radio follow-up to the local level, according to missionary Louella Blosser.

HOREMCO, the mass communications organization sponsored by churches in Hokkaido, Japan, is arranging follow-up meetings with radio listeners in cities on the island.

Wherever a group of listeners is found, a coffeehouse is rented and meetings are called. HOREMCO provides personnel for the follow-up work.

Twenty youth are currently meeting

with HOREMCO personnel in Kushiro.

"We attended last Saturday night's meeting and were favorably impressed by what we saw and heard," Mrs. Blosser writes from Kushiro.

"Most of the persons attending the meeting turned out to be friends of former correspondents and had been invited by them."

"Three young men (guitarists) gave really 'alive' testimonies. One of the men had just recently found Christ in coffee shop meetings in the Shinjuku area in Tokyo."

"The preacher who was to give the message could not be present. So one of the guitarists 'visited' with the group and told them what salvation meant to him and how to get it. He referred to his Bible whenever it was relevant to a particular comment," Mrs. Blosser said.

She also reports that severe competition for time on radio and TV presents a problem for Christian broadcasts in Japan, even though time may be available.

The Mennonite Church in Japan is a member of HOREMCO, Hokkaido Radio Evangelism and Mass Communications. Mennonite Broadcasts provides a subsidy to the Japan Mennonite Church for the radio work there.

Peace Section Hears Women

Following a major presentation on women and the church by several women members of the Mennonite Central Committee Peace Section and others present, the Section at its Mar. 29-31 meeting in Ottawa, Ont., took the following action:

Moved that MCC Peace Section ex-

1972 Christmas Sharing Fund

(A Follow-up Report)

Evangelism Projects Approved for 1973

1. Herald Press Tract Subsidy	\$500.00
2. Eastern Mennonite College Summer Team	1,000.00
3. Goshen College Summer Team	2,500.00
4. Quin Cities Spanish Church Summer Program	1,750.00
5. Surprise, Arizona, Key 73 Materials	400.00
6. Rehoboth Day Camp, St. Anne, Illinois	720.00
7. MBCM Multiplier Evangelism Workshop	5,000.00
8. South Texas Key 73 Materials	
a. Taft	100.00
b. Mathis	100.00
c. Brownsville	100.00
9. Service to Indians, Edmonton, Alberta	3,500.00
10. Brazil Radio Broadcast	1,300.00
11. Minority Evangelism Workshop	1,400.00
12. Expenses for Promotion	398.93
Total	\$18,768.93

press its appreciation to the women members and participants in this session. We are grateful that they have sensitized the male members to faulty use of language, distorted values, inadequate biblical interpretation, and discrimination against women in church and societal structures.

The Peace Section accepts the challenge to place women's interests on its continuing agenda and supports bringing these concerns to the attention of the church via a variety of forms and offers its resources for such. The Peace Section appoints a subcommittee of the women members of the Section along with Luann Habegger and Ted Koontz as staff persons to pursue the suggested goals.

The decision to work on women's concerns was seen as natural in light of the Section's related mandates. Fern Umble, Peace Section member representing the Women's Mission and Service Commission of the Mennonite Church, and Luann Habegger of the Peace Section Washington Office staff, pointed out that Peace Section has long worked to overcome discrimination in its various forms and that discrimination based on sex should also be addressed. Since Peace Section has sought to call persons to follow Christ by freeing others from cultural barriers which make full human life impossible, it should deal with the barriers set up along sexual lines which restrict the life options of women.

A central biblical theme is the liberation of persons, Dorothy Nye contended in her presentation to the Section entitled, "Male and Female He Created Them." Surveying the biblical material, Nye concluded that Jesus is the Libera-

tor of persons, including women, and that many of the restrictions placed on women in our society are based on cultural patterns, not the teachings of Jesus.

Phoenix Churches Start Retirement Project

Six Mennonite churches and one Apostolic Christian Church in the Phoenix, Ariz., area have organized to build cooperatively a retirement community in Glendale, Ariz.

Construction has begun on thirty garden apartments, and Leland Bachman, director of the project, said the first occupants will probably be able to move in during early summer.

When the retirement community, called Glencroft, is finished, it will include 240 apartments with kitchens, a building of apartments without kitchens, and a building for extensive nursing care.

The churches—General Conference Mennonite, Mennonite Church, Conservative Mennonite, and nonconference-related—organized as Friendship Retirement Corporation in 1970 and began planning and raising funds for the project.

Much of the labor has been on a voluntary basis. Some have come on a two-year basis, others only during the winter months. Eugene Stuber of the Apostolic Christian Church is general contractor. Owen Slabaugh, Grace Mennonite, is plumbing contractor. Dan Stoll, Trinity Mennonite, is electrical contractor. Two members of Paradise Valley Mennonite and Sunnyslope Mennonite have taken on the masonry work.

Bachman said that the churches had decided on the project because they felt Phoenix had the ideal climate for retirement living. Most of the churches are small and could not have embarked on such a project without banding together. He said this was the first time this group of churches had worked so extensively together.

Volunteers Joint Cooperative Service Unit

Three new volunteers have begun work at the Champaign-Urbana, Ill., Voluntary Service unit, a project jointly administered by the Commission on Home Ministries (General Conference Mennonite Church) and the Mennonite Board of Missions (Mennonite Church).

David and Mary Hathaway, Philadelphia, Mo., began a six-month term of service on Apr. 1. They are members of Pea Ridge Mennonite Church, Palmyra, Mo., where David served as pastor for 28 years. The Hathaways are serving as community workers in Champaign-Urbana. David has recently farmed and

worked part time as a carpenter and painter. Mary has worked at Maple Lawn and Beth-Haven nursing homes in Palmyra and Hannibal, Mo., respectively. She has been active in the Head Start program and the Women's Missionary and Service Commission.

Amelia Irene Lehl, Portland Mennonite Church, Portland, Ore., has begun a one-

year term of Voluntary Service as a community worker in Champaign-Urbana. She is a 1972 graduate of Metropolitan Learning Center, Portland, Ore.

The Champaign-Urbana Voluntary Service unit is locally sponsored by the First Mennonite Church, a member of both the Mennonite Church and the General Conference Mennonite Church.

Lower Percentage of Mennonites Attending College

The percentage of Mennonite college-age youth attending college or university has been decreasing over the past five years, reported Virgil J. Brenneman to the inter-Mennonite Student Services annual meeting held on Mar. 1-3 in Rosemont, Ill.

Mennonites in undergraduate studies for baccalaureate degrees in 1972 represented 27 percent of the Mennonite college-age population, whereas in 1967 the figure was 34 percent, according to statistics compiled by the Mennonite Board of Education, Goshen, Ind., for students related to the Mennonite Church (MC).

According to recently released U.S. Bureau of the Census statistics, the percentage of young men entering college has declined from approximately 45 percent in 1969 to 36 percent in 1972. The female student population entering college in 1972 was essentially the same as three years before, the report notes.

The percentage of all Mennonite youth (MC) in post secondary education (e.g., nurse's training, graduate studies, technical schools) represented 32 percent of the Mennonite college-age population in 1972 and 43 percent in 1967. The number of full-time Mennonite graduate students declined from a high of 399 in 1967 to 231 in 1972, according to a recent Board of Education report.

Probable reasons cited for the national pattern of declining college enrollments included: (1) most of the increase in student population in the last decade had a percentage decrease at a time of rapid increase in the general population, (2) lower lottery projections of the past several years with fewer men staying in school, (3) more persons going to college late, (4) cost.

The committees and regional coordinators identified several areas of interest in relating to the "Mennonite diaspora" on campus and in noncampus settings. They raised the functional question: "How can we be better ministers in the student-young adult world?" (i.e., career planning, identifying worth of formal education, vocation/call, discovering viable form of church, how to increase one-to-one contact).

A highlight of the sessions was the Friday evening meeting with representatives of the People's Christian Coalition of Evanston, Ill. The discussion centered on questions of mission in our day.

Thirty members make up the fellowship, which operates as a Christian commune endeavoring to be "in" and not "of" the world. Some members are students or recent graduates living in two locations.

One member articulated the purpose



Inter-Mennonite Student Services annual meeting, Rosemont, Ill., Mar. 1-3, 1973. From left: Chester Wenger, Salunga, Pa.; Wesley Mast, Philadelphia, Pa.; Virgil Brenneman, Elkhart, Ind.; John Lapp, Goshen, Ind.; Herb Fretz, Elkhart, Ind.; Kermit Dertine, Denver, Colo.; Frank Ward, Newton, Kan.

of the group: "What is most needed is a band of Christians who take the gospel seriously and apply values and priorities of the kingdom across the board, bringing judgment to bear on contemporary movements and forces which shape life today."

The Coalition finds campus life turned inward, evident in a changing student mood of accommodation, apathy and self-indulgence — doing one's own thing.

Creativeness in rediscovering the spiritual vitality of life comes in the communal and contemplative context, another campus observer noted. The group publishes *The Post-American*, the "voice of the People's Christian Coalition."

The committees reviewed the cooperative Summer Graduate Student Seminar

and student publication, *Forum*. Both were rated highly as means for communicating with and among students-young adults. *Forum* is being offered by paid subscription to others at two dollars for seven issues.

Student ministers or regional coordinators (all part time) who participated in the conjoint meeting included Al Enns (Mennonite Brethren), Waterloo, Ont.; Wesley Mast (Mennonite Church), Philadelphia, Pa.; Vern Ratzlaff (Mennonite Brethren), Winnipeg, Man.; Jim Reimer (General Conference Mennonite Church), Toronto, Ont.; and John Shearer (Mennonite Church), Waterloo, Ont. Student ministries are organized and programmed in varying ways by the different Mennonite groups.

Plans Readied for Festival of Spirit



Leonard Wiebe (left above)

David Shank (right above)



J. Lawrence Burkholder (left below)

A Festival crowd of 2,000 or more persons is expected in Goshen May 11-13 to take part in the 1973 Festival of the Holy Spirit, with the theme, "Led by the Spirit."

Opening the Festival Friday evening at 7:30 will be J. Rodman Williams, speaking on "The Domain of the Spirit." Williams is a former college and seminary professor in the areas of systematic theology and philosophy, and is now president of Melodyland Schools (Bible and theology), Anaheim, Calif.

Three More Speakers

Jerry Barker, of the Church of the Messiah Episcopal Church, Detroit, Mich., will speak at 8:45 on Saturday morning on "The Spirit Leading Believers in Discerning and Cultivating Gifts." Barker, of The Fishermen, is an attorney and former lay pastor with the Episcopal

Church of the Redeemer, Houston, Tex. At 1:45 Saturday afternoon J. Lawrence Burkholder, president of Goshen College, will speak on "The Spirit Leading in Ethical Decision-Making." Burkholder delivered the kickoff address of last year's Festival.

The final three addresses of the Festival will be by David A. Shank, pastor of Evangelical Church in Rixensart, Belgium. Shank comments, "Following the Spirit is not just coming to church on Sunday. This is the way some of my people used to do, and then the Spirit broke in."

Shank will speak at 7:30 Saturday evening on "The Spirit Leading in Discerning the Spirit of the Times"; at 2:30 Sunday afternoon on "Led by the Spirit in Personal Life-Style"; and at 7:00 p.m. Sunday evening on "Led by the Spirit in Witness."

Moderator, Song Leader Announced

Festival moderator will be Leonard Wiebe, pastor of Maplewood Mennonite Church, Fort Wayne, Ind. Song leader will be Mary Oyer, who also led the singing at the 1972 Festival. The Festival singing group will again be the Hallam Street Band.

A reprinting of the 1972 *Festival Songbook* will be completed in time for the opening session. The book will contain all the songs of last year except four, which have been replaced and supplemented by two more. One of the replacements is "His Glory is Love," with words and music by six-year-old Jimmy Clemens, of Goshen. Sets of the six new songs will be available to be added to last year's songbook.

Search and Share Groups

Forty-two Search and Share groups — 12 more than last year — will be high

points for depth study of the Bible with application to contemporary situations. Most Search and Share groups will meet four times, repeating materials in each session after the first.

Search and Share times are 10:30 a.m. and 3:00 p.m., Saturday, and 9:00 and 10:45 on Sunday morning.

Topics and leaders are:

Led by the Spirit in Congregational Life

1. In discerning gifts: Jerry Barker, Detroit, Mich., and John W. Miller, Waterloo, Ont.

2. In discerning God's will by consensus or democratic process: Ivan Kauffmann, Rosemont, Ill., and Charles Gautsche, Archbold, Ohio.

3. In discerning God's will in choosing leadership: Willis Breckbill, Louisville, Ohio; Arnold Roth, South Bend, Ind.; and Jason Martin, Mishawaka, Ind.

4. In discerning God's will in choosing goals and priorities: John H. Mosemann, Goshen, Ind., and John P. Oyer, Rocky Ford, Colo.

5. In discipling the brother: Marlin Jeschke and Norman Kauffmann, both of Goshen, Ind.

6. In maintaining the unity of the Spirit: Jacob T. Friesen, Elkhart, Ind., and Elam Glick, Reedsville, Pa.

7. In evangelism: Howard Zehr, Goshen, Ind., and Reuben Short, Elkhart, Ind.

8. In proclamation in the power of the Spirit: Roy Koch, Goshen, Ind., and David Habegger, Elkhart, Ind.

9. In responding to society's hurts: Charles McDowell, Youngstown, Ohio, and Mary Ellen Meyer, Goshen, Ind.

10. In new forms of congregational life: Albert Steiner, Evanston, Ill.; Marian Hostetler, Elkhart, Ind.; Bob Guth and Marianne Zuercher, both of Goshen, Ind.

11. In patterns and freedom in worship: Millard Lind, Goshen, Ind. and Marion Bontrager, Orrville, Ohio.

12. In music: Roy Roth, Harrisonburg, Va., and Jerry Derstine, Goshen, Ind.

13. Songs from the Bible: Russell Delesandro and Jane Miller, both of Goshen, Ind.

14. In receiving revelation — Word written and unwritten: Jacob Mierau and William Hooley, both of Goshen, Ind.

15. In Bible study and teaching the Scriptures: Erland Walther, Elkhart, Ind., and Thomas Terry, Goshen, Ind.

16. Affluence and life in the Spirit: Keith and Gretchen Kingsley, and Ivan and Rachel Friesen, all of Elkhart, Ind., and Ron and Bev Gibson, Valparaiso, Ind.

17. In ecumenical relations: Leland and Bertha Harder, Elkhart, Ind.

18. In understanding the end times: Paul Goering, Goshen, Ind., and Richard Weaver, Harrisonburg, Va.

**Led by the Spirit in Understanding
the Spirit's Person and Work**

19. The relation of the Spirit to the Son and the Father: J. Rodman Williams, Anaheim, Calif., and C. Norman Kraus, Goshen, Ind.

20. The baptism and fullness of the Spirit: Virgil Vogt, Evanston, Ill., and Ben Lapp, Wakarusa, Ind.

21. The Holy Spirit—experience and mission: John Drescher, Scottsdale, Pa., and Alan Howe, Evanston, Ill.

22. The gifts of the Spirit: Howard Charles, Elkhart, Ind.

23. The gift of tongues: Josephine Ford, Notre Dame, Ind., and Duane Gingerich, Youngstown, Ohio.

24. The gift of healing: Fred Augsburg, Youngstown, Ohio, and Paul M. Miller, Goshen, Ind.

25. The gift of prophecy: Jacob Enz, Elkhart, Ind., and Jason Denlinger, Williamsport, Pa.

26. The gift of discernment of spirits: John H. Yoder, Elkhart, Ind.

27. The gift of spiritual wisdom: Robert S. Kreider, Bluffton, Ohio, and Dorothy Ann Friesen, Elkhart, Ind.

28. Biblical demonology: Vic Hildebrand and J. Lawrence Burkholder, both of Goshen, Ind.

29. Deliverance ministry: Nelson Litwiller and Dean Nowacki, both of Goshen, Ind.

30. The Spirit and the occult: Dean Hochstetler, Nappanee, Ind., Alvin Hostetler and R. Herbert Minnich, both of Goshen, Ind.

31. Discerning the times: John A. Lapp, Goshen, Ind., and Ray Horst, Elkhart, Ind.

32. The Spirit freeing up cultural roles: Robert Ramseyer, Elkhart, Ind., and Sam Ozuzu, Nigeria.

33. Life in the Spirit—alternative perspectives: Clarence Bauman, Luke Birky, both of Elkhart, Ind., and John Steiner, Goshen, Ind.

**Led by the Spirit in Resolving Conflict
Related to the Charismatic Experience**

34. In the congregation: Nevin Horst, Elizabethtown, Pa., and Harold and Janice Gingerich, Fort Wayne, Ind.

35. In the family: Ray and Clara Keim, Elkhart, Ind., and Wilmer and Ruth Hollinger, Goshen, Ind.

36. With the extremist in spiritual experience: John C. Wenger, Goshen, Ind., and Alma Coffman, Elkhart, Ind.

**Led by the Spirit in Becoming
Whole Persons**

37. In developing openness and freedom with the brother/sister: Atlee Beechy, Goshen, Ind., and Roy K. Yoder, Elkhart, Ind.

38. Through the creative arts: Abner Hersherberger and Marvin Bartel, both of Goshen, Ind.

39. In the role of women: Dorothy Nyce, Goshen, Ind., and Blanche Horst, East Petersburg, Pa.

40. In courtship and marriage preparation: Stanley and Doris Shenk, Goshen, Ind.

41. Stresses in family living: Walter Drudge, Goshen, Ind., and Howard and Jean Schmitt, West Liberty, Ohio.

42. In Spirit-filled marriage: Mahlon and Dorothy Miller, Goshen, Ind., and Philip and Sandy Hartzler, Shippshewana, Ind.

College Singer on Two-Week Tour

As Marvin D. Graber, a 20-year-old Goshen College sophomore appeared before eight youth audiences in Ohio and Ind., Apr. 15-29, the groups had to marvel at this singer's spunk.

Marvin has been blind since the age of 10 because of an unremovable brain tumor.

Undaunted, however, Marvin completed high school, attended Goshen College for two years, and has just returned last month from a 14-week stint in El Salvador in the college's Study-Service Tri-semester program.

In El Salvador, Graber took part freely in the required field work. When the other students became involved in El Salvador's attempts to solve problems of poverty, health care, education, agri-



Marvin Graber

culture, or community development, Graber went to Pasquinia to assist in its school and recreation program.

Graber, a native of Loogootee, of southern Indiana, swims, speaks Spanish, roller skates, is interested in a career in social work or counseling.

He performed with guitar and harmonica and sang. At a two-hour midnight youth meeting last May at Goshen, his performance was greeted with the loudest ovation.

His itinerary included stops at Archbold, Wauseon, Berlin, Smithville, Kidron, North Lima, Louisville, and West Liberty, all in Ohio; and Leo, Indiana. Traveling with him was Dean Nussbaum.

mennoscope

Assembly 73 and Your Congregation

Each congregation is invited to choose at least one household to represent it at Assembly 73 for the purpose of providing more direct communication and relationship. All kinds of households are wanted: single adults, young marrieds, households with parents and teenagers, older adults. Congregations may choose the household or persons may volunteer. Report your decision to Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Key 73 Congregational Resource Book Supplement

A new resource book was published to aid churches involved in Key 73 programs. This is a "how-to" book for Phases II, IV, V, VI, assembled in response to requests for more local-level helps. It includes complete *Strategy Seminar Workbook* (for Phases II and V), as well as

much practical material for Phases IV and VI. This supplement resource book is available at any of the Provident Bookstores for \$2.00.

Mennonite Disaster Service (MDS) volunteers have not left the scene of the 1972 floods. Nine long-term liaison couples continue to work in South Dakota, West Virginia, Virginia, Pennsylvania, and New York. Some of the continuing MDS workers are semiretired or retired and serving as volunteers for six-month terms. Younger volunteers with families have been accepted on a supportive basis. Four families have chosen to move permanently to Corning, N.Y., an area flooded by Agnes last June. People interested in joining MDS liaison couples for summer voluntary work should contact their conference office immediately. Volunteers with construction or recreation/ day care skills and interest in the Buffalo Creek location should contact MCC, 21

South 12th Street, Akron, Pa. 17501.

"The Woman Alone" is the theme of a program to be held at Spruce Lake Retreat, Canadensis, Pa. 18325, June 2 and 3. Mrs. Paul Clemens is the speaker. Theme of the conference is: The Joy of the Lord Is My Strength. If interested, write to Spruce Lake Retreat at the above address.

Deferred payment gift annuity agreements are now available for those who wish to transfer gifts or property to Goshen College in exchange for retirement income, or income to begin later. The new giving method was recently approved by the Internal Revenue Service. According to the college, the method offers convenient tax benefits to those who are currently in peak earning periods, but who, in retirement, will desire annuity income with much of it tax-exempt. More information is available from Gordon R. Yoder, director of special and deferred giving, Goshen College, Goshen, Ind. 46526.

A workshop to introduce the *Herald Omnibus Bible Series* will be held on May 12, 9:30 a.m. to 4:00 p.m., at the Rockway Mennonite School, 110 Doon Road, Kitchener, Ont. Persons conducting the workshop include Herbert Schwartzentruber, Doreen Snyder, Norma Rudy, Mark Yantzi, and James E. Horsch. Stanley Shantz is the convener of the meeting. This workshop is sponsored by the Mennonite Board of Congregational Ministries in cooperation with the Christian Nurture Committee of the Western Ontario Mennonite Conference.

Black Rock Retreat has an opening for a semiretired couple. If interested write to the retreat at Kirkwood, Pa. 17536.

Eastern Mennonite College students have elected officers to head the Young People's Christian Association (YPCA) for the 1973-74 academic year. President-elect of the Christian service-oriented organization is James Musser, a sophomore sociology major from East Earl, Pa. The new YPCA vice-president, David Risser, is a sophomore physics major from Greencastle, Pa. A sophomore Bible major from Wauseon, Ohio, Keith Gnagney, will serve as treasurer. Secretary-elect is Sheryl Petersheim of Elverson, Pa. In addition to organizing service and fellowship opportunities for students, the YPCA promotes Bible study groups, spiritual emphasis weeks, and campus church. Off-campus activities include involvement with the Virginia penal system, area Mennonite churches, a recreation center, and numerous extension teams.

Hidden Acres Camp (R. 1, New Hamburg, Ont. N0B 2G0), announces the following schedule: Discussion and study camp, June 22-24; family camping, June 29 and 30, July 1 and 2, with the Ken

Schwartzentruber family and Winston Neuman respectively; open camping, July 1 to Aug. 1; fall family camping Sept. 7-9. Children's camps run as follows: girls 8-10, July 2-7; girls 11-12, July 9-14; girls 13-14, July 16-25; coed, Aug. 2-11; boys 11-13, Aug. 13-18; boys 8-10, Aug. 20-25. There will be a Sunday evening drive-in service at 9:00, Aug. 12.

The four officers of Goshen College's Community Government (GCCG) were recently elected by students, faculty, and staff for the 1973-74 school year. Donald L. Metzler, president, is from New Holland, Pa. Emma LaRoque, vice-president, is from Tofield, Alta., Canada. Annie E. Wenger, secretary, is from Lancaster, Pa. Jon R. Sommer, treasurer, is from Kidron, Ohio. The organization encourages students to take responsibility in campus and community concerns, coordinates campus activities, promotes cultural awareness, and provides an open line of communication among all members of the college. GCCG is made up of the senate, social commission, cultural commission, and judicial board with about 40 elected members taking part.

Eighty-six sewing circles were represented at the 123rd Semiannual Meeting of the Associated Sewing Circles of the Lancaster Mennonite Conference held on Apr. 7 at the East Petersburg Mennonite Church. Mrs. Lloyd Lefever, East Petersburg, was elected vice-president. Guest speaker in the morning session was Mrs. Nimra Es-Said, assistant secretary of the Supreme Ministerial Committee for Displaced Persons in the government of Jordan.

The amount of \$16,500 as a partial distribution of a bequest to Mennonite Board of Missions has been received from the estate of Emma Liechty, formerly of Archbold, Ohio. Gifts to the Mission Board in memory of Emma Liechty were \$1,107. From the estate of Emma M. Wyse, the Mission Board has received a bequest of \$3,444. Emma Wyse was formerly of Wayland, Iowa. From the estate of John and Lillie Roupp, formerly of Hesston, Kan., the Board has received \$7,741. A residue of \$2,000 is yet to be received.

A married couple is needed in the Inglewood district of Los Angeles, Calif., to work on a Voluntary Service basis with the program of Calvary Mennonite Church. The husband will do maintenance work, the wife will have secretarial duties—and both will be involved with the extended child care program operated by the church. If interested, please respond soon to John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tel.: 219 522-2630.

Mr. and Mrs. John Friesen are return-

ing to India on July 2 after a year's furlough in North America. The Friesens will be associated with the Leprosy Mission at Naini in the Allahabad District, U.P., India. Their new assignment will be twofold: to encourage paramedical workers (within the Hindi-speaking regions of North India) in the development of a spiritual ministry as an integral part of their medical work and, second, to undertake advisory and supervisory work for the Leprosy Mission in North India. The Friesens first went to India in 1939. They serve with Mennonite Board of Missions, Elkhart, Ind.

The Mennonite Churches of the Southeast sent their pastors and delegates to the sixth Annual Southeast Mennonite Convention, Apr. 27-29, Samuel Janzen, pastor of the Harrisonburg Mennonite Church, Harrisonburg, Va., was the speaker.

David Kniss, pastor of the Ashton Mennonite Church, Sarasota, Fla., announced his resignation from the pastorate effective Aug. 15. He feels called to pioneer and after a year at Eastern Mennonite College will consider moving to Arcadia, Fla., to begin an outreach there.

A typhoid fever epidemic struck the South Dade Labor Camp, Fla., where five V'Sers from Eastern Board are working, during the late winter and early spring. None of the V'Sers was affected, but they report that work was heavier than normal, with health clinic social services and day care work operating simultaneously. The worst spread of illness is over, but effects remain. The chlorine content of the water has been increased twenty times.

Ella May Miller, *Heart to Heart* speaker, will address a number of church groups in Saskatchewan, Canada, May 4-6. On May 4 she will speak to the Mennonite Brethren Women's Missionary Auxiliary of South Saskatchewan. On the evenings of May 4 and May 5 she will address a women's conference of the General Conference Mennonite Churches in Saskatchewan. She will speak to the Pleasant Hill Mennonite Church of Saskatoon, Sask., Sunday morning, May 6, and to the Mennonite Ministerial Fellowship of Saskatoon in the evening.

Paul Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, will be the guest speaker at a Sunday school convention to be held on May 6 at the Stromstown United Methodist Church in Stromstown, Pa.

New members by baptism: eleven at Maple Grove, Belleville, Pa.; two at Mt. Zion, Versailles, Mo.; one at Lindale, Linville, Va.; six at Sandy Hill, Coatesville, Pa.; five at Blenheim, New Dundee, Ont.; six at Moorepark, Mich.

readers say

Submissions to Readers Say column should comment on printed articles.

If Menno wants to B. Hurd in the pages of *Gospel Herald* let him come out of the shadows and sign his real name. I see no justification for publishing major articles from pseudonymous writers in a brotherhood church. — Robert Hartzler, Des Moines, Iowa.

I too share a concern about superspirituality. (Beware the New Superspirituality, Apr. 10.) However, I am even more concerned about what I will call superspirituality. The formality and coldness which exist in many churches has contributed to the formation of Jesus groups and Neo-Pentecostalism. What we need to do is learn from these people rather than resist them.

I would like to have explained the meaning of "God is a Spirit; and they that worship him must worship him in spirit and in truth" (Jn. 4:24). Perhaps the superspiritualist worshiping in spirit, whereas it seems as though Dr. Schaeffer is overly concerned about the truth. What we need is to see the AND in spirit and truth and learn to synthesize these. — Jim Nussbaum, Kidron, Ohio.

In the *Gospel Herald* of Apr. 3, the article, "Does God Behave Himself?" by Stanley L. Freed, the author says at least thirty charismatic prayer groups have formed in Mexico City. Catholics and Protestants are fellowshiping together without difficulty? Who is praying to the Virgin Mary, Catholic or Protestant? How do the two walk together except they agree? — Ervin C. Weber, Preston, Ont.

The article, "The Church and Public Policy," by Leo M. Christenson in the Apr. 3 issue of *Gospel Herald* has a great deal to commend itself particularly with its emphasis on how little the government accomplishes in solving the human problems. Christians need to be reminded that "salvation" does not come from government. Christians have a much higher confidence.

I am, however, distressed with Mr. Christenson's implied assumption that Christian laymen and churchmen are more naive, have less expertise, and are less qualified to discuss and be leaders in public policy than non-Christian laymen and secular leaders. This kind of innuendo is all too commonly used to shut up the critics of public policy. I do not believe that the churchman is more disqualified with "substantive ignorance on public policy" than the secular leader. A "naive, superficial, simplistic, jargonistic, and unhistoric" (Christenson's description) discussion of public policy is no more characteristic of churchmen than it is of secularists. To leave it up to the experts is to help either as our involvement in the Vietnam mistake illustrates. The Apostle Paul, in Romans 13, reminds us that government, if it is true to its calling, is for the good of society. Christians have as much stake in policies which insure this as anyone else.

Thanks for including the uncomfortable, but likely too true, letter by Helen Rytz, Switzerland. Americans, who have too little foreign experience, are generally naive about how people in other nations see us, nor of the facts which make them see us that way. Some fifteen years ago, I read the 1,200-page volume, "The Rise and Fall of the Third Reich," as my summer reading. I was shook. The reason it was not that clear to what happened in Germany might well happen here. Worse, and Christians and churches might support demonic public policies which would lead eventually to a

visit of the judgment of God upon our nation and also the churches. We are already being judged, and it should lead us to repentance. If not, woe is us and our children. — Virgil Brenneman, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Boll, Titus B. and Lois (Brubaker) —, a son, Anthony Brubaker, Apr. 12, 1973.

Freed, Laverne and Lorraine (Reinford), Spring Mount, Pa., first child, Mark Durrell, Feb. 21, 1973.

Gingrich, Gale and Florence (Kropf), Springfield, Ore., second child, first son, Ryan Allen, Mar. 8, 1973.

Janzen, Ralph and Sara (Lapp), Buhler, Kan., first child, Matthew Allen, Jan. 14, 1973.

Sandoe, Carl G. and Grace (White), New Holland, Pa., second child, first daughter, Shannon Kay, Mar. 28, 1973.

Schlabach, Larry and Kay (Mumaw), Sarasota, Fla., second son, Brad Wayne, Mar. 21, 1973.

Steckle, David and Carol (Schwartzentruber), Zurich, Ont., third child, second son, Dennis Jason, Mar. 30, 1973.

Steiner, Eldon R. and Patricia A. (Kalous), Cincinnati, Ohio, first child, Jeremy La Mar, Apr. 2, 1973.

Troyer, William Jay and Sharon (Stauffer), Sarasota, Fla., second daughter, Shelly Renee, Apr. 4, 1973.

Wert, Daniel and Miriam (Shank), Westminster, Md., second child, first daughter, Cynthia Jo, Jan. 29, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bontrager — Marote. — Carl Gene Bontrager, Portland, Ore., South Hutchinson cong., and Rochelle Ann Marote, Portland, Ore., Unity Center Church, Mar. 31, 1973.

Layman — Showalter. — Nelson Leon Layman, Dayton, Va., West Valley cong., and Josie Anne Showalter, Dayton, Va., by Harold G. Eschleman, Apr. 6, 1973.

McGallicher — Beiler. — Dale McGallicher, Manheim, Pa., Brethren in Christ Church and Susan Beiler, Kinzers, Pa., Rockville cong., by Millard Shook, Apr. 7, 1973.

Myers — Miller. — Stewart Myers, Gardenville, Pa., Deep Run cong., and Nancy Louise Miller, Lagrange, Ind., Plato cong., by Ivan M. Miller, Mar. 31, 1973.

Rupp — Beck. — Edward Rupp, Archbold, Ohio, Evangelical cong., and Andrea Beck, Archbold, Ohio, Lockport cong., by Marion Bontrager, Mar. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bixler, Celeste M. daughter of Jephtha J. and Barbara (Esch) Smucker, was born near West Liberty, Ohio, Apr. 25, 1900; died at Flagstaff, Ariz., Feb. 21, 1973; aged 72 y. 5 m. 27 d. On May 25, 1924, she was married to A. Dale Bixler, who survives. Also surviving are 2 sons (David and James), 6 daughters (Esther — Mrs. Franklin Heatwole, Ruth —

Mrs. Clarence Reeser, Mary — Mrs. George Hardin, Rachel — Mrs. Rupert Gueden, Jr., Joanna, and Lois — Mrs. Guadalupe Longoria), 20 grandchildren, one brother (George Smucker), and one sister (Ruth — Mrs. Dan Grisso). She was preceded in death by a daughter (Elizabeth) and a granddaughter. She was a member of the Roselawn Mennonite Church. Funeral services were held at the Prairie Street Mennonite Church on Feb. 26, in charge of Noah Hochstetler and Verle Hoffman.

Esch, Phillip Lynn, son of Ira and Velma (Swartzendruber) Esch, was born in West Branch, Mich., Apr. 23, 1952; died as the result of a truck accident at Alpena, Mich., Apr. 6, 1973; aged 20 y. 11 m. 14 d. Surviving are his parents, 4 brothers (Merrill, John, Leslie, and Marvin), 2 sisters (Sara — John Longacher and Marjorie), and his maternal grandmother (Mrs. Lena Swartzendruber). He was a member of the Fairview Mennonite Church, where funeral services were held on Apr. 9, in charge of Virgil S. Hersherberger; interment in Fairview Cemetery.

Gerber, Ross L., son of Lawrence and Lovina (Hersherberger) Gerber, was born at Walnut Creek, Ohio, Jan. 1909; died of a heart attack at Dunlap Hospital, Orrville, Ohio, Apr. 6, 1973; aged 64 y. 2 m. 21 d. In 1936 he was married to Ruth Hertzler, who preceded him in death in September 1955. On Mar. 23, 1957, he was married to Arlene Amstutz Schrock, who survives. Surviving are 3 sons (David, Daniel, and Dwight), 2 daughters (Nancy — Mrs. Mark Conrad and Amy), 2 stepsons (Jim Schrock and Phil Schrock), 6 grandchildren, 3 brothers (Harold, Edward, and Ralph), one sister (Mary — Mrs. Robert Kreisher), and one foster sister (Helen — Mrs. Carl Friedl). He was a member of the Orrville Mennonite Church, where memorial services were held on Apr. 9, in charge of J. Lester Graybill and Harold E. Bauman; interment in Crown Hill Cemetery, Orrville, Ohio.

Kraft, Edna, daughter of Mr. and Mrs. Elias Shantz, died of a heart attack at the K-W Hospital, Kitchener, Ont., Apr. 5, 1973; aged 67 y. She was married to Eugene Kraft, who preceded her in death in 1968. She is survived by one daughter (Esther — Mrs. Allan (Gordon), 2 grandchildren, 2 great-grandchildren, one brother (Irvin Shantz), and 2 sisters (Viola — Mrs. Samuel Cressman and Mrs. Seleda Weber). She was a member of the First Mennonite Church, where funeral services were held on Apr. 8, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Cover photo by Eric L. Wheeler

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28. Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Southeast Mennonite Convention, Lakewood Retreat, Brookville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 75 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 8), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Graham Amplifies Reports

Evangelist Billy Graham has issued a statement "to amplify some of the press reports" of his comment in South Africa concerning castration for convicted rapists.

He described the statement as "an offhand, hasty, spontaneous remark at a news conference" that he immediately regretted.

The evangelist added that he realized "it is not the responsibility of a minister of the gospel to go around setting penalties for crime."

At the same time, he said, "It is interesting that the thought of castration for some people stirs a far more violent reaction than the idea of rape itself. Perhaps this is a part of our permissive society's sickness."

According to the Bible, Mr. Graham commented, God's justice "will be administered with a severity that is greater than the mind of man to imagine and this justice of God will be administered also with a mercy that is beyond the mind of man to imagine."

U.S. Urged to Appoint Rabbi

An interreligious organization has urged the State Department to appoint a rabbi to serve along with the Catholic and Protestant chaplains at the U.S. embassy in Moscow.

Officials of the Appeal of Conscience Foundation made the recommendation following a visit of the seventh interfaith delegation it has sent to the Soviet Union since the Foundation was formed in 1965.

Rabbi Arthur Schneider, president of the Foundation, announced at a press conference that the proposal had been discussed with officials of the State Department.

They indicated that there was no impediment to such an appointment and that it would receive serious consideration, Rabbi Schneider reported.

Executed Priest

A Roman Catholic priest has been reported executed in communist-ruled Albania for secretly baptizing a child, according to the Catholic news agency, Kathpress.

Religious rites are outlawed in the Balkan country which, in 1967, proclaimed itself the "first atheist state in the world" and closed down all religious institutions.

Kathpress said reports from residents in the Albanian-Yugoslav border area

identified the priest as Father Stephen Kurti, an inmate at a labor camp.

The agency, stressing the reliability of its sources, said that the priest had been asked by a woman to baptize her child and was observed doing so. He was then reported to the authorities, it said, given a summary trial, sentenced to death, and executed by a military firing squad.

"Votes" on Amnesty Issue

Within two weeks of the telecast of a drama on amnesty, the National Council of Churches received 9,000 cards and letters from viewers who had been asked to act as the jury in the case presented.

The officers of the NCC's Broadcast and Film Commission (BFC) were "swamped" with responses to "Duty Bound," an hour courtroom play written by Allen Sloane and aired by NBC on March 11.

BFC staff did not know the exact number of votes, as of March 27, because some envelopes contained replies from more than one person. Of 2,560 votes counted on March 27, 90.9 percent favored amnesty for the young man in the drama who resisted military service by leaving the country.

An NBC Religious Special for follow-up to "Duty Bound" has been set for Sunday, June 3. A final tabulation of the votes will be presented then.

Adventists' Meatless Recipes Big Hit

A pilot television series shown twice weekly on one Los Angeles station by Seventh-day Adventists has produced 7,000 requests for meatless recipes in 10 weeks.

More than 1,700 vegetarian cookbooks have been purchased (for \$2.95 each) in the same time.

"Health reasons and the high cost of food are the two main things mentioned in letters we receive," said Franklin W. Hudgins, public relations director for the Adventists' Southern California Conference office.

Word was getting around during the meat boycott week observed around the country that vegetarianism is a way of life for many Adventist Church members, and an increase in requests was expected.

Adventists, noted for their hospitals and health facilities, give both biblical and nutritional reasons for the practice.

"Flesh foods often serve as disease carriers," says a church handbook. "They are but secondhand sources of body-building es-

entials provided firsthand by vegetables, nuts, and whole grains."

Vegetarianism "is not a test of fellowship for Adventists, but it is strongly recommended and its principles are taught to all who join the church," the handbook said.

The Little POWs

In the drama of the POWs' return, little has been said about the thousands of tiny prisoners of war still left in Vietnam, most without parents or homes, many diseased and doomed to a short life of hunger and despair. They are the children fathered by American GI's and abandoned in Vietnam when the servicemen returned home.

This is one of the continuing tragedies of the war which the Pentagon and White House quite deliberately ignore—because it knocks much of the honor out of the tottering peace. But it is very much on the minds of informed citizens over the globe since the pathos and tragedy involved have caused many feature stories on the subject in the world press.

Accurate data on the number of such children has never been gathered by either the U.S. military or the South Vietnamese Government, so great has been the general indifference to the problem. Informed estimates range from 30,000 to 100,000 which make it loom far above the question of POWs in the long view and in the actual numbers involved. In the rare instances of the GI's willing to bring their own illegitimate children back, the requirements are very complicated by red tape both here and in Vietnam.

Educator Sees Church's Return to "Normalcy"

The Catholic Church and society are both in a "trough of moral decline" with the family more pagan than it was 25 years ago, but the church has been in crisis before and may now be returning to "normalcy," a famed Jesuit educator said.

Father Robert I. Gannon, SJ, former president of Fordham University and often described as an elder statesman of the American Jesuits, told *The New York Times* in an interview that Catholics who are despairing about the future of the church should take heart.

"Happily, I believe it (the church) is returning to normalcy—that middle ground between the 'old mossback' extremists on the one side and the 'wild liberals' on the other."

03263 51
CALVIN REDEKOP
R 6 BX 339
GOSHEN IN 46526

3/74

Building Empires or . . .

I suppose we will never know the damage which is done by competition and the crippling which results from envy and jealousy in the life of the church. It can happen at the individual level and the institutional level.

Whenever one sets out in work for personal prestige, power, or position the evils of envy and jealousy take immediate hold. And it is so subtle. One can initially start with sincere dedication to Christ and the glory of God. But with a certain amount of success the goal is shifted from a labor of love for the Lord to empire building for oneself. This is where commitment to Christ is left for competition with others. This is where, although the right things are said, the wrong things are done. This is where kingdom building is replaced by empire building.

One of the clearest examples in which it seems empire building becomes visible today is in relation to Key 73. We must, of course, be clear in our evangelism that it be in line with New Testament concern for Christ's glory,

personhood, and discipleship. But it has been interesting to notice the approach and attack of many upon the Key 73 evangelism endeavor.

If one surveys those, mostly nondenominational evangelists, who are attacking Key 73, it would appear empire building is involved. Such seem to see Key 73 as a threat. The threat brought forth of course is the threat of ecumenicity, the person of Christ, and so forth. But the closer one looks, the more it appears the real threat is to empire building. That is, those who are crying the loudest have a large personal empire of interests in their own highly promoted program which are supported, in the main, by personal gifts from persons of many denominations — denominations they denunciate.

Perhaps this surmising is not correct. But it may help us to observe, whenever we hear one attacking Key 73, that such usually has an empire of his own to promote. — D.

Right Now!

If you have not read already, please read the lead news article in the Mar. 27 issue of *Gospel Herald*. This news article concerns the military's gearing up to get the Junior Reserve Officers Training Corps program into more high schools. What is said here will sooner or later hit your local high school and now is the time to speak. When ROTC is in your local high school it will likely be too late.

A number of things should be noted about the program. The military is gearing up to get military training in high schools. The training, consisting of military lectures, experience in using weapons and drills, is open to boys and girls. Curriculum is controlled by the military but part of the salary, etc., of retired military officers, who serve as instructors, is paid by the local school system. The idea is kept in low profile in order to get into schools without community discussion. Schools with discipline problems are approached as primary targets with the promise that the program will help solve discipline difficulties. The principal is told the deadline

is short in the hope the program will be passed without community awareness.

A number of questions should be asked. Do we want the military to run certain aspects of our school program? Already many schools have accepted the program. Will it mean that down the road, after enough schools accept, military training at the high school level will be demanded of all public schools and students? Do we want educationally unqualified teachers in our schools? Do we want our 14-year-olds taught the art of killing? Can it be doubted that this program is another clear evidence of the military control within our nation?

A number of things should be noted about our responsibility. Now is the time to voice our opinions as individuals and as congregations. Local school boards are sensitive to public opinion. Why not write up a statement of concern yourself or as a congregation in a letter to your own school board now? Tomorrow may be too late. — D.



GOSPEL HERALD

May 8, 1973

The State of the Mennonite Family

by Howard Kauffman

Of all the myriad types of social organizations and institutions that mankind has devised, none is more universal or more persistent than the family. It seems to survive all onslaughts of war, pestilence, famine, poverty, and national disasters. It even survives the blows of radicals who hammer away at the philosophical and moral underpinnings of family idealism.

The survival of the family as an institution, however, says little about the well-being of specific families. In many ways, the American family system has fallen on hard times. The system may survive the current storms, but particular families and individuals are getting badly battered. The toll of heartbreak, disappointment, and bitterness from broken marriages and family relationships seems to be steadily mounting. Currently nearly a third of all American marriages are ending in divorce. Among those who marry before the age of twenty nearly one-half are showing up in the divorce court. The rising rate of crime and delinquency also reflect the weakness of our modern family system.

Mennonite families in the United States and Canada also partake in the rising tide of family problems. We may have built some protective cultural fences around our family and kinship groups, but we have no immunity to the destructive forces that threaten the family system. The fact that our divorce and delinquency rates are relatively low must not soothe us into a somnolent complacency.

What is the state of the Mennonite family? It all depends on what kind of a bench mark we use for making judgments.

contents

The State of the Mennonite Family Howard Kauffman	393
Would You Say That Again? Bernie Wiebe	396
Marriage as Partnership Jacob W. Elias	398
A Marriage Counselor Reflects Abraham Schmitt	400

If we compare ourselves with the "average American family" we may look pretty good. If we have in mind a hoped for "ideal family" type, we've got a lot of trouble. If "husbands love your wives," "children obey your parents," and "provoke not your children to wrath" be our measuring sticks, who among us does not have some things to confess?

Mennonite families have a low divorce rate. According to a recent survey of 3,591 members in five Mennonite and Brethren in Christ denominations (Church Member Profile, 1972), only one percent of the members have experienced divorce or separation. Half of these have remarried.

We can assume that additional divorces have occurred among those who formerly were members of Mennonite churches but who withdrew in the face of strong attitudes disfavoring divorce. Is it more difficult to show love than to show criticism and condemnation toward those caught in the web of marital failure? One piece of research indicated that at least 10 percent of Mennonite couples are relatively unhappy with their marriages. What resources does the church have to help these persons in difficulty?

There are plenty of "generation gap" problems. The American "Youth Culture" of the 1960s has made an impact on Mennonite youth that is difficult to evaluate. The demands for freedom from social restraints, the experimentation with new sets of values, and readiness of youth to take physical, social, and moral risks all serve to create great anxieties on the part of parents for the welfare of their children.

Some parents and youth are poles apart in their music tastes, views on clothing and hairstyles, attitudes on use of leisure, use of money, use of language, etc. It's not that the new youth values are always wrong—they are different. And the differences sometimes cause tensions that weaken parent-youth relationships.

In more serious cases the gap leads parents and their children to "write each other off." There is enough informal evidence to suggest that many Mennonite families suffer these "generation gap" difficulties.

Mennonite families share in the general economic affluence. Evidence from several studies indicate that the Mennonite family income distribution in the U.S. is similar to that of the nation as a whole. On the basis of Church Member Profile data, the average Mennonite family in 1971 has an income of about \$10,400, which is very close to the national family average. However, Mennonite families appear to have somewhat smaller proportions in the very poor and the very rich categories. About 80 percent of all Mennonite families own their own homes, which is well above a national average of around 60 percent.

Religion in family life. Mennonite families attend church more regularly than families in most Protestant denominations. Seventy percent of church members report attending worship services at church at least once a week. Another

23 percent attend "almost every week." Forty-five percent of families indicated that they "have a family or group worship, other than grace at meals."

In additional households, family members have private worship and Bible study. Grace at meals is regularly observed in all but three or four percent of families. In about three fourths of the homes, grace is always or usually said audibly; in the remainder it is usually given silently.

Seventy-three percent of married church members reported the spouse belonged to the same denomination at the time of their wedding. In those cases of marriage across denomination lines, there is a strong tendency to adjust membership one way or another so that, following marriage, both spouses belong to the same church. Only six percent of the church members reported that they and their spouses presently belong to different denominations. No doubt many of these are young married persons who will later join their membership in the same church.

Mennonite young people apparently do not begin dating and do not enter marriage as early as is true for the national population. On the basis of limited data, it appears that both dating and marriage among Mennonites begins at least two years later on the average. The typical age for beginning dating is fifteen and the average age of marriage for men and women is about twenty-four and twenty-two respectively.

Family size is declining. Like the nation as a whole, American Mennonites have a declining birthrate. This is probably associated with increasing urbanization, employment of women outside the home, increased knowledge and use of birth control, and the desire to bestow family resources more abundantly upon fewer children.

Mennonites reflected the longtime decline in birthrates into the 1930s. The post-World War II peak in birthrates was reached by Mennonites about 1953 according to a 1963 census of families in the Mennonite Church. The national peak did not come until 1957. Following the 1950s both national and Mennonite rates have declined, nationally to an all-time low at present. The number of children born to Mennonite families, however, tends to be roughly 50 percent greater than the national average.

The status of women. There is lots of discussion these

GOSPEL HERALD

Volume 66 Number 19

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

J. Howard Kauffman, Goshen, Indiana, is professor of sociology at Goshen College. He served as director of the church membership profile, the most extensive study ever made of the members of Mennonite and Brethren in Christ congregations in the U.S. and Canada.

days over questions of women's rights and women's roles in society. In respect to employment of women outside the home, Mennonite women keep up with the nation. According to the 1970 U.S. Census, 39.6 percent of all women were employed (part time or full time) outside the home. The figure for Mennonite women is 45.1 percent. Counting only Mennonite housewives, 38 percent are employed at least part time. Only 14 percent, however, were employed full time. Even among families living on farms, nearly one fourth of the wives are supplementing the family income by working away from home at least part of the time.

What about discrimination against women? Church members asked, "Do you believe that women in Canadian and American societies are being discriminated against and denied certain basic rights?" Eighteen percent of the males and 14 percent of the females answered "yes."

An unusually large percent of Mennonite women never marry. Among church members thirty-five years of age and over, 21.2 percent of females and 3.6 percent of males have never married. Although a few will marry beyond this age, it appears that about one fifth of Mennonite women will never marry, compared to only about 7 percent of all American women. The discrepancy between male and female marriage rates among Mennonites is apparently due to much larger numbers of males leaving the Mennonite Church or bringing wives into the Mennonite Church from other backgrounds.

Finally, Mennonites are becoming increasingly urbanized. We are increasingly in communication with, and participating in, the activities and forces shaping the urban, industrial, technological, and commercial society. Time was when most Mennonites lived in the more slow-paced, relaxed farm situation. Today only one fourth of Mennonite males over twenty years of age have farming as their chief occupation. Thirty-five percent of families are living in town and cities.

Farming is a "family affair" and facilitates family interaction and common activities. Urban families need to work hard at the job of achieving meaningful interaction and shared activities between siblings and between parents and children. And whether urban or rural, the real cement that binds persons together is a Christian faith that gives meaning, purpose, and spiritual strength to meet the stresses and strains of living in today's world. Let's be glad for the strengths reflected in Mennonite family life. Let's have courage and concern to work at the many problem situations our families encounter.

Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction.
Eph. 6:4, TEV.

Love Is Forever

by Millard Lind

A part of most weddings is the signing of the wedding certificate. On the wedding certificate there is no statement saying what the two persons will do if the marriage doesn't work out. The certificate assumes, I guess, that love is forever.

But is love forever? For some people we know that love is not forever. Would it not be better if the certificate would not assume that love is forever? Some people have suggested that perhaps the certificate should write in the terms of divorce in case it might be needed. That would be a modern marriage, twentieth century AD.

Today we have some marriage certificates from approximately the twentieth century before Jesus, from the very time of Abraham. And these old marriage certificates include the terms of divorce in case the marriage does not turn out well. What we thought was a modern twentieth century AD idea turns out to go back in one big circle to the twentieth century BC when also love was not forever.

Where and when did someone get the idea that love is forever? The idea didn't come from a law, for even the law of Moses provided for divorce. It came rather from an experience. It came from the experience of a prophet who lived 800 years before Christ. This prophet loved his wife, but his marriage was in trouble. He was about to divorce her. But then he realized that just as he loved his wife and his marriage was in trouble, so God loved His people, and His relationship with His people was in trouble. But God did not divorce His people. For with God, love is forever.

Then Hosea knew what he had to do. If with God love is forever, then with Hosea love would be forever. This is where the idea started that love is forever. It did not start from a law. And woe to you, Matthew and Kathy, if to hold your marriage together you have only a law. It started when a man experienced that the love of God is forever.

The New Testament says that husbands and wives are to love each other as Christ loved the church. As a representative of the church, I with this assembly have heard the commitments which you have made to each other. What God has united together no one can separate.

And now: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ; who with the Father and the Holy Spirit lives and reigns God forever and ever." Amen.

Millard Lind, Goshen, Indiana, is professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Would You Say That Again?

by Bernie Wiebe

There are over sixty million households in the United States. Less than 75 percent are husband-wife households and over 20 percent have female heads. In 1973, about one million children will be involved in divorce-proceedings. The legitimate birthrate is drastically declining, but the illegitimate birthrate continues to climb very sharply.¹

Paul Popenoe, director of the American Institute of Family Relations, says: "Throughout recorded history, one civilization after another has ended in deterioration and downfall. It has started with a strong virtually monogamous family life; it has ended with deterioration and decadence of the family."²

Contemporary Family Pressures

There is a general frustration abroad today about the family. People are feeling disillusioned enough to experiment with open marriages, contract marriages, communal living in regular as well as extended families, and with non-marriage. What are the reasons?

Leo Tolstoi says in Anna Karenina: "Happy families are all alike . . . every unhappy family is unhappy in its own way."³ It is impossible to analyze *all* the pressures upon today's family. But we can see some major issues.

Our time is a time of the *feelings revolution*. In a work-oriented, pioneering period, people need all their energies to make a living. In an age of affluence, leisure, and mechanization we suddenly find ourselves with an abundance of energies left over. At first, when this came upon us, we directed these excess emotional and physical energies to a reckless pursuit of boating, golfing, and traveling. They are all fun but of themselves do not fill the vacancies of the human emotional structure. Man was created for fellowship with his fellowman. As human alienation and meaninglessness increased, people began to realize the need for human interaction. Groups have sprung up all over the continent and in every sphere of life. People "let it all hang out." They admit their loneliness

and find eager response from others who are equally lonely. Feelings are explored and expressed at the "gut level."

This is new and it is threatening. There is scarcely a family that isn't "hurting" in this area.

Our families are experiencing the *failures of scientism*. Ever since the industrial revolution, our culture has largely been shaped by its scientific impetus. We weighed the pros and cons and made our decisions. Often we confused spirituality with "what is best" in pragmatic terms. There were prophets like Sigmund Freud who warned us of this fallacy. Freud said: "In minor decisions, weigh the pros and cons . . . in vital matters, decisions should be governed by the deep inner needs of our nature."⁴ Perhaps it sounded too much like a charismatic talking for us to be able to hear.

Today we can't miss it in our families. The rules of logic and the principles of reasoning do not provide us with a productive approach to family living and communication. The marital context more and more finds itself being regulated by affective or nonrational sentiments. This is a clear challenge not only to Western scientism but also to much of Christianity which has prided itself in being largely rational.

That leads us to the third pressure. Today's generation feels general *disillusionment with the accepted philosophies and religions*. My own children wonder out loud why and how we can live in a "Christian," "democratic" country and still have so much internal crime, violence, injustice, and poverty in our own country; not to mention our willingness and inability to share our affluence with the Third World. We are the product of 2,000 years of Christianity and humanitarian philosophies. Must our families look to the ancient religions and the Eastern philosophers for a new sense of direction and purpose?

Signs of Hope

Ever since the Garden of Eden there has been a persistent, though uninformed suspicion in most of us that we can solve our own problems and be the masters of our own destiny. The fact of the matter is that by ourselves we can only be consumed by our problems. Harry Stack

Bernie Wiebe is in a doctoral program in counseling at the University of North Dakota. This summer he will return to Winnipeg, Manitoba, to resume his work with the conference of Mennonites in Manitoba as director of their Faith and Life Communications and marriage counseling services.

Sullivan, one of the more eminent psychiatrists of this century, propounded the theory that all personal growth, all personal damage and regression, as well as all personal healing comes through our relationships with others. "What I am, at any given moment in the process of my becoming a person, will be determined by my relationships with those who love me or refuse to love me, with those whom I love or refuse to love."⁵

We are convinced today that in an ever-shrinking world, interpersonal relationships based not only on utility, but also on the emotional and spiritual dimensions, are absolutely essential. And society has the *natural setting* for this: *the family*. And there are hopeful signs.

A critical beginning for the contemporary Christian family is to cultivate the art of *listening*. James said it long ago: "Each of you must be *quick to listen, slow to speak, and slow to be angry*" (1:19, NEB). A careful analysis of this text shows us that James advocates this as a basic general principle. Our practice has too much been the opposite. Even when we listen to each other, we often don't do it in order to hear. We do it only so we have time to prepare our next barrage of words.

In 1957, Ralph Nichols, described his book, *Are You Listening?* as "the first close analysis ever made of the oldest, most-used, and most important element of interpersonal communication—*listening*."⁶ Books and the electronic media are relative newcomers to man. *Listening* has often been our sole medium of learning throughout history. In our schools, churches, and families we put the greatest emphasis on speaking and reading. A person cannot comprehend nearly all the communications that bombard us from every direction. This forces us to become *sensitive listeners*. We need to hear each other both verbally and nonverbally. So much of what happens in the family is never spoken, but it certainly is communicated! Dr. Elton Mayo says: "One friend, one person who is truly understanding, who takes the trouble to listen to us as we consider our problems, can change our whole outlook on the world."⁷

A second critical approach for today's Christian family is to exercise *more affection* and a little *less protection*. Many families try to "give" their children everything but themselves. We buy the best toys and provide cars and high allowances because we want our children to have better opportunities in life than we had. We had to work hard and earn our own way through school, but they shall not have to do that. We want to protect our families from the *Knocks College* because we know how difficult it sometimes got to be. But that is a delusion! We are what we are, believe what we believe, feel what we feel in good measure because of our experiences. There is no good substitute to the school of real life. And more and more youth and adults are opting out of our "well-paved, highly oiled" lifestyle to strike out on their own.

We as families have much to offer here. There is no person who does not have a need to be loved. Somehow God created man with that innate craving. Our families

need to be centers of love and affection. People who feel loved tend to want to identify with such a group. This is the best gift any family can provide. Loving relationships are the best protection for facing the real world. This is so amply demonstrated again and again in the life and ministry of Jesus. The heavenly Father allows His Son to be tempted in every way as we are, but He remains true to the Father. God's love sustains Him even to a victorious death on the cross.

The Mennonite Family

We as Mennonites stand in the position of potentially making a tremendous contribution to Christian family living. Our history is one of togetherness, practical discipleship, and nonresistance or nonviolent ways of dealing with conflict. The popular song says: "What the world needs now is love, sweet love." The Mennonite Church stands in the unique position of having a history and a theology that are relevant to the contemporary family. Our families have not escaped the pressures of our time, but we have a built-in direction. The challenge to Mennonite families today is to be truly Anabaptist-Mennonite as first taught by our predecessors. The Jesus way is a way of peace and love. It is also the Mennonite way. It is the way to cope with today's family pressures.



1. Ferris, A. L. *Indicators of Change in the American Family*. (N.Y.: Russell Sage, 1970).
2. Popenoe, P. *Family Life*. October 1970, p. 1.
3. Ackerman, N. W.; Bestman, F. L.; Sherman, S. N. *Expanding Theory and Practice in Family Therapy*. (N.Y.: Family Service Association of America, 1967), p. 110.
4. Reik, T. *Listening with the Third Ear*. (N.Y.: Farrar, Straus and Co., 1949), p. 3.
5. Powell, S. J. *Why Am I Afraid to Tell You Who I Am?* (Chicago: Peacock Books, 1969), p. 45.
6. Nichols, R. *Are You Listening?* (N.Y.: McGraw-Hill, 1957), Foreword.
7. *Ibid.*, p. 49.

On Children

*You may give them your love
but not your thoughts.
For they have their own thoughts.
You may house their bodies
but not their souls,
for their souls dwell
in the house of tomorrow,
which you cannot visit,
not even in your dreams.
You may strive to be like them,
but seek not to make them like you.
For life goes not backward
nor tarries with yesterday.
You are the bows
from which your children
as living arrows are sent forth.*

— Kahlil Gibran (The Prophet)

Marriage as Partnership

by Jacob W. Elias

I am married to a minister's wife. Wives of ministers constitute a very small minority of the world population, so I count myself very fortunate to have found one.

There might be some who assume that a ministerial wedlock is in some sense otherworldly. To them it would come as a surprise to learn that there is no magic ingredient which places a pastor and his wife in a world apart. Nothing supernatural happened to our five-year-old marriage when in October of 1968 I was ordained to the ministry. The garbage still has to be carried out, the children still get into each other's hair, and the steak is sometimes tough. We are beset by all the temptations which are common to man except perhaps those temptations which come with affluence. I know from intimate personal experience that ministers and their wives are human. Lillian, my wife, enjoys quoting James on this point: "Elias was a man subject to like passions as we are" (5:17).

Having insisted that a ministerial marriage is in no sense otherworldly, I admit that the pressures and frustrations of the pastoral ministry are unique. This, however, is true of the doctor, or the carpenter, or the long-distance trucker as well. Each vocation imposes certain limitations on marital togetherness and family life. The success or the failure of any marriage depends in large measure on how the marital partnership expresses itself within these limits.

Marriage is a partnership. Lillian and I have not concerned ourselves with the question of rank: Are we equal partners, or is one subordinate to the other? We have found that if we are agreed on our goals there is no conflict of roles. If there is oneness of purpose the partnership works.

Our dating years are fondly recalled, not because we went to many flashy social events, but because right from the beginning we discussed matters related to our life's purpose. Both of us were preparing ourselves for a teaching career, but beyond this unity of vocational choice was a oneness in Christ. I recall vividly the commitment service which concluded a mission rally in Saskatoon. When the invitation was given for us to express publicly our willingness to go wherever the Lord would lead, Lillian and I simul-

taneously, but independently, rose to our feet.

In August 1963, when Lillian and I were united in marriage, there were several decisions which we had made concerning our future. The most significant one perhaps was that after a year or two of teaching we would enroll for studies at seminary.

Our first home as a married couple was Thompson, Manitoba. Our partnership developed at several levels during those two honeymoon years in the northland. Professionally, we were both teaching. Domestically, we were both in the dishwasher. And we were both intimately involved in the life and ministry of the United Mennonite Church. There was some specialization, of course. For example, Lillian did the baking, while I did the laundry. And, when it came to giving birth to our firstborn, I was little more than a passive onlooker. By and large, however, we were equal partners in what was proving to be an exciting enterprise.

In the autumn of 1965 we arrived in Elkhart. Even though the process of uprooting ourselves from the security of the teaching profession was somewhat sobering, we soon adjusted to new circumstances and challenges as members of the seminary family. During our three Elkhart years, our partnership as a husband-wife team again expressed itself at several different levels.

We were both studying. Lillian took her final year at Goshen College, graduating at the end of our second year in Indiana. Second, we were both working. For two years I had a part-time job as Christian education director in a church in South Bend. Lillian had a half-time job as kindergarten teacher during our last year. Third, we both took responsibility in the home and with the children. I vividly recall reading Barth's *Dogmatics* and exegesis the Scriptures while tending two babies, one having just graduated to panties, the other still very much dependent on diapers.

The next chapter in our partnership story — one that is still being written — has British Columbia as its setting. We moved to Vancouver in response to a call from the Vancouver Mennonite Mission Church, now the Mountainview Mennonite Church, inviting me to serve as their pastor. In these new circumstances we again found ourselves working as a team.

Jacob W. Elias is pastor of the Mountainview Mennonite Church, Vancouver, B.C.


However, we are not a "two for the price of one" ministering team, in which the pastor's wife doubles as church secretary, or organist, or choir director, or Sunday school superintendent, or president of the sewing circle, or any combination of these positions. Our partnership as a ministering couple expresses itself in other less tangible ways. In fact, there are very few differences between our partnership and that of any "lay" ministering couple in the church.

Often it is in the agonizing process of dealing with differences and confronting problems that a marriage partnership matures, or breaks. As I reflect on the years of our more settled existence following the seminary years, I realize that we have dealt with a number of thorny issues. For example, Lillian and I had differences in our thinking about stewardship and finances. In our post-seminary state of depressed finances, we found it necessary to do some careful budgeting. We had debts to pay, a house to furnish, and the car was on its last wheels. I worried too much, and therefore I tended to question Lillian too closely regarding her purchases. We had a number of heart-to-heart talks on this matter. By facing up to our differences, we are becoming partners in seeking first the kingdom of God and His righteousness.

The stewardship of our time has been another topic of frequent discussion, especially in trying to establish how much time should be devoted to the family. Shortly after our arrival in Vancouver, the tension between the demands of the ministry and the expectations of the family came to a dramatic head. A family in our church experienced the tragic death of their son in a plane crash. I found myself emotionally involved with this grieving family. The dimension of the pastoral ministry that I had feared most was that of ministering to the dying and bereaved. Because of my feelings of inadequacy, I probably became overly involved in this, my first grief ministry situation. This happened to be exactly at the time of Lillian's birthday and our anniversary, and so I was torn between ministry to the bereaved family and spending time with my family.

The most significant dimension of our marriage partnership, and also the one that still needs to be cultivated the most, is our partnership in prayer. During our dating years we often prayed together. As a married couple we have sometimes hit dry spots, during which we prayed together only infrequently. My need for intimate prayer fellowship is often met in other contexts, in Bible study groups or ministerial fellowships, and so I tend to be-

come insensitive to Lillian's spiritual needs. We have recently experienced anew the joy of intimate prayer fellowship, especially as we pray together conversationally. A Christian growth group has also helped us in experiencing more fully the dynamic power of prayer partnership.

Marriage, we have found, is an exciting partnership, especially as we together seek to serve the same Lord. We praise God for His leading. We feel that the most important asset in any marriage is the unity of purpose which comes from being one in Jesus Christ. 

Nothing Wrong with Sexual Sin

by Roy S. Koch

(2 Peter 2:2)

"Wife-swapping puts some zip into marriage," claim the avant-garde of liberal thinkers.

"There is nothing wrong with sex relations out of marriage, depending on the circumstances," say the apostles of situation ethics.

"Victorian ethics and modern-day virgins are both hopelessly behind the times," agree the freethinkers who have been liberated.

An interviewer asked Norman Vincent Peale one time on a television panel what he thought of the policy of open housing between the sexes on university campuses. Peale replied, "What do you think young people do when they visit each other's rooms in the dormitories, read Shakespeare?"

Is Peter suggesting that there is nothing wrong with sex outside of marriage? He is quoting the clever lies of the false teachers who shall appear in our last times. His quote *did not* indicate approval.

Playboy Magazine with its playboy philosophy about sex is one of America's most popular magazines. It figures. And it agrees with Peter's prediction.

The next step in this modern gospel is never told in its appealing propaganda: the heartaches, the ruined reputations, the unwanted pregnancies, the divorces, the broken lives, and the suicides. Maybe Peter was right after all when he said of these apostles of sexual freedom, "Theirs will be a swift and terrible end" (2:1).

A Marriage Counselor Reflects

by Abraham Schmitt

As I reflect upon the flow of clients through my office I am left with numerous poignant impressions about the state of the marriage union today. The editor thought it would be helpful to share some of the predominant themes that keep reappearing and have made a lasting impression on me.

"Let's find out whose fault it is!"

Many people think of the problem within marriage as being someone's fault. This would indeed be simple if that were the case. It also implies that someone is doing something very destructive to his spouse deliberately and willfully. The so-called "problem" in a marriage is much more subtle than that, and almost always has more to do with something other than what couples are saying.

It is my impression that what really hurts in marriage is that two people are not growing, and the marriage is not moving anywhere, if not actually deteriorating. Most couples begin counseling with the hope that I will very quickly pinpoint the guilty party.

"It's your fault!"

Since spouses in conflicting marriages are unable to see the real problem at least not within themselves, they quickly conclude that it must be the spouse's fault. The initial intake interview is usually a time for listing the hurts of the marriage, and then subtly (and sometimes not so subtly) blaming the spouse for causing the marital pain. It is true that *it really feels* like the agony is caused by the spouse. "If he only would love me like I love him, then we would not be here!"

It is my task then to move from simple faultfinding, to looking at the marriage as a whole, in terms of the interplay of two people from the moment they met until the present. Why has the interplay failed to bring the dividends that two people need from a marriage? It also means looking toward the future in terms of "Where do people want to go in life?" For Christians their marriage is central to this accomplishment and they know it.

"Then it's my fault!"

People who have been so accustomed to find the culprit cannot stop once they realize that the spouse will be made the scapegoat in the counselor's office. The next move is to quickly turn upon themselves and blame themselves. The haunting notion that they are guilty is often just below the surface. This can erupt quickly once we begin exploring each person's part in the whole system.

"We long to be made whole!"

Early in the counseling process I hear a voiceless voice calling for two people in the marriage. The voice simply says, "We are longing for the wholeness that this marriage ought to provide but doesn't." For me to articulate in concrete form this hope for the marriage quickly brings relief to two suffering persons.

It is my distinct belief that marriage as a permanent arrangement between the sexes was intentionally done by the Creator not only for the purpose of creating offspring, but also for the purpose of creating more godlike persons in every sphere of human existence. The real agony of conflicting marriages is not what people do to each other, but rather what two people prevent from happening in each of their lives, as well as in the most sacred relationship on earth.

"I need to be me!"

"You are exactly right, you need to be you." That is the place to begin reversing the destructive cycle. I believe that only as a person is capable of knowing himself, of enjoying being himself, and of actually loving himself is he capable of loving someone else. "The love a man gives his wife is the extending of his love for himself to enfold her" (Eph. 5:28, Phillips).

Low self-esteem has been far too long equated with humility and thus godliness. I believe we have assumed that when we despise our wrong acts this also means we ought to despise ourselves as being. The real truth is that one can fully recognize one's imperfect behavior in a repentant way, and yet highly esteem oneself as the only self one will ever be. "I am a very special piece of God's creation that is given to me to be, and someday present to Him in gratitude for allowing me to have existed."

Abraham Schmitt, Souderton, Pennsylvania, is professor in counseling at Temple University and has his own professional service in marriage counseling.

"And you must be you!"

Acceptance of your own distinctiveness as a person depends to a large degree on someone else who also values that distinctiveness. The next major task in counseling is to help two people accept each other's uniqueness—that which makes each a special part in the whole, no matter how different. Difference really adds breadth and beauty to any relationship. In a union where great variation is freely accepted a great span of territory exists in which children can grow.

"We need to touch each other!"

As the process of the destructive cycle spins on, two people weave a larger and larger web around themselves which neither one can penetrate. I often measure the distance in inches that partners sit from each other in the office, and even that may be a forced closeness. Man needs intimacy. If the marriage fails, it fails here and each is sent wandering, a lonely hollow man in a cold, impersonal world.

There is a miracle in touch. There is a special nurturing that comes from being physically touched by another person. To be invited into an intimate relationship such as marriage enriches a person even more.

In the course of "wholeness counseling" two people suddenly remove the zone around themselves and reach out to the one they need the most on earth. In a special way they know and love themselves and now they long to touch the uniqueness of the other also. The surprising discovery is that the other is starving for that healing hand just as he does and the balm in intimacy is returned. They are made emotionally whole.

"We always have and always shall belong to each other!"

In amazement two people sit in the same office only one half year later marveling at the grace of the benevolent God who even while they appeared so naive had a hand in bringing them together. He was already at work, with a great plan in mind while they in their childish ignorance were only playing around. It was He too that watched over them as they went through the valley of the shadow of death.

There was a time when it appeared so wrong that they ever met, least of all became married to each other. Then when the fire of the purifying process began to die down, He reached out and touched them again. And now they know that their destiny, from the beginning to the end must be in and for each other, and there will never be anyone else. A "unity of destiny" ceremony with the fellowship rejoicing would be the only fitting response to so beautiful a closure.

"And they lived more wholly ever after!"

I then breathe a prayer of gratitude for having been permitted to be a part of this sacred healing process, for I too have been healed.



For Worth and Acceptance

Every child needs adequate parental love all through childhood and adolescence. He needs to feel and see love expressed in his home for him as well as between parents for each other. Lack of love and harmony can be a frightening and damaging experience for children. Love gives the child feelings of worth and acceptance he so vitally needs.

Love is not enough without discipline. In fact, firm, consistent discipline is an important part of love. Permissive love without discipline can be very frustrating because then the child is without guidelines. At the same time discipline without love causes bitterness and the child will react with hostility and fear.

When the child experiences both love and the proper discipline, he has security. He knows his limits and respects his parents.

Small Son

*Small son of mine,
You lie so lightly
In the soft confines of sleep,
One petaled hand
Tight-curved beneath your cheek,
Serene as windless waters.
Where will you go
When years have blown away
The pearly tints of babyhood?
What will you do?
What will you be?*

*The sky calls restlessly.
The sea lies deep,
And unknown planets roll.
What visions will you seek?
New worlds may dot our skies,
And each new dawn may bring
A goal illimitable to drive you on.
Small son of mine, may God guide
You to your mountain peak.*

— Beth M. Applegate

Proposed Interchurch AV Service Tabled

There will be no inter-agency audiovisual service for the Mennonite Church as earlier proposed, the church's Coordinating Council has decided.

The church's Boards will continue to produce audiovisual pieces to meet their own particular needs. The council, meeting on Mar. 19 in Rosemont, Ill., approved moving the AV rental library, currently housed with the Board of Missions, to the Board of Congregational Ministries.

Questions of funding and the nature of individual agency needs and resources led to laying aside the five-year old plan. A unified audiovisual service for the church was one of the general services conceived in the Mennonite Church reorganization plans approved at Kitchener 71.

The task envisioned for a Mennonite Audiovisual Services grew out of a consultation in 1967 of secondary, higher education communications and AV. church agency, Christian education, congregational leadership, and media personnel. The task outlined then focused on three areas: (1) utilization, (2) production, (3) coordination. Providing training and stimulus in the use of AVs for congregational personnel was projected as a dual function for a unified service.

Various church agencies used AV production services provided at the Board of Missions, however the unavailability of funds to continue support of a second staff assignment led to curtailment of AV production services in March 1972.

The film rental, mission education, and general AV resource to congregations continue under the Mission Board umbrella until the move to the Board of Congregational Ministries. The move is being made to tie in more closely with Christian education and nurture to be carried by a Christian education staff person joining that Board in June.

In reviewing the AV plan the Coordinating Council recognized the value of research, development, experimentation, awareness, source of information, and expertise that could be tapped in the central AV service. Yet they also felt their specialized needs could be better met without paying a middleman. The Board of Education has AV resources in the colleges and the Mutual Aid and Publication Boards have less call for AV services.

Harold L. Weaver, director of audiovisual services at the Mission Board, will concentrate his consultative and production work with that Board, with limited resources and time available to other agencies. He continues as executive producer of the inter-Mennonite Television and inter-Mennonite mission education involvements of the Mission Board. He serves as executive producer of the 1974 Asia mission study films to be filmed in three Asia locations in late 1973.

Concerning the future of AV services in the church, he says, "We'll have to see whether this approach meets the church's needs. Somewhere down the line somebody's going to need to look again whether the church can be better served if the threads are pulled together."

Weaver is compiling responses to a survey on "AVs and the congregation." The survey will help provide a basis to plan the future of AV services. Ivan Kauffmann, associate secretary of Mennonite General Board, will periodically convene an AV coordinating council of representatives from the church agencies.

Statement Made on Aid to International Students

Since 1945, the number of international students coming to Canada and the U.S. has dramatically increased. In 1970 nearly 100,000 students from Asia, Africa, and Latin America were studying in the U.S. alone. Present indications point to continuing strong demand for such study opportunities.

Within the past 25 years major strides have been taken by many Asian and African countries to develop and expand their colleges and universities at both undergraduate and graduate levels. Although the demand for training still outstrips the educational opportunity in many countries, the educational development has been rapid and continues to get high priority with most governments.

Mennonite and Brethren in Christ missionaries and service workers have been widely involved in counseling student applicants. In order to highlight the changing international student scene and provide guidance in counseling prospective students in the future, a statement has

been prepared by the Council of Mission Board Secretaries and Mennonite Central Committee entitled "Aid to International Students." Included is a brief review of the international student story with special attention to the problems of nonreturn, "brain drain," reentry, psychological fallout, and educational supply and demand. The role of mission and service agencies is noted and positions of representative Boards are summarized. Finally, a policy guideline is given.

The statement is available on request from any of the following: Africa Inter-Mennonite Mission, Brethren in Christ Missions, Conservative Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, General Conference Commission on Overseas Mission, Mennonite Board of Missions, Mennonite Brethren Missions/Services, Mennonite Central Committee, Evangelical Mennonite Church Board of Missions.

Three Groups to Publish Anabaptist Curriculum

Three groups have agreed to be publishing partners in the new Anabaptist curriculum for use in children's classes in the church.

Participating in the publishing council for the curriculum will be the General Conference Mennonite Church, represented by Frank Ward and Dick Rempel of the Commission on Education; Mennonite Church, represented by Paul Lederach and Ben Cutrell of Mennonite Publishing House; and Brethren in Christ Church, represented by Erwin Thomas and Don Shafer.

The Church of the Brethren will not be a publishing partner, but will be a "participating user" with a member on the editorial council.

Other believers' church groups which discussed the possibility of the curriculum have said no. The U.S. Mennonite Brethren will not participate, and the Canadian Mennonite Brethren have not yet made their final decision.

The publishing council will have an organizational meeting May 21 and 22 to plan administration, appoint an executive director of the project, and discuss the makeup of the editorial council, which will be directly responsible for the production of material.

Bible Series Presented at St. Anne

The new multipurpose Herald Omnibus Bible Series curriculum entitled "Exploring the Jesus Life" was introduced to representatives of two congregations at Rehoboth Mennonite Church at St. Anne,



Goshen Hosts High School Chors

Bethany Christian High School hosted the Eleventh Annual Mennonite High School Music Festival at Goshen on Apr. 7 and 8. The following nine schools sent choirs to the festival: Iowa Mennonite High School, Kalona, Iowa; Lancaster Mennonite High School, Lancaster, Pa.; Rockway Mennonite School, Kitchener, Ont.; United Mennonite Educational Institute, Leamington, Ont.; Belleville Mennonite School, Belleville, Pa.; Christopher

Dock Mennonite High School, Lansdale, Pa.; Central Christian High School, Kidron, Ohio; Eastern Mennonite High School, Harrisonburg, Va.; and Bethany Christian High School, Goshen, Ind.

The festival programs were given in the Goshen College Union Auditorium to a capacity and near-capacity audience.

The guest conductor of the 335-voice combined choirs was George Wiebe, professor of music, Canadian Mennonite

Bible College, Winnipeg, Man.

Several selections in this year's festival were also accompanied by an orchestra.

The Music Festival is sponsored by the Mennonite Secondary Education Council which is composed of administrators of Mennonite high schools. Lee M. Yoder, principal of Christopher Dock, is the chairman of this group. The festival was held at Kidron, Ohio, last year.

Ill., on Mar. 24. The workshop included twenty persons, many of whom were summer Bible school teachers.

Three resource persons led the workshop. James E. Horsch, Scottsdale, Pa., editor of the Herald Omnibus Bible Series, introduced the organization and structure of the Series. Hubert Schwartzentruber, Elkhart, Ind., associate secretary for the Mennonite Board of Congregational Ministries, gave a brief address on the importance of Christian education. In his address Mr. Schwartzentruber stated, "One can't risk leaving the teaching of children to chance. . . . Christian education is effective only when positive relationships with God and people are developed." Pauline Lehman from the Rehoboth Mennonite Church, writer for the grade one study book of the Omnibus Bible Series, led a "lab" session. The adult participants were children for one hour as she taught the material.

Alma Kauffman from Willow Springs Mennonite Church, Tiskilwa, Ill., was highly enthusiastic and "eager to use" the new curriculum in summer Bible schools. She has been teaching for 41 years and is superintendent of daily vacation Bible school for the Illinois Mennonite Conference. Other participants also responded favorably with comments like: "I think we can use them." "I see possibilities." "There is a need for this Series." "The

Omnibus Bible Series is a step in the right direction."

The word "omnibus" refers to a vehicle providing for many things at once; hence, the Herald Omnibus Bible Series is designed for use in a wide variety of settings such as summer camps, summer Bible schools, children's Sunday evening programs, and Bible studies. It is a biblically based curriculum consisting of 13 grades, from kindergarten through grade ten. Each grade has five sessions and each session is subdivided into three periods: Period A discusses real-life issues that children and youth face; Period B emphasizes Bible study; Period C is concerned with witnessing and evangelism. (Kindergarten is organized differently to allow children more activity.) The Omnibus Bible Series allows flexibility according to different-size classes and local needs.

What is the relationship between this new curriculum and the present Herald Press Summer Bible School material? James Horsch explained that the new curriculum emphasizes awareness of contemporary problems and how these can be worked out within the Christian context, whereas the other is Bible-story oriented. Minority concerns, drugs, sexuality, international relations, and other issues are discussed in Omnibus. The student is referred to the Bible for possible answers. Horsch stated, "The Omnibus curriculum

does not give pat answers." Because of the different approach, Omnibus will complement and supplement, not replace the present curriculum. — Emma LaRoque

Waterloo County to Look At Tourist Possibilities

Planning sessions were held during the Easter holidays for a future service and witness to the growing number of tourists who visit the Waterloo County, Ont., Mennonite areas. The brainstorming sessions were the sequel to a visit by several Canadian Mennonites to Lancaster County, Pa., over a year ago to study the effect of tourism on the Amish and Mennonite community, and Mennonite witness to the visitors. After considerable discussion and correspondence throughout the year last week's meeting zeroed in on the construction of a restaurant-gift shop - museum - Mennonite information service-conference center unit, under the proposed name of *Conestoga Haus*. Although the number of visitors in the area is already large and still expanding, the situation has not yet been exploited by outside promoters. The Waterloo County Mennonites still have the opportunity to pioneer with a dignified and meaningful approach that could set the tone for the whole tourist industry. A working philoso-

phy for the enterprise will be written by Frank Epp, president-elect of Conrad Grebel College, and Vernon Leis, pastor of the Elmira Mennonite congregation. Glenn Fretz, a talented Mennonite designer from Toronto, and Jan Gleystein, staff artist at the Mennonite Publishing House, will cooperate on the total design concept. *Conestoga Haus* is scheduled to open in the spring of 1975.

Gearing Mass Media to the Church's Use

The Mt. Joy (Pa.) Mennonite Church hosted a mass communications team from Mennonite Broadcasts Apr. 14, 15.

Saturday afternoon congregational leaders met with two staff members of Mennonite Broadcasts to discuss community needs and the problems and possibilities for using mass media programs and services offered by MBL.

Sunday morning the team presented to the total congregation sample segments of the broadcast and literature programs produced or coordinated by MBL.

This input was followed by an hour of dialogue on the relationship between community needs and these programs or possible new programs. Sunday afternoon the mass media team met with the church council to discuss how use of the mass media can complement the outreach priorities of the congregation.

The Mt. Joy congregation was the last of 17 congregations participating in an English program evaluation requested by the directors of Mennonite Broadcasts.

The Board requested the study to discover ways for Mennonite Broadcasts to better serve the local congregation as it reaches out to its community with the gospel through the mass media.

Twelve Becoming to Be Published Soon

Twelve Becoming by C. J. Dyck, the biographies of twelve Mennonites of the past and present, will be published by Faith and Life Press, Newton, Kan., June 1.

Frank Ward, executive secretary of the Commission on Education, for the General Conference Mennonite Church, said the book was intended for use by study groups, church classes, and families with children junior age and above.

Included in the book are biographies not only of General Conference Mennonites, but of those in the Mennonite Church and Mennonite Brethren Church.

The twelve biographies are of Menno Simons, Christopher Dock, Johann Cornies, Johann Oberholzer, David Toews, C. F. Klassen, Nicolai Siemens, Harold S.

Bender, Joe Walks Along, Ngongo David, Lena Graber, and Suhadiweko Djodjodjardjo.

Accompanying the book will be a study guide written by Bertha Harder, Elkhart, Ind. The study guide will be available by September.

C. J. Dyck, author of the book, is professor of historical theology at Mennonite Biblical Seminary, Elkhart.

Wanted -- Teachers for Nigeria

Nigerian educational institutions and government ministries requested an unprecedented number of Mennonite Central Committee teachers for September. In greatest demand are mathematics and science teachers, followed by English, French, and domestic science. The requests do not necessarily reflect a particular liking for MCC teachers nor that Nigerianization is reversing in the country. They do mean there is a rapid expansion of educational institutions and industry. Industry, with its relatively attractive conditions of service, draws an increasingly large share of the growing number of university graduates. Civil service opportunities also compete with teaching.

Now, more than ever before, it is the Nigerian who is requesting expatriate teachers. At the same time he is more selective than his predecessors were.

All but two governments of the 12 states have, in part or totally, taken control of their respective state educational institutions.

It is at this time that the role of the MCC Teachers Abroad Program (TAP) in Nigeria must be reassessed. The opportunity and need for the service that TAP can render may be short-lived. Within a few years the educational field might be flooded with teachers if universities and teacher-training institutions continue to produce. This last hour could be the finest for TAP, Nigeria, if we can respond generously, now, with quality personnel to the genuine, specific pleas for assistance. — William Thiessen, MCC Nigeria.

Virginia Mission Board Adopts Increased Budget

Inflation and the floating dollar have caught up with the Virginia Mission Board. The overseas budget is especially sensitive to recent changes in monetary affairs. The home missions secretary also presented a higher budget because of inflation, new ministries, and open doors. The overall total increase is 15 percent over the 1972-73 budget. Last year's budget required contributions totaling \$30 per member. The per member quota required

to meet the proposed budget for 1973-74 is \$35.

The all-day meeting of the full board at the Harrisonburg Mennonite Church was sparked by variety and inspiration. There was a spirit of sharing and freedom that is not often present at the traditional Board meeting, where minutes, budgets, and business are the chief items.

The evening program was given by Dean Ford and his family of Virginia Beach, Va. They spent 11 years in Surinam as missionaries. The main feature of the evening was a film showing Indian life. The film is unique in that there is no narration. The expert photography, the noises of the jungle, and the sounds of the native people tell the story.

Philippine Hospital Dedicated

Rachel Metzler, missionary in the Philippines with her husband, James Metzler, recently had the honor of cutting the ribbon to open the four-hour celebration of the dedication of the Bangues Christian Hospital in Bangued, Philippines. Rachel was assisted by the wives of the doctor, the bishop, and the governor.

The dedication service was led by the Protestant bishop of Abra, who emphasized the church's need to show God's love through service to the 200 guests assembled at long tables on the hospital's third floor.

Although construction of the facilities is about completed, the 26-bed hospital and clinic still uses most of MCC equipment donated 25 years ago. To update facilities, MCC and Eastern Mennonite Board of Missions are looking for used equipment which could be donated to the hospital.

Sixty-two Study Abroad Spring Term

On Apr. 26, 62 Goshen College students left for 14 weeks of study and service in Costa Rica, El Salvador, Haiti, and Jamaica.

During the first seven weeks of the Study-Service Trisemester, students live with nationals, study the culture and customs of the people, and improve their language skills under the instruction of nationals and a GC faculty couple.

For the second half, students usually move to less densely populated areas of the country to live with a family and do unsalaried field work in hospitals, clinics, schools, missions, and on farms.

Unique features of SST are that a trimester overseas costs no more than a trimester on campus and that it is offered to all students. International education is a requirement for graduation at GC.

mennoscope

The 67th Bible meeting at Manchester Mennonite Church, York Co., Pa., will be held on May 27. Speakers are Abram N. Hoover, Lebanon, Pa., and H. Arthur Good, East Earl, Pa.

The Homebuilders, Lancaster, Pa., and the Christian Education Board of Lancaster Conference, are cosponsoring a special program for married couples, on June 2, 7:00 p.m., in the McCaskey High School Auditorium, Lancaster, Pa. Abraham Schmitt, Souderton, Pa., Mennonite marriage counselor, will speak to the couples on "Conflict and Ecstasy—How Mature Is Your Marriage?"

Sixteenth Annual Missionary and Inspirational Song Meeting to be held at Columbia Mennonite Church, Columbia, Pa., May 20. George T. Miller will serve as instructor, Clyde Hollinger and Martin Ressler as song leaders.



Nelson and Lois Kauffman met with members of the Evangelism Commission of the Ohio and Eastern Conference, Apr. 17, at the Martins Church, Orrville, Ohio, to make further plans for the Kauffmans' ministry of evangelism among the conference churches. It is planned that the Kauffmans will locate in a community for about six weeks during which time they will be available to work with persons interested in doing personal evangelism. The Kauffmans will be ready to go with those interested to the homes of persons they would like to witness to. Those pictured at the meeting are the Kauffmans on the right; Eldon King, center, minister of Evangelism for the Ohio and Eastern Conference; Richard Bartholomew, left of King, chairman of the Evangelism Commission; and Elvin Sommers, vice-chairman.

Harold Davenport, pastor of the Good Shepherd Mennonite Church, New York City, will complete the unexpired term of Richard Pannell, pastor of the Seventh Avenue Mennonite Church, New York City, as a member of the Eastern Mennonite Board of Missions and Charities.

Representing the New York City District, Davenport will serve until 1974.

A book deposit was recently begun in the church office of the Mennonite Church in La Ceiba, Honduras, to serve the Bible Extension Institute program directed by James Sauder. The church buys books and then sells them to persons attending the Institute and to others, and also provides a supply of books to pastors. "The distribution of good literature is our goal," they reported. They are considering the possibility of expanding the program into bookrack evangelism in the future.

Construction of the Belize Mennonite Church building was begun in mid-April with the laying of the foundation of the building. Total approximate cost of the project will be U.S. \$35,000. Funds from Eastern Board are being used, as well as the building fund the local church has been accumulating.

The Ed King family left Ontario, Apr. 15, and arrived in Honduras on Apr. 16. They have been assigned to a special youth ministry in Tegucigalpa, Honduras. Their address is Apartado 996, Tegucigalpa, D.C., Honduras.

A carport in the girls' house in Mogadiscio was recently converted to a mission office where Harold Reed, Neil Reimer, and Omar Aden are now working. "Having things arranged this way makes it much easier to work," reported Bertha Beachy, Somali missionary.

Nine school girls at Johar, Somalia, are having classes with missionaries Libby Nissley, Annabelle Roth, and Jean Rissler, at the request of the girls. They are studying parts of the book *About Your Marriage* by J. R. Ludlow, and then expect to move on to the study of child care. "The interest and spirit of the girls is most encouraging," the missionaries reported.

The West Liberty Church, Inman, Kan., is planning a 90th anniversary celebration on July 15. An all-day program is planned. Former members and friends: "Come help us celebrate." The charter members came from Lagrange County, Ind., from 1880 to 1882. They were organized as a congregation in the home of Bro. S. C. Millers by Bishop Daniel Brundage in the year 1883. A schoolhouse was used for services until 1892, when a new building was built and in 1912 was remodeled. In 1948 the present building was built. The anniversary committee would appreciate hearing from all those who plan to come. Contact Mrs. Harold L. Ely, Sec., Hesston, Kan. 67062.

Erland Waltner, president of Mennonite Biblical Seminary in Elkhart, Ind., will deliver the commencement address at Eastern Mennonite College, May 20 at 4:00 p.m. An ordained minister, he is also president of Mennonite World Conference, author, and world traveler. The 214 candidates for graduation, down from last year's 219, include five seminary-degree candidates, 166 college graduates receiving degrees in May, 33 August graduates, and ten candidates for the two-year diploma.



Erland Waltner

James Lark, Fresno, Calif., has recently become interim pastor of the Tenth Street Mennonite Church, Wichita, Kan., for a period of from three to six months to help the congregation evaluate its mission and make plans for the future. Lark has pioneered in the beginning of inner-city churches in Chicago, St. Louis, and Los Angeles, as well as St. Anne, Ill., among others. Temporarily living at the VS unit house he can be contacted at 1103 Platt, Wichita, Kan. 67214, tele.: (316) 263-3851.

Goshen College, Goshen, Ind., has the following staff personnel vacancies: an assistant plumber for this month, a personnel secretary for June, custodians for August, and a records secretary, limited typing, immediately. Interested persons should write to Loren Stauffer, director of staff personnel, Goshen College, Goshen, Ind., or call (219) 533-3161, ext. 377.

John Koppenhaver will lead a Hesston College interterm to Spain Dec. 31 to Jan. 25, 1974. The interterm studies will focus on Spanish culture and art. Spain was chosen for the interterm because it is a continent in miniature with an amazing variety of landscape, history, and peoples. Modern Spain is the combination of various cultures: Celtic, Iberian, Phoenician, Greek, Roman, Gothic, and Arabic. Spain ranks high in international prestige with her many museums, art galleries, theaters, universities, famous buildings, fiestas, and cultural programs. A week or more will be spent in the growing capital city of Madrid, where world-famous art museums and other points of interest will be visited. Two weeks will be spent in Albacete, a lovely city of 100,000 people in the La Mancha region, made famous by Cervante's *Don Quixote*.

Mrs. Otis Hochstetler, Brasilia, Brazil, on Apr. 10, reported: "During the month of March, sales at the Taguatinga Bookstore were Cr\$39,000 (U.S. \$6,500). Compare that with total sales during 1972

—Cr\$89,000— or the 1971 sales — Cr\$45,000 — and you can see why we are excited. . . . This is the first time that the Taguatinga store is really going on its own. The Brasilia store doesn't have this boom for several reasons. We have more competition from schoolbook distributors in Brasilia, and also, there is so much construction around *Edificio Golas* that one has to try pretty hard to find one's way by car to the store—several streets are blocked off."

Jack Flisher, Satbarwa, Bihar, India, wrote on Apr. 9: "Arvilla and I have just returned from what we anticipate to be the final meeting of the American Mennonite Association. I think that some of the aspects of this meeting were quite significant for the new age and new trend in India! We had our meeting at Shantipur, and all of us stayed and met in the small bungalow that Blanche (Sell) lives in. . . . I think we all agreed this meeting, although not a landmark as far as getting business done, or in conducting important business, was a meeting in which we all shared our experiences and hopes for the future for the church in M.P., which we all still feel associated with, although not in such a close way as we once did. . . . We have voted to close all major functions of the AMA as of June 30."

Out-Spokin' bike hikes upcoming in July are: July 5-12, Illinois cities, 400 miles; July 13-15, Camp Mennosch, Kan., 100 miles; July 17-29, Oregon coast, 550 miles; July 23-27, Camp Hebron, Pa., 225 miles; July 28—Aug. 1, Camp Hebron, Pa., 225 miles (both Camp Hebron hikes are self-contained); and July 31—Aug. 7, Alberta and British Columbia, 375 miles. If interested or for more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; phone: (219) 522-2630.

Twenty major properties, primarily hospitals, schools, and missionary dwellings of the General Conference Mennonite Mission in India, were transferred to the Evangelical Trust Association of North India (ETANI) on Mar. 30. The action transferred legal ownership from the Board of Trustees of the General Conference Mennonite Church, Newton, Kan. The decision to transfer had been made jointly by nationals and missionaries last October and culminated nearly twenty years of planning.

The General Council of the Honduras Mennonite Church adopted a new structure for the operation of COSEC, the Christian Service Committee of the Honduras church, in a Mar. 21 meeting held in La Ceiba, Honduras. The structure, which will go into effect in October 1973, brings COSEC completely under the administration of the Honduras Menno-

nite Church. Formerly the Voluntary Service and Overseas Ministries programs of Eastern Mennonite Board, along with the Honduras Mennonite Church, administered COSEC, a community development program.

A statement on aid to international students has been released by the Council of Mission Board Secretaries and Mennonite Central Committee. This 14-page brochure includes a brief description of the international student scene (the number of such students studying in North America, their problems of nonreturn, reentry, psychological fallout, etc.), the questions which mission/service agencies have encountered as they have related to this group, and a seven-point policy which will guide the sponsoring agencies. This represents the first such written policy statement adopted by any of the sponsoring boards.



Martha K. Kauffman,
president of the
conference

arships through the Christian Education Board of Lancaster Mennonite Conference. It is hoped that other church groups will also sponsor young persons. Scholarships to be tax-exempt can be channeled through local or district church organizations, or be made payable to St. Davids Christian Writers' Conference and may be earmarked for specific persons. For further information of the June 17-22 conference write: Laura Krummiller, Harts Lane, Conshohocken, Pa. 19428.

Special meetings: **John Garber,** Harrisonburg, Va., at Burton, Ohio, May 20-27.

A task force on Wayfarer Junior Girls' Clubs will meet May 29 and 30 in Chicago. The *Wayfarer's Guidebook* was initially written in 1957 by Winifred Mumaw and Carolyn Augsburger. The task force solicits suggestions on the Wayfarer revision from all leaders of GMSA, girls' clubs, or Wayfarer users. Please send any suggestions to Levi Miller, Mennonite Publishing House, Scottsdale, Pa. 15083. Members of the task force are Dorothy Shank, Grace Neecheel, Helen Alderfer, Helen Robinson, Paul M. Lederach, Cornelia Lehn, Martha Nickel, Dorothea Dyck, Carolyn Augsburger, and Levi Miller.

Change of address: **Kenneth I. Smoker** to 310 Memorial Drive, Pittsburgh, Kan. 66762. **Andrew Gingerich** from Cincinnati, Ohio, to R. I., Mansville, N.Y. 13661. **Edwin Stalter** from Sterling, Ill., to Flanagan, Ill. 61740. **Florence Nafziger, c/o C. H. Nafziger, 5523 Columbus St., Albany, Ore. 97321.** until mid-June, when Florence is planning to return to India, via Elkhart-Goshen.

New members by baptism: eleven at West Clinton, Wauseon, Ohio; eleven at Hartville, Ohio; nine at Emanuel, La Junta, Colo.; one at Oak Grove, Smithville, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

Recently there have been several articles and letters to the editor in the *Gospel Herald* and *Christian Living* concerning standards of living and simpler lifestyles.

I hope we will not be judgmental of others and self-righteous of ourselves in the lifestyles we in those. Perhaps why I'm thinking along this line is that in my childhood there was a strong emphasis on an outward appearance. Childishly, I took this to mean that various externals marked a person as having a close personal relationship with Jesus Christ and the lack of these things as a carnal Christian. Perhaps this is not a true analogy as there are marks of the Christian life, but it is a temptation to measure our righteousness by what can be seen.

Each individual and family will need to examine themselves and their gifts and with the Holy Spirit's direction choose their lifestyle. There is the danger in either way of living in impressing people and being a status symbol.

Can we become too involved with working out the details of simple living, thereby missing out on the joy of Christian living and being the good news to whomever our lives touch?

I believe the secret is in being thankful in every circumstance and true thankfulness will not lead to selfishness. Wherever you find yourself, use whatever you have for the Lord. —Mrs. Warde Hersberger, Woodburn, Ore.

Cover photo by Robert Maust

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va. Apr. 27-29.
Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Mennonite Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

The question asked by "disturbed" in his letter to Mennonite Mutual Aid and reproduced in the MMA ad (4/10/73) is valid and one which people have been asking now for over twenty years. There have always been questions concerning the validity of the church in the insurance business. But more important there have been questions concerning credibility and suspicion that MMA has been using the church, the pulpit, and the Bible just to sell insurance. Whether these suspicions are valid indictments of MMA's motives is another matter but they have and do exist.

MMA has made some feeble attempts at credibility but has never dealt with the basic heart of the matter. MMA has become so committed to insurance structures and regulations that "brotherhood" has been smothered by mortality tables, reserve requirements, and insurance jargon. There has been more compulsion for balanced books than compassion for people's hurts. The tension between church and insurance has no doubt been avoidable but the problem is, MMA has never really taken it seriously. In fact, even the Board of Directors has never been led through the struggle of trying to resolve this tension. Too many times when "brotherhood" comes down the street MMA flees behind state insurance laws for shelter.

There are many areas of need in the Mennonite Brotherhood (financial management counseling for instance) which MMA is uniquely equipped to speak to if it were willing to reach out its right hand of fellowship without carrying an insurance application in the left.

I despair of MMA ever bridging the credibility gap unless it is willing to seek to free itself from the bonds of insurance formulas, regulations, and images. MMA will never dispel suspicions until it's willing to give equal time to church counsel as well as insurance consultants. MMA will never build an honest image of church brotherhood until it is willing to give up some of its sovereign financial self-sufficiency. If MMA has a valid right to exist why should it not depend in some measure at least on the voluntary support of the church? If MMA is not valid then should not the church be allowed to pull the plug?

If on the other hand the facts of life are such that MMA is an inescapable captive of the insurance commissioner, all is not lost. There is yet one other alternative. In 1966 MMA received legal status as a Fraternal Association. All MMA need do now is come down out of the pulpit and honestly say to the church that it has a good insurance program operated by Christians on Christian principles, and to stop quoting Scriptures on brotherhood when it

is not able to operate as a brotherhood.

Someone at MMA is to be congratulated on preparing the ad asking for public opinion. This is a valiant attempt at credibility but I fear it will only result in more subterfuge.—D. Lowell Nissley, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Davis, Larry and Naomi (Myer), Cochranville, Pa., fourth child, third son, Michael Gene, Apr. 1, 1973.

Groff, Aaron, Jr., and Anna (Snader), Denver, Pa., first child, Tina Joy, Apr. 3, 1973.

Knepp, Ronald D. and Pauline (Swartzentruber), Montgomery, Ind., third child, first son, Frederick Todd, Mar. 5, 1973.

Kreider, John and Betty (Book), Lancaster, Pa., sixth child, fourth son, Kirby Lynn, Apr. 8, 1973.

Martin, Albert and Ruby, Elmira, Ont., fifth daughter, Lori Jean, Apr. 3, 1973.

Mathis, Danny and Bertha (Kropf), Hubbard, Ore., second son, Duane Jay, Apr. 16, 1973.

Nissley, Jay and Dianne (Hilsner), Mt. Joy, Pa., first child, Kristi Lynn, Mar. 27, 1973.

Sebaefer, James and Dianne (Zehr), Phoenix, Ariz., second daughter, Debra Lynn, Apr. 10, 1973.

Snyder, John and Linda (Weber), West Montrose, Ont., first child, Murray John, Mar. 14, 1973.

Wenger, James H. and Carol (Kurtz), Chesapeake, Va., first child, Evan James, Mar. 27, 1973.

Worley, James T. and Lillian M. (Musser), Homestead, Fla., first child, Jeffrey James, Mar. 30, 1973.

Zook, Steven and Fern (Zimmerman), Mechanicsburg, Pa., first child, Rebecca Fern, Mar. 25, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baer — Nofziger. — Edward Baer, Archbold, Ohio, West Clinton cong., and Marlene Nofziger, Archbold, Ohio, Central cong., by Charles H. Gautsche, Mar. 31, 1973.

Graber — Wagler. — Vernon Graber, Loogootee, Ind., Bethel cong., and Rosa Wagler, Montgomery, Ind., Berea cong., by John Swartzentruber and James Knepp, Apr. 15, 1973.

Guth — Pierson. — Michael Guth and Denise Pierson, both of Eureka, Ill., Roanoke cong., by Percy Gerig, Apr. 15, 1973.

Otto — Swartzentruber. — Elmer Dean Otto, Canaburg, Ind., and Diane Kay Swartzentruber, Montgomery, Ind., both of Bethel cong., by Ralph Yoder and James Knepp (both uncles of the bride), Apr. 14, 1973.

Roth — Aeschliman. — Ronald Roth, Archbold, Ohio, and Charlene Aeschliman, Wauseon, Ohio, both of Central cong., by Charles H. Gautsche, Apr. 8, 1973.

Sensenig — Nolt. — Aaron Sensenig, Jr., East Earl, Pa., Weaverland cong., and Arlene H. Nolt, Leola, Pa., Groffdale cong., by Harry H. Martin, Mar. 22, 1973.

Walters — Showalter. — Wayne Walters, Glendale, Calif., Calvary Bible Church, and Debbie Showalter, Sun Valley, Calif., Faith cong., by James Krames and Jack Osterman, Mar. 10, 1973.

GRIEF'S SLOW WORK

by Harold E. Bauman

The author gives insight into the psychological process of grief, factors affecting grief's work, and resources for meeting bereavement when it comes. A difficult subject discussed helpfully in layman's language. 16 pages. 40¢ each.



Two New Visitation Pamphlets

Both pamphlets have a beautiful full-color illustration on the glossy cover.

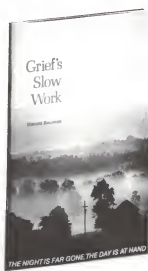


JUST IN FOR TESTS

by Robert W. Rae

"I'm just in for tests," a common explanation offered by hospitalized patients. This nothing-to-worry-about attitude may be only a mask of confidence camouflaging a fear-filled mind. This pamphlet provides comfort and assurance for such persons. 16 pages. 40¢ each.

PROVIDENT BOOKSTORE 



03273 51 4/74
J IVAN HOCHSTETTER
R 1 BX 318
ELKHART IN 46514

Meetinghouse: Time to Evaluate

This week's issues of *Gospel Herald* and *The Mennonite* have again been planned jointly by the editors of these two publications. It is the fourth *Meetinghouse* since September 26, 1972, when a cooperative issue on Key 73 was produced. The themes of the other two *Meetinghouse* issues prior to this one were the state of inter-Mennonite cooperation (November 21, 1972) and the problems of affluence (February 27). In this final issue of the first year's cycle we are focusing on the family, the institution which we consider to be one of the major cornerstones of society and the church.

A grant from the Schowalter Foundation has enabled the editors of *The Mennonite* and *Gospel Herald* to get together to plan these joint issues. A substantial amount of advance work has already been done in developing the second year's series of issues. Among the themes which are on the docket for treatment are the Mennonite identity question, a critique of the public education system in the United States and Canada, and the centennial of the Russian Mennonites' coming to North America.

The purpose of these joint issues, as stated at one of

our initial meetings, is to provide a place for Mennonites from various conferences to meet each other and to meet God and to discern His will in a new way. Hence the name *Meetinghouse*. A practical benefit has been the opportunity to draw writing skills from a much larger reservoir than any of the publications normally has.

Other Mennonite publications have been and will continue to be invited to join this cooperative undertaking. They will have the freedom to use as much or as little of the jointly solicited materials as they wish. All the materials from the first four issues of *Meetinghouse* were shared with them free of charge.

Readers are encouraged to help evaluate the *Meetinghouse* concept. Should it be continued? Should it be labeled more visibly as an inter-Mennonite endeavor? Should we step up the number of joint issues per year somewhat? Which are some of the themes to which *Meetinghouse* should be addressing itself? The reader's counsel on these and other questions concerning this cooperative approach will be received with appreciation.—Larry Kehler

Acceptance and Work

In her book, *The Snake Has All the Lines*, Jean Kerr comments, "Marrying a man is like buying something you have been admiring a long time in a shop window. You may love it when you get it home, but it does not always go with everything else in the house." Someone else said, "Getting married is like buying a phonograph record; to get what is on one side you got to take what is on the other side also." And sometimes the other side is very unromantic.

Without a doubt the chief hindrance to happiness in marriage and the home is the desire to change the other person. If we could remember our job is not to change others but to accept them, to love them, and to make them happy nearly all the sadness would suddenly disappear. The wedding vows are very realistic, "Do you take this _____ for better or for worse?" And each of us has the "worse" as well as the "better."

But after the wedding we seek to change the other into our likeness. Rather than complementing one another as different persons we demand the dullness of sameness. And desiring to change the other into our likeness we

divide and destroy relationships. We marry the one we love and the one whom we think is the most wonderful person in the world. It is peculiar then how hard we seek to change the other after marriage. If a marriage or home is to be happy we must stop trying to change the other person while remembering we can change ourselves.

A second hindrance to happiness is in the home in the search for a single magic solution rather than a daily struggle side by side. An old fable pictures a peasant on his deathbed. He tells his sons that a treasure is buried in the field. After the father's death, the sons dig everywhere to discover the treasure. They do not find it, but their constant digging improves the soil so much it secures a good living for all of them. The treasure was not in one big precious or sudden find but in a continuing search.

The family, like no other institution in the world, provides the greatest potential for growth and maturity. But it involves love and hard work. Meaningful relationships and true happiness depend, not on one magic key, but on the continuing search to discover each other and to help each other become the best possible persons.—D.

GOSPEL HERALD

May 15, 1973



Stewardship and Reconciliation

by Milo Kauffman

God was delighted with His creation, even before man appeared on the scene. When, at His command, there was light, "God saw that it was good." When the dry land and the seas appeared, it was good. When the grass, the herbs, and the trees came at His command, in the eyes of God "it was good."

Likewise, when the sun and moon appeared, and after the creation of the fish of the seas, the birds of the air, and the beasts of the earth, God saw that it was good. It was a good earth and a good creation even without man. God loved His world, but "there was not a man to till the ground."

Because of His concern in His creation, God created man to be His steward, to care for and promote His creation. Man's high commission from the Creator was to care for, subdue, and have dominion over the earth. In other words, man was to promote the purposes of God in the earth. This is man's stewardship today.

contents

Stewardship and Reconciliation Milo Kauffman	409
The Church and Public Policy - Vern Miller	412
A Christian Declaration on Amnesty	413

Man's Egotism and Pride

Man was not satisfied to be a steward of God, he wanted to be like God. He set his will against the will of God. Man miserably fails in his stewardship because he has an inadequate concept of God, of God's creation, and of the purposes of God. He has a distorted concept of himself.

Because of his pride and egotism, man has become man-centered. Everything orbits about man. He exploits God's world for his own selfish purposes, and fails to render to God what is His. His own selfish interests and pleasures become his highest good.

Too often Christian philosophy and theology have tended to promote this kind of distortion, and this man-centeredness. It is true that man was the crown of God's creation, but God also cared for the rest of His world. We are inclined to interpret John 3:16 that "God so loved" mankind. But the world God loved included more than man. No doubt man was primary, but the redemption of the world was wrapped up with man's redemption.

When God lost man He lost the world that He had entrusted to man. He lost the silver and the gold, He lost the cattle on a thousand hills, He lost the farms and the forests. These need to be brought back in right relationship with God, and this happens only as man is redeemed — not only spiritually, but socially, economically, and in every area of his being.

Church treasuries suffer, missions lag, the hungry starve because farms, businesses, and economics have not yet been fully redeemed. "The transformation of the universe depends upon the completion of man's transformation by the working of God's grace."¹

God Reconciling the World

Paul tells us in 2 Corinthians 5:19: "God was in Christ reconciling the world to himself." Here again we are inclined to limit this to reconciling men and women to God. This, of course, is primary, but it was the "cosmos," His creation, He was reconciling.

The New International Commentary of the New Testament in commenting on this passage states, "The reconciliation is cosmic in effect. Applied in the first place to mankind; but since man, as crown of God's creation, in his fall brought a curse upon the subordinate realm also, so in man's restoration the whole created order (cosmos) will be restored also. What the First Adam dragged down the Second Adam raises up."

In reconciliation, as in creation, the work of Christ has cosmic significance. Colossians 1:20; Ephesians 1:20.

Also pertinent to this concept of God's creation is Romans 8:18-25. Lenski, in commenting on this passage in his commentary on Romans, paraphrases verses 18, 19, "Don't occupy your minds with your own trifling suffering. Think of the vast creature world groaning, and we with it, but having all its hope centered in us as sons of God, centered on us and on our deliverance." He suggests that this is mightier than Christian deliverance only, and that both the suffering and the glory in verse 18 involve the whole creature world. "The creature waits for the revelation of the sons of God" (v. 19).

Lenski further suggests that in Romans 8 the great fact that appears already in Genesis 1 and runs throughout all of Scripture, and is prominent in Revelation 21:1, comes fully to view: the unity of God's creation, Christ the Head of all things in heaven and on the earth. Eph. 1:10. Verse 20 of Romans 8 tells us that the creature was made subject to vanity, or vainness.

Because of the fall of man and the curse, it (the creature)

no longer serves the purposes God intended. It is abused by man at every turn, and it in turn harms and destroys man. This was not God's intent. The creature is subject to vainness, but not by its own will. But the creature waits for restoration, a hope given by God. Man's restoration will be pure grace, for man willingly disobeyed. The restoration of the creature world will be simple justice.

Notice the reading of this Romans passage in *The Living Bible*: "For all creation is waiting patiently and hopefully for that future day when God will resurrect his children. For on that day thorns and thistles, sin, death, and decay — the things that overcame the world against its will at God's command — will all disappear, and the world around us will share in the glorious freedom from sin which God's children enjoy."

For we know that even the things of nature, like animals and plants, suffer in sickness and death as they await this great event" (8:19-22).²

"This doctrine of the cosmic fall is implicit in the biblical record from Genesis 3 (where the ground is cursed for man's sake) to Revelation 22 (where there shall be no more curse), and is demanded by any world outlook which endeavors to do justice in the biblical doctrine of creation and in the facts of life as we know them."³

God's Interest in His World

Because of God's interest in His creation, God created man to care for the earth. He commissioned man to be fruitful and multiply. He wanted a community of people to promote His purposes in the earth.

Besides dressing and keeping the garden, subduing the earth, and having dominion, Adam was to name every living thing. God "brought them to Adam to see what he would call them." Certainly, loving concern is evidenced here. God was interested enough in man to create a wonderful habitation, land with fertile soil, pure water and air, boundless resources, and supplies for every need.

But we must not overlook the fact that God was also interested enough in His created world and creatures that He created man to care for them. He did not intend that man exploit His world, deplete the soil, destroy His for-

GOSPEL HERALD

Volume 66 Number 20

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.30 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

ests, dissipate the natural resources, pollute the waters and the air, and abuse His creatures.

Had man accepted his lofty position as a steward of creation, instead of wanting to be god of creation, the terrible woes that plague man and his world today would never have come. Man could be living in "The Great Society of God" where poverty, war, and sin were unknown.

Not until man has a right concept of God, of man, and of this created world; not until man recognizes and accepts his position as a steward of God in promoting His work on earth will the talents of man and the riches of the earth be released for kingdom purposes.

Until then the church will continue, futilely and frustratingly, trying to wring generous gifts from uncommitted people for the Lord's work. They will continue to have church budgets in the red. Members of the church will continue to bathe themselves in luxury while the world starves and nations perish in hell. The more nearly man can recognize the sovereignty and ownership of God, God's concern for His created world, the great stewardship trust given to man, and the great purposes of God in the world, the more he will seek first the kingdom of God and His righteousness, the more his talents will be dedicated, and the more will his purse strings be loosed for the glory of God.



1. Tyndale, New Testament Commentary, Romans 8:18-30.

2. From *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

3. Tyndale, New Testament Commentary.

Assembly 73 for Youth

Assembly 73 is for the whole family including the youth. It is recognized that the youth have a special meeting planned for later in August, that of Convention 73 at Grand Rapids, Michigan. Because of registration limitations not all youth can attend Convention 73. Therefore Assembly 73 is giving a special invitation to youth who can't attend Convention 73 and is planning a meaningful program for them.

Truman Brunk, Jr., and Glendon Blosser of the Harrisonburg area and members of the Convention Planning Committee along with Harold Bergey, Virginia Conference Youth Secretary, and Jerry Meck, Lancaster Conference Youth Secretary, are making the plans for the youth activities.

Youth will participate in the Assembly 73 congregations, share in the worship services, and be involved in the total Assembly 73 program. Some youth are serving as delegates in the General Assembly business sessions. Besides the total group activities there will also be special activities planned for them. Following the dismissal of the regular

evening services there will be additional activities including music, drama, films, etc. which will be of particular interest to youth. Saturday night there will be a special youth emphasis night.

Assembly 73 offers to youth an opportunity to get a glimpse of the total church in its mission. We invite youth to participate and become involved in carrying out that mission. This is your invitation to attend Assembly 73 in August. — *Ivan Kauffmann, Assembly 73 coordinator*

Moderator's Corner

General Assembly Facing Issues

What will happen at Assembly 73 at Harrisonburg, Va., August 7-12? We may plan agenda, raise concerns, but only God and His Spirit know what the results will be. God's Spirit will be at work making the agenda into reality through the delegate body. The Assembly 73 sessions will be given to prayer, discussion, and consensus. The results which will seem good to us and the Holy Spirit will hopefully become guideposts for congregational, district conference, regional, and program board thought and action.

Some of the issues that currently appear high on the agenda are:

1. The role and authority of God's Word in the brotherhood for our time.
2. The meaning of church membership and congregational decision-making.
3. The issue of termination of life.
4. The role and function of women in the life of the church.
5. Amnesty, peacemaking in times of peace, and service for the full age range, not draft age only.
6. Goals and objectives for the Mennonite Church in the years ahead.
7. Forms of worship (small group-sanctuary continuum)
8. Individualism vs brotherhood and the concern of Christian unity.
9. The role and function of General Assembly in decision-making.
10. The issue of decentralization as over against centralization of church agencies and program board locations.

These are some of the concerns that are coming in. They are current and vital. How far we will get in relation to the resolution of these concerns or how many will be given time I do not yet know.

Come to Assembly 73 and be a part in finding God's will in these issues. General Assembly cares enough to become involved. — *Don Augsburg, moderator, Mennonite General Assembly*

The Church and Public Policy

(Another View)

by Vern Miller

As a social scientist and a Christian minister, I too am concerned about the relation of church to public policy. Many of Jesus' words and actions, if followed, constitute vigorous social action. Being asked to sell one's possessions in order to support the poor is just one example. Our Lord even led the people in a protest march and ended up being lynched because He was too critical of the establishment. (That God planned to have Him die for us does not negate the above fact.) He practiced His own nonviolent opposition to the politicians as did John the Baptist. If His teaching on forgiveness and fairness were followed fully there would be no injustice and far less poverty.

From the moment of His birth Jesus posed a threat to the politicians in power. When He died His own words about being King of the Jews were inscribed over His head. (Again, the fact that His statement was figurative did not lessen the paranoia of the politicians.)

It is not only reasonable that the church condemn public evils but mandatory. God pity us if theologians ever stop discerning because social problems are "too complex." The letter from Switzerland in the same issue in which Mr. Christenson's article appeared is just one evidence of the importance of the few outspoken religious critics of the status quo needed at all periods of history. That churchmen should be neutral because they don't know all the details sounds a little too much like what we have been told about the war for the last eight years.

Social problems are indeed very complex and no one knows this better than those who are their victims. While Mr. Christenson has been reading and teaching, some of us have been squarely in the middle of the issues cited. The difference between us lies in our location. From his middle-class ivory tower he may advocate Christian neutrality. I cannot. This only provides the rationale needed to support the current trend toward scuttling all "people programs" to curb inflation. Considering the weight of the problems as experienced by its victims I would rather be wrong than be silent. It is incumbent on spiritual leaders to help chart the course with whatever information they can get. The alternative would leave

these matters solely to the social scientists and the politicians who may not insist on morality in their positions. (Note, for example, the lack of compassion for the poor that is on the rise.)

If some theologians have been guilty of naivete, Mr. Christenson is guilty of shallow analysis. Since "the least informed persons don't know much more about what will work and what won't," I'd prefer the recommendations of a Christian with ethical principles to that of an "expert" with a middle-class bias and no empathy for the alienated. I also trust God to give dedicated Christians some divine insight that just might tip the balance so far as being correct is concerned.

Medicare and Civil Rights are not the only measures that have brought about meaningful change. I agree that far too much of the public dollar has been misspent for wars in the past, present, and future. A disproportionate amount of dollars have gone into the highway program, oil depletions, and other industrial giveaways. However, the real people programs have never been adequately funded. It is fallacious to imply that "trillions of dollars" have gone into the programs designed to meet social needs. Millions, maybe; but the trillions have gone for middle-class business subsidies, foreign aid, and the arms and space races. These boondoggles combined have taken the major part of the public dollar for two decades.

Many OEO programs did work. The poverty programs could have benefited from pilot projects that suggested direct cash subsidies to the unemployed and underemployed. This cuts out the middle operators and gives tangible and realistic help to the hard-core poor. Now rather than analyzing the projects and salvaging the best, we are seeing everything go.

The same goes for Manpower and retraining programs. There were far too many disappointments like "graduating" back to the street because no job existed to fit the training. But, again, eliminating retraining altogether is most certainly not the answer. Some did find jobs and a new lifestyle.

Many educators would disagree vehemently on Head Start. It was without a doubt the very best of the OEO programs. Yet in the rush to prove a point this too must go. Is there no genuine Christian empathy for the educa-

Vern Miller, Cleveland, Ohio, is pastor of the Lee Heights Community Church of the Ohio and Eastern Mennonite Conference.

tionally deprived child? Jesus said, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." Many of these programs were in churches and the eternal spin-off can only be imagined.

Federal Housing programs have flaws that need correcting. The greed of contractors who robbed the government and cheated the poor had to be purged. But again, did all the public assistance in the area of decent shelter have to go? Must the poor, the elderly, the black, red, and brown be consigned again to inferior housing? While urban renewal was definitely a mixed blessing the alternative would have been even more intolerable slums in all our major cities. They exist now but would be many times more extensive without public housing. Now that the courts have decreed that public housing must be allowed in the suburbs Mr. Average American is all for scuttling the whole program. Are we supposed to be neutral while all these people programs including rehabilitation programs for the handicapped and the ex-offender go down the drain? God help us if we do!

The Peace Corps cannot be so easily written off. If it were of trifling consequence why would developing countries continue to ask for volunteers? Is this not a far more Christlike use of manpower than the continued maintenance of our troops in Europe and our "advisers" and bombers in southeast Asia?

Busing black children is not the real issue nor is it the most favored means of integration. But if one is black and in an inferior school, any means of achieving equality is worth some sacrifice. Not so for the fat cat in the suburbs who has no feeling for the intellectually and socially starved children in the inner city and rural slum.

A good scientist knows that results can be skewed by a biased selection of facts and the absence of a control group. On the surface, Mr. Christenson makes a plausible case. But the article is filled with half-truths and its recommendations demand further scrutiny. (The trouble with half-truths is that we just may have used the wrong half.)

Yes, I agree that government without conversion and discipling of people cannot permanently change society. But attempts to muzzle the ministry on social issues must never be allowed to succeed. To throw a "Jesus halo" over the silencing of religious leaders appalls me. If ministers have erred in the past let us educate them better and let us release all that classified information that keeps us in ignorance. Let us have done with the egghead jargon that separates the collegian from the pastor and together lift our prophetic voices in these last days.

If we don't know what to tell the government, who in heaven's name does? The issue is not personal relationships versus public pronouncements. It is completely possible, with God's help, to excel at both. ☺

A Christian Declaration on Amnesty

(A statement adopted by the Mennonite Central Committee Peace Section, March 31, 1973.)

As a major chapter in the Indochina war ends, it is important that the suffering and tragedy of the millions of war victims in southeast Asia and North America not be forgotten. In a real sense everyone is a victim — those who promoted misguided policies as well as those who suffer from the terror of bombs and napalm and the thousands of civilians still imprisoned in South Vietnamese jails. Another group which continues to be victimized by the war, though they courageously refused to participate in it, are the thousands of fugitives from compulsory military service. It is for these persons that amnesty is needed.

I. Canada and the United States were once known by the nations of the world as lands of refuge for persons who opposed peacetime conscription or who refused to fight in wars. Among those who came for such reasons were some of our Mennonite and Brethren in Christ forebears. Many came as fugitives from compulsory military service. With the war in Indochina, this situation changed and the United States has now become a land from which men are fleeing. Canada, among other nations, has been the recipient of many of these fugitives of conscience.

Many Christians in Canada have rallied to aid those troubled, conscientious young men and their families; they have provided food, shelter, and fellowship. These ministrations of mercy grew out of a deep sense of Christian obligation to help "the stranger within the gates." It was also a repayment, in many cases, for the hospitality and friendship given to those who earlier came to Canada as refugee-immigrants. We thank God for these demonstrations of love and compassion.

II. As Mennonite and Brethren in Christ Christians, we oppose all wars and believe that the refusal to participate in war is the Christian's duty. The Indochina war is no exception. Indeed this has been a particularly heinous war in the way it has been fought. It is our strong belief that Christ's message of peace and reconciliation is at the very heart of the gospel. From this perspective and with this concern we speak for amnesty, an action which we believe can help heal the wounds of the war.

Reconciliation and the restoration of civil rights can come through a general amnesty — an amnesty which will, as the word in its origin implies, forget the legal offenses because of a greater interest at hand. For us in this situation, amnesty is the law's ability to set aside its own power to indict and punish.

Many not faced with the life and death decisions of the draftee or a person in military service, see amnesty either as a generous act for youths who made a mistake or as forgiveness for those who broke the law. For Anabaptist Christians, the view is quite different. We join with many of these young men in believing that taking a stand against the immorality of the Vietnam war needs no forgiveness. The "premature awakening of conscience" should not cause the young men who early opposed participation in this immoral war to continue to be considered criminals. Indeed are these not a part of that creative minority who have helped to change American opinion from supporting war to the recognition that it was a fundamental mistake?

III. Most Mennonite and Brethren in Christ young men have refused military service for conscientious reasons and have accepted alternate service assignments. For some from our churches, however, the decision to refuse military service also led to questioning the validity of performing alternate service. This decision was usually the result of deep struggles of conscience and a serious attempt to be a faithful Christian disciple. These Mennonite young men, perhaps numbering several dozen, are part of the larger group of potential amnesty recipients.

IV. Several hundred thousand men may be affected by a general amnesty. Some of these have never been in the military. A minority of this group chose not to cooperate with Selective Service or the military in any way. Most Mennonites who would be recipients of amnesty are in this group. A larger group of men, however, did attempt without success to gain conscientious objector classification. Despite their opposition to all war, some of these were denied conscientious objector status, often because of administrative mishandling by Selective Service. Others were not recognized as conscientious objectors because they felt participation in some wars may be right, even though they believed participation in the Vietnam war was wrong. These men accept the just war position which calls on persons to discriminate individually between just and unjust wars. Most Christian churches take this position officially; it is not recognized legally, however.

These potential recipients of amnesty who were not in the military generally find themselves in one of three situations. First, they may already be convicted of draft law violations and be in prison, on probation, or released after serving a sentence as a felon. Since 1964, 7,433¹ have been prosecuted and those convicted have lost some fundamental rights of citizenship. Another 17,200² are awaiting prosecution. Second, they may be living in Canada or other countries to escape military service and prosecution. Between 30,000 and 40,000³ men are in this group. Third, they may be living "underground" in the United States or its territories and be liable for prosecution. No firm statistical evidence is available regarding the number of men in this group, but it is commonly estimated that this number is as large as that of the group which migrated.

V. The largest group of potential amnesty recipients

did not initially claim conscientious objection to war. They were drafted or enlisted in military service and then discovered that their conscience would not permit them to continue performing such service. As a result, these men find themselves in one of three situations.

First, there are those sentenced to military prisons after unsuccessful attempts to obtain discharges. Second, there are those who were less optimistic about getting such discharges and deserted from the military; these men when apprehended are also subject to military prosecution for their actions. The third and largest group includes those who have received other than honorable military discharges for actions based on principled objection to war. These men face consequences somewhat less severe than a convicted felon, but carry a stigma as a result of the other-than-honorable discharge that may hinder future chances of employment or favorable character references.

VI. Amnesty is in the best tradition of the United States; eleven presidents have granted amnesty following wars and rebellions. A general amnesty was granted to all following the United States Civil War—even to those found guilty of treason.

The time has come again to bind up the nation's wounds, wounds resulting this time from the Vietnam war. Amnesty will help reconcile the nation and a large group of its alienated sons.

VII. In light of the above considerations, the Peace Section of the Mennonite Central Committee:

1. Asks our congregations to welcome back those who because of conscience violated the Selective Service Act or Military Law to avoid military service.

2. Urges our Mennonite and Brethren in Christ bodies to support a universal amnesty which without being punitive would restore all civil rights to those having refused military service for conscience' sake.

3. Appeals to the United States Government to recognize the value of the witness of the men who opposed the war by restoring full civil rights with impunity to these men.

4. Commends those governments such as Canada which admitted young men.

1. Administrative Office of U.S. Courts.

2. Department of Justice 1972 Draft Violators; Selective Service 1973 Draft Violators.

3. National Interreligious Service Board for Conscientious Objectors.

Wit and Wisdom

He writes from out in Denver, and the
story's mighty short;
I jest can't tell his mother! It'll
crush her poor ol' heart!
An' so I reckoned, parson, you might
break the news to her —
Bill's in the Legislatur', but
he doesn't say w'at fur!

— James Barton Adams

WHEN YOUR TEEN-AGER THINKS ABOUT SERVICE...



WHERE DO YOU STAND ?

ABOUT HALF THE YOUNG PEOPLE WHO ENTER VOLUNTARY SERVICE SAY THAT THEIR PARENTS DIDN'T ENCOURAGE THEM IN THEIR DECISION.

ONE YOUNG MAN'S FATHER PROMISED HIM A NEW CAR IF HE STAYED AT HOME.



SOME PARENTS SAY:



"STAY HOME,



GET MARRIED,
GET SETTLED,



GET A GOOD JOB,
GET SOME MONEY
IN THE BANK."



WHAT ABOUT GIVING ?



WHAT DOES IT MEAN
TO FORSAKE ALL AND
FOLLOW CHRIST ?

ARE THERE WAYS YOU CAN BE
MORE SUPPORTIVE WHEN YOUR
SON OR DAUGHTER CONSIDERS
SERVICE ?



voluntary service

A CHANNEL FOR PUTTING FAITH INTO ACTION

Mennonite Board of Missions • Elkhart, Indiana

Seminar for Ministers and Spouses

Five special Seminars for Ministers and Spouses are projected for this summer. They are open to any minister and spouse of the Mennonite Church on a first-come, first-served basis. Priority will be given to ministers in transition and for those in pastorates for longer periods of time.

The purposes of the seminars are: (1) to provide a resource for personal growth, (2) to give new perspectives on life and ministry, (3) to acquire skills for more effective congregational ministry, (4) to experience a caring-sharing community, (5) to worship together, and (6) to provide opportunity for reassessment of gifts.

The seminars include such features as Bible study, discussion on emerging issues in congregational life, and group experiences, including marriage enrichment.

The dates, locations, and resource persons are:

May 22-27, Conrad Grebel College, Waterloo, Ontario. Resource persons: Ross T. Bender, Clayton Beyler, Ralph Lebold.

June 12-17, Hesston College, Hesston, Kan. Resource persons: Clayton Beyler, John M. Lederach, Howard J. Zehr, Ray Keim.

June 26—July 1, Laurelville Church Center, Mount Pleasant, Pa. Resource

persons: Ray Keim, Paul M. Lederach, Paul M. Miller, Howard J. Zehr.

July 10-15, Eastern Mennonite College, Harrisonburg, Va. Resource persons: Truman Brunk, Jr., John M. Lederach, Dan Shenk, Howard J. Zehr.

July 24-29, Goshen Biblical Seminary, Elkhart, Ind. Resource persons: Ross T. Bender, Ray Keim, Paul M. Miller, Howard J. Zehr.

The cost to participants will be from \$60 to \$65 per couple for each of the seminars, except the one at Laurelville will need to be \$75 to pay for the additional facilities made available. Churches are encouraged to pay the costs for their ministers and spouses.

Some subsidy is available for those who may need it, especially those who will need to travel greater distances. Any minister wishing to participate but feels he cannot because of limited finances should write to the office of the Board of Congregational Ministries and inquire about available funds. Ministers and spouses are urged to register early. It is expected that registrants will participate in the seminar of closest proximity to their homes. However, if the dates are more suitable otherwise, preference may be indicated.

Suggested Key 73 Summer Film Bookings

The flurry of bookings of films supporting the Key 73 thrust has tapered off, reports Harold L. Weaver, director of Audiovisuals at Mennonite Board of Missions. Congregations interested in using the following films in their summer programming can reserve them from Mennonite Audiovisuals, Box 370, Elkhart, Ind. 46514.

There's a New Wind Blowing (50-minute color motion picture, 1972; rental: \$35.) Produced by Family Films as a resource for the nationwide evangelism emphasis, Key 73, this is an inspiring, in-depth look at Christian evangelism in action. The film examines successful church programs now in operation—programs reaching out to others with the good news, each in its own unique way. Visitation evangelism, tape ministry, teen breakfast club, small Bible study group, weekday kindergarten, free clinic, language class, mothers' club, telephone counseling service, prayer therapy, coffeehouse, campus outreach—

all are part of the montage of examples. These are ideas your congregation will find stimulating, and in some cases may be able to adapt to your community and fellowship. Youth-adults.

Sharing the Glory (30-minute color motion picture, 1971; rental \$20). "When the chips are down, your religion is just something to hide behind!" Greg tells Ron at the warehouse where they work. Ron wants to share his faith, but for some reason Greg isn't hearing him. This unusually fine dramatic film brings together an assortment of persons representing a variety of commitments. About evangelism—specifically, the area of personal witnessing—*Sharing the Glory* demonstrates how every Christian may take advantage of everyday opportunities to witness to his faith in Jesus Christ. Leader's guide. Suited for use with junior highs through adults.

Faith in Action (28-minute color motion picture, 1972; rental \$15—new reduced

rental fee). Initially presented as the TV "launch" program for Key 73, this film is an attempt to help us understand our own faith and ways of sharing that faith. *Faith in Action* looks at significant things that are happening in a variety of locations. Coupled with testimonies of persons involved this can become a stimulus for each Christian fellowship to examine itself; and its outreach efforts. This film has potential use long beyond Key 73—unless all of North America is evangelized by the end of 1973! Leader's guide. Youth-adults.

Committee Appoints Overseas Personnel



The Overseas Missions Committee of Mennonite Board of Missions, Elkhart, Ind.; includes (from left to right) Emerson McDowell, Unionville, Ont.; Calvin King, Colorado Springs, Colo.; David Hostetler, Scottsdale, Pa.; Paul M. Miller, Goshen, Ind.; John Koppenhaver, Hesston, Kan. (chairman); Glen Miller, Columbus, Ohio; Doris Lehman, Elkhart, Ind.; Lois Amstutz, Hesston, Kan.

Seven persons were appointed to overseas missions assignments at the quarterly meeting of the Overseas Missions Committee of Mennonite Board of Missions, Elkhart, Ind. The committee met April 24 and 25 in Elkhart.

New appointees include Robert and Jolene Yoder, Iowa City, Iowa (Nepal, three years); Nancy Kinsinger, Parnell, Iowa (London, two years); Lois King, Malvern, Pa. (Paraguay, two years); Jon and Ruth Beachy, Goshen, Ind. (Paraguay, two years); Ruth Wenger, Harrisonburg, Va. (India, two years).

The committee interviewed persons who are on furlough, who are terminating, and who served special assignments.

In reviewing the financial situation of the Mission Board, the committee noted a 12 percent increase in contributions in 1972 over the previous year. While the first two months of the 1973 year show a lag of 32 percent in contributions, it is too early to predict any overall pattern. H. Ernest Bennett, Board secretary reported. The Board adjusted its budget to a ten-month fiscal period in 1972 to change to

the new regular pattern beginning on Feb. 1.

The Overseas Missions Division is operating within budget currently even though the recent dollar devaluation and currency fluctuations are affecting the original budget projections, Jim Krazt, associate overseas secretary stated. Certain adjustments in allowances will be made as soon as the monetary situation stabilizes.

The committee viewed the newly released 32-minute film *The Young Bold Believers of Union Biblical Seminary*. The film was produced to highlight the work of the seminary at Yeotmal, India, and encourage contributions to the endowment fund. New pending legislation in India — the Foreign Exchange Act — would restrict all transfers of foreign funds coming into the country.

Gottfried Osterwal, of Andrews University in Berrien Springs, Mich., addressed the committee on "Modern Messianic Movements as a Theological and Missionary Challenge." Osterwal pointed out the universality of these movements, the consistently negative reaction to them on the part of missionaries, the complexity of factors which give rise to them, and their theological significance.

The committee reviewed the study leave plans of the overseas secretary, Wilbert Shenk. He will be studying during the 1973-74 academic year in the Department of Religious Studies at the University of Aberdeen, Scotland. During his absence Carl Kreider, former chairman of the committee, will be serving in the Overseas Office.

Resslers Return to U.S.



Ruth and Rhoda Ressler

After 24 years of service in Japan, Ruth and Rhoda Ressler have completed their last term there.

Ruth and Rhoda will spend three months at their childhood home at the corner of Walnut and Grove streets, Scottsdale, Pa., and then some time at their mother's home farm near Sterling, Ohio. "After that our plans are indefinite," they commented in a recent interview at Mennonite Board of Missions, Elkhart, Ind.

"There is insecurity ahead, yet we

don't need to see the long view. As long as we have soup for supper or an invitation to we can relax," said the teachers, most recently of Osaka, Japan. They plan to visit congregations in various areas of North America during the next six months.

Philadelphia Groups Form New Council

Cooperation among Mennonite and Brethren in Christ groups in Philadelphia has expanded with the formation of the Philadelphia Mennonite Council on Apr. 12.

The council is an outgrowth of the Philadelphia Mennonite Coordinating Committee but has representatives of a wider spectrum of Mennonite churches and church agencies.

Six congregations, three conferences, three Voluntary Service units, plus several other Mennonite-sponsored programs are participating in the council.

Mark Miller, newly elected chairman of the council, said one of the first actions of the council was to sponsor an inter-Mennonite fellowship meeting on Apr. 29. John Freed, pastor of the Towamencin Mennonite Church and chairman of the mission commission of the Franconia Mennonite Conference, has been asked to speak on "Identity Conflict in the Communication of the Good News."

Other goals for the council will be publication of a newsletter, which was formerly sent only to Mennonite students in Philadelphia, helping students relate to Mennonite churches in the city, facilitating congregational renewal, and providing speakers and information about the city to rural churches.

Miller said Messiah College (Philadelphia campus), a Brethren in Christ institution, was considering starting a seminar center to educate evangelical church people to the needs of the city. The Philadelphia Mennonite Council hopes to become involved in this.

The council will also be a clearinghouse which area conferences can use to test proposals for funding new projects or personnel in Philadelphia.

Participating in the council are Diamond St. Mennonite Church (MC), Germantown Mennonite Church (GCMC), Norris Square Mennonite Church (MC) — both English and Spanish sections — Oxford Circle Mennonite Church (MC), Second Mennonite Church (GCMC), Eastern District Conference, Franconia Mennonite Conference, and Lancaster Mennonite Conference, and the Philadelphia-Chester District of the Lancaster Conference.

Voluntary Service units of the General Conference Mennonite Church, Mennonite Board of Missions, and Eastern Menno-

nite Board of Missions and Charities participate along with Crossroads Community Center (sponsored by the Eastern District Conference), Germantown Mennonite Church Corporation, Mennonite Student Services, Messiah College (Philadelphia campus), and Bethany Day Care Center (Lancaster Conference).

"Now every known Mennonite group in Philadelphia is involved," Mr. Miller said.

The council is planning another inter-Mennonite series of meetings Oct. 26-28, with Don Jacobs, Eastern Board worker in Kenya, East Africa, as speaker.

Other members of the council's strategy committee in addition to Miller are Raymond Jackson, pastor of the Diamond St. Church, vice-chairman, and Wesley Mast, Mennonite Student Services, secretary.

MMHS Meets at Oaklawn

The semiannual meeting of Mennonite Mental Health Services (MMHS), including an educational program and a business session, was held at Oaklawn Psychiatric Center, Apr. 13, 14.

The first day the MMHS Board and representatives of the affiliated centers and hospitals met with Oaklawn staff members in a "ministry." Information and sharing sessions were offered on Oaklawn's new rehabilitation program, the Center's organization, its clinical programs, the management information system, services to children, community relationships, and major issues and problems.

The business session included reports on major new areas where MMHS is involved, particularly mental retardation, offender ministries, and services to Paraguay.

The Board approved a set of objectives in mental retardation. The objectives call for further efforts to provide information on retardation for the churches; to broaden services to congregations by making available consultants and specialists in retardation; to give greater consideration to camping and retreats for the retarded; to develop a philosophy statement to guide churches and agencies as they work in behalf of the retarded; to plan a seminar for those working with the mentally retarded; and to consider staffing a specialist in retardation who for an initial term of two years can take leadership in education consultation and promotion among Mennonite Central Committee constituent groups.

MMHS also decided to focus attention on services to youth in trouble with the law or potentially so. The agency plans to develop fraternal relationships with a number of Canadian and United States programs which work with youthful offen-

ders or emotionally disturbed. A workshop for these institutions is planned for the spring of 1974. An advisory committee of Board members and other interested persons is to be appointed to guide the program for youthful offenders.

Vernon Neufeld, director of MMHS, reported that the extension of mental health services to Paraguay is proceeding satisfactorily. Gerhard Friesen of Winnipeg is currently serving as consultant in activities and occupational therapy at the national mental hospital. This summer John and Betty Bergey are scheduled to join him as consultants in psychiatric nursing and public health nursing respectively for a period of one year. Merrill Raber of Prairie View will work this summer with private and public agencies in Asuncion in areas related to mental health, in cooperation with the Kansas-Paraguay Partners of the Alliance. John Kroeker, also of Prairie View, will spend the summer working among the Mennonite colonies as a mental health educator.

Incumbent officers were reelected for another year. Now serving are Luke Birky, chairman; Elmer Ediger, vice-chairman; Charles Neff, MD, secretary; and William Zuercher, treasurer.

Audience Needs Key to Spots Use

One thing I noticed on this trip again is the competitiveness of public service programming, said Dave Thompson, director of Mennonite Media Services.

Thompson made the comment after spending a week in Texas Apr. 9-13 marketing the new radio and TV spots produced by the Mennonite Brethren, General Conference Mennonite, and Mennonite churches.

He noted that an increased number of groups are competing for the free time stations made available for public service announcements (psa's).

"The March of Dimes, The United Fund, government-supported groups, and others are constantly using the media to sensitize the public on issues," Thompson noted. "And they do it with top quality productions."

Quality of production and relevance of content to community needs are the key factors in determining whether or not a station will use the TV spots, Thompson said, adding, "And the stations determine what community needs are."

In Corpus Christi area he found a number of Mennonite churches working together to plan community outreach that relates to community needs — "not converting them to the 'right' theology, but bringing healing to community hurts."

Churches in the area provide bilingual services for the Spanish-Americans.

New Opening for Volunteers in Alberta

One of the newest openings for Mennonite Central Committee volunteers is Youth Orientation Units (YOU), the dream of Alberta's Peter Rempel and George Loewen. YOU, located on the picturesque banks of the North Saskatchewan River 60 miles southwest of Edmonton, provides an environment in which 16-to-20-year-old young people can test their vocational interests and abilities.

Six teenage boys are currently living near the quarter section of wild country, where cabins for future units will be built. Rempel and Loewen hope to create a setting where young people — those who have been in correctional facilities, as well as school dropouts and those who have not yet been in trouble with the law —

can learn to take responsibility.

YOU is only for youth who want to come. Rempel believes that desire is important in a person's success or failure.

The project is designed to give participants specific training in a vocational field.

"Work now consists of hauling hay; cutting, splitting, and hauling birch wood to Edmonton for sale for fireplaces; setting up a sawmill to cut rough lumber; and disassembling old caterpillars, drag lines, and motors for parts," reported John Wieler, MCC Canada, in March.

But life at YOU is not all work. The 160-acre tract of land offers skiing, skating, fishing, hunting, swimming, camping, and canoeing possibilities.

Volunteers Go South

Eight persons participated in a Voluntary Service orientation held at Camp Hebron, Halifax, Pa., from Apr. 16 to 19.

William Weaver, pastor of the South Seventh Street Mennonite Church, Reading, Pa., and director at Camp Hebron, led Bible studies from the Book of James, which helped participants to take a fresh look at themselves and each other.

Other activities of the week included input from Nelson Good, VS area administrator, on communication and conflict-resolution; a talk by Myron Dietz, teacher at Lancaster Mennonite High School, on the Anabaptist heritage; a work project, simulation games, recreation; and a dyadic encounter session in which two partners confronted each other in deep-level sharing.

The week ended on Thursday evening, when parents joined the VSers in a meal

at Camp Hebron, listened to a short program by the group, and finally commissioned their children to their places of service by laying hands on them in time of prayer.

The volunteers and their assignments are as follows:

First Row (left to right): Nancy Cline, Harrisburg, Pa., child care worker in Homestead, Fla.; Sandra Keller, East Berlin, Pa., nurse aide at Anderson, S.C.; Lois Connelly, Harrington, Del., child care worker in Homestead, Fla.; Dorothy Hollinger, Strasburg, Pa., child care worker in Homestead, Fla.

Second row (left to right): Arden and Caroline Landis, Souderton, Pa., maintenance and manager couple at Camp Deerpark, Westbrookville, N.Y.; Iona and Marlin Swartzentruber, Hershey, Pa., hospital worker and unit directors in Atlanta, Ga.





Four graduating health promoters with Frieda Schellenberg in Rancho Nuevo, Bolivia.

New Health Posts in Rural Bolivia

Frieda Schellenberg, a nurse from Watrous, Sask., with her Bolivian counterpart, Rafaela Suruby, completed another nine-month health course in five rural Bolivian villages. On Mar. 2, a total of ten men and six women graduated as village health promoters. The five villages are the present homes of Mennonite Central Committee teachers Dennis and Wilma Peachey, Murry Luft, Larry Stuckey, Butch Gerbrandt, and former teachers Ray and Mary Kratz.

Because of the isolated location of the rural villages and the lack of facilities and drugs, Bolivian nurses do not want to live in these villages. So three years ago the MCC nurses changed their program. Instead of running a health clinic where they only took care of the sick, the nurses began traveling to the isolated villages. They wrote up a health course to teach villagers how to take care of their own sick.

The new program begins with a health committee from each village. The health committee elects residents of the village to take the course. The course has four areas of study: first aid, diagnosis and treatment of common diseases, midwifery, and community health.

The village has to build a small health post and a medicine cabinet. MCC provides the first stock of medicine. The health promoters use the money from the sale of these medicines and office calls to replenish their stock. Each health post is also left with some basic equipment.

Alumni at Work

A Bridgewater, Va., man was installed during homecoming activities on Apr. 28 as president of the Eastern Mennonite College Alumni Association for two years.

Fred L. Denlinger replaces outgoing president Harley R. Showalter of Harrisonburg on the seven-member executive committee. A 1958 EMC graduate, Denlinger is a guidance counselor at Harrisonburg High School.

Elected vice-president of the association was Linford K. Gehman, who operates the Green Valley Clinic at Bergton, Va. Gehman, a 1959 EMC graduate, was named "alumnus-of-the-year" in 1970.

Continuing as executive committee

members are Joyce Rutt Eby of Harrisonburg, secretary; Delbert L. Seitz of New Holland, Pa., financial agent; Dewitt Heatwole of Harrisonburg, trustee representative; Omar Eby of Park View, faculty representative; and Larry E. Nolt, director of alumni relations at EMC.

Winning two-year terms on the association's board of directors were Henry Benner, a Ronks, Pa., schoolteacher; Helen L. Lapp, a Lansdale, Pa., homemaker; James F. Logan, Jr., of Mt. Crawford, Va., director of student activities at Madison College; J. Lorne Peachey, With editor from Scottsdale, Pa.; and Jean E. Snyder, music teacher in Goshen, Ind.

The presidents of EMC's seven regional alumni chapters also serve on the association's board of directors. They are Walton Hackman, Akron, Pa.; Richard Headings, Lebanon, Ore.; Darrell Jantzi, Ayr, Ont.; Wendell Maust, Pigeon, Mich.; Cleon Nyce, Perkasee, Pa.; R. Clair Weaver, Lancaster, Pa.; and A. Jerome Yoder, Sarasota, Fla.

Students in Florida for Biology Course

During spring trimester, 29 Goshen College students were in the Florida Keys at Big Pine Key Seacamp in a marine biology course, Apr. 28 to May 13.

Under the direction of Jonathan N. Roth and C. Franklin Bishop, professors of biology at GC, students collected and identified marine plants and animals and studied the ecology of the area.

A boat, individual snorkeling equipment, and laboratory facilities were available to the students.

While collecting specimens in the water, students worked in pairs and had a collecting pan in an inner tube attached to them for safety. Specimens were held in seawater aquariums for study and then released.

mennoscope

Gospel Herald Editor Appointed

The appointment of Daniel Hertzler, Scottsdale, Pa., to this important post in church publishing was announced jointly by Ben Cutrell, publisher, and Rufus Jutzi, president of the Mennonite Publication Board. Many readers have become familiar with his stimulating editorial insights through the pages of *Christian Living* magazine, which he has edited since March 1960. Hertzler will take up his new duties as soon as arrangements can be made for editing *Christian Living*. September 1 is the target date. He will continue to administer the periodical

division at the House.

The Honduras Mennonite Church organized the first Mennonite Disaster Service (MDS) unit outside of North America, Apr. 12 and 13. Honduras faces three natural disaster threats every year. Floods hit the northwest area of the country in early spring. Extreme drought in the summer months is a problem for the central and eastern highlands. In the fall hurricanes storm Honduras' east coast. The Honduras Mennonites are familiar with MDS since North American units helped with hurricane recovery in their country in 1961 and 1969.



Arno and Jacqueline Thimm

An international couple presently living in Switzerland were named joint recipients of the seventh "alumnus-of-the-year" award during Eastern Mennonite College's Alumni Association banquet on Apr. 28. Arno and Jacqueline Thimm, 1961 and 1960 EMC graduates respectively, received the award in absentia from Harley A. Showalter of Harrisonburg, Alumni Association president. Thimm, an instructor at the European Mennonite Bible School at Bienenberg, Switzerland, also directs European Mennonite youth ministries, which includes counseling work and coordinating church-sponsored peace projects.

Along with the traditional commencement activities, May 17-20, Hesston College is planning a celebration of its Pennsylvania German heritage. Bob Hostetter is writing a musical drama entitled *Play-Ground*; Randy Zercher is writing the lyrics. Hostetter and Zercher are on the faculty at Hesston College. Jan Gleysteen from Scottsdale, Pa., will also lead several Anabaptist seminars, one of them for pastors. There will be a wide variety of activities on the campus May 17-20: arts-crafts, food, music, drama, family, Anabaptist tradition, and graduation. A new film, *Beyond This Land*, directed by Bob Hostetter will also be shown.

Multiplier workshops are being arranged through the office of the Board of Congregational Ministries in Goshen. One will be held at Hesston College, June 8-10; another at Conrad Grebel College, Waterloo, Ont., June 15-17; and still another at Laurelville Church Center, Mount Pleasant, Pa., June 22-24. These seminars are by special invitation through conference leadership. Persons desiring more information may write to Howard J. Zehr, associate secretary, Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Cry of the Northland, a paperback by Virginia Crider, has just been released by Christian Light Publications, Harrisonburg,

Va. This book, giving part of the personal story of a Mennonite evangelist, is the first in a Northland Series, based on experiences from the life of the same minister.

The Mennonite Mission family in Somalia contributed 855 shillings to the Somali government. The money is for the people in the northeastern part of the country who were severely affected by the cyclone which occurred there late last year.

The Elam K. Stauffers, missionaries on furlough from British Honduras, arrived in Pennsylvania in mid-April. They had spent two months in Oregon after their return from British Honduras on Feb. 17. Their address for the next two months will be 60 Main Street, Salunga, Pa. 17538.

William and Judy Houser left on Apr. 28 for language study in Costa Rica before proceeding to their assignment in British Honduras. The Housers will provide leadership to the VS personnel in British Honduras, as well as have supervisory responsibilities in the Orange Walk Trading Center. In the commissioning service at Stauffer Mennonite Church on Apr. 22, William was given a ministerial permit.

Jason Denlinger, pastor of the Williamsport Mennonite Church, reported recently, "Our Monday night Yokefellow prison ministry group at Allenwood Prison has progressed to a Bible study group. The meeting is announced over the entire prison camp as a Bible study group. Just last night the response was greater than any other recent meeting, even though a movie was being shown elsewhere and it was raining. The Lord has granted my heart's desire after 3 1/2 years. Glory to God."

Kenneth and Miriam Nauman, pastor couple in Homestead, Fla., reported recently, "Our congregation was chosen as 'Church of the Week' for Apr. 17 on TV, Channel 6. Three of us spent many hours developing a ten-minute presentation about our congregation and the Voluntary Service unit. The program was aired live at 8:30 on a Saturday morning."

Dedication services for the new Glade Mennonite Church building, Accident, Md., will be held in the new meetinghouse on May 20, at 2:00 p.m. The dedication sermon will be delivered by Paul Roth, Harrisonburg, Va.

There is a very urgent need for at least ten volunteers in Wilkes-Barre, Pa., to work in flood clean-up activities during the summer months. Mennonite Disaster Service has openings for an electrician, plumber, job foreman, and a leadership couple, plus about five others who can work from June 11 to Aug. 17. If interested, please contact Marge McGinnis,

Box 370, Elkhart, Ind. 46514. Phone: (219) 522-2630.

Ministers and lay delegates from 17 Mennonite churches in South Carolina, Georgia, and Florida met together at Lakewood Retreat, Brooksville, Fla., for the Sixth Annual Meeting of the Southeast Mennonite Convention, Apr. 27-29. A sense of unity and oneness in Christ was very much in evidence as Samuel Janzen, guest speaker, led the inspirational worship experiences. Reports from the congregations indicated significant involvement in Key 73 and that God is very much at work in the Southeast. The convention approved and elected a seven-member executive committee for the district, gave new direction for VS in the Southeast, and approved a gift discernment committee. It accepted a larger proposed budget which included Board of Congregational Ministries askings.

David Augsburg, writer-speaker for Mennonite Broadcasts, has been accepted into a summer internship at St. Elizabeth's Hospital in Washington, D.C. The internship, with a grant for study, runs from June 18 through Aug. 25. The focus is on clinical mental health training for ministers.

The food situation in India has become critical, reports S. Paul Miller, in an Apr. 18 letter to Mennonite Board of Missions, Elkhart, Ind., teacher at Union Biblical Seminary in Yeotmal, Maharashtra State. "Since the government takeover of all purchase grains, grain has simply disappeared from the market. As a result the prices have almost doubled in the past month." In former years the seminary usually bought about 100 bags of wheat and 70 bags of rice, but has been unable to buy any this year, he states.

"Some of us live in big white houses, some of us live in small . . ." the words of the song, "Children One and All" open the 140 slide, 13-minute tape and script visualization of three "top 40" songs of the recent past. The set, called *Lean on Me*, includes "Children One and All" as sung by Mary Travers, "Easy to Be Hard" by Three Dog Night, and "Lean on Me" by Bill Withers. It was prepared by Harold L. Weaver as a chapel presentation at Mennonite Board of Missions. The songs and pictures deal with the variety of needs we experience in our humanness. The set concludes with a prayer to God to help us to be really free, and for a better understanding of His love and compassion. The set might be used as a devotional meditation, as a discussion stimulator, or as a motivation to greater concern to be compassionate Christians. Available for a \$3.00 service charge from Mennonite Audiovisuals, Box 370, Elkhart, Ind. 46514.

The following cablegram was received from Blanche Sell, Dhamtari, Ind., on Apr. 21: SIM KUSHAL DIED SINGING CRUCIFIXION SONG GOOD FRIDAY CHURCH SERVICE DHAMTARI. (Sim was a deacon in the India Mennonite Church; for many years the head compounder at Dhamtari Christian Hospital; and musically gifted.)

Mrs. Quintus Leatherman returned to the USA from England on Apr. 18. Quintus will return within the next several weeks. Currently the Leathermans may be addressed: 212 Salem Street, Andover, Mass. 01810.

The telecast made by the Lee Heights Community Church, 4612 Lee Road, Cleveland, Ohio, for the WJW TV series called *Hallelujah* is available on film. Churches and other groups may secure it on loan by writing to the church and paying a rental fee of \$10.00. The 30-minute film features the Lee Heights adult and youth choirs with Gerald Hughes and Helen Miller directing and Scriptures on brotherhood read by Vern Miller, minister.

Lola M. Friesen has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as assistant deputation coordinator. Mrs. Friesen is assisting Tim Brenne-man in scheduling visits of missionaries on furlough, Board staff and committee personnel, and fraternal visitors from overseas churches in congregations of the sponsoring Mennonite Church in North America. The visits to congregations and conferences are intended to foster fellowship and mission understanding in the supporting constituency of approximately 1,000 congregations.

Special meetings: William R. Miller, North Liberty, Ind., at East Side Gospel Mission, Grand Island, Neb., May 15-22.

New members by baptism: six at East Union, Kalona, Iowa.

Change of address: Eldon King to Box 417, 316 West Main Street, Dalton, Ohio 44618. Darlene Shirk, 9 Hapoeel Street, Nof Yam, Hertzliya, Israel. Ruth and Rhoda Ressler, 615 Walnut, Scottsdale, Pa. 15063 (until July 1).

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beyeler, Ivan and Romona (Kreider), Grabbill, Ind., second daughter Denise Lanore, Mar. 24, 1973.

Burkholder, Gilbert and Marie (Schulte), Attica, Kan., first child, Chad Dean, Mar. 16, 1973.

Friesen, Ronald and Miriam (Martin), Elkhart,

Ind., third son, Philip Lynn, Apr. 17, 1973.

Goering, James A. and Ida (Heatwole), Dayton, Va., sixth child, second daughter, Regina Marie, Apr. 14, 1973.

Goertzen, John and Dee (Pankratz), Milford, Neb., second child, first daughter, Brenda De, Apr. 20, 1973.

Greene, Dale and Donna (Tyson), Silverdale, Pa., first child, Jeffrey Alan, Apr. 14, 1973.

Hansen, Paul and Irene (Ropp), Wolkerton, Ont., third child, first daughter, Sonia Renee, Mar. 2, 1973.

Horst, Dale and Velma (Rupp), sixth child, third daughter, Jana Sue, Apr. 20, 1973.

Hostetler, Wes and Beth (Mast), Harper, Kan., first child, Nicole Marcee, May 15, 1973.

Martin, Douglas and Audrey (Pagetti), Baden, Ont., second child, first son, Steven Douglas, Mar. 9, 1973.

Wiens, Henry and Gredel (Gorven), Portland, Ore., third child, second daughter, Connie Elizabeth, Apr. 20, 1973.

Yutzy, Don and Nancy (Wolty), Apple Creek, Ohio, second son, Darren Scott, Apr. 4, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiskner — Kurtz. — Danny Gene Beiskner, Williamsport, Pa., and Patty Diane Kurtz, Morgantown, Pa., both of the Twin Valley Chapel cong., by Merle G. Stoltzfus, Apr. 22, 1973.

Berkey — Neer. — Carl Berkey, Harrisonburg, Va., Park View cong., and Rose Marie Neer, West Liberty, Ohio, Oak Grove cong., by Harold G. Eshleman, Apr. 21, 1973.

Engle — Hooley. — Rex Allen Engle, Auburn, Ind., Methodist Church and Mary Beth Hooley, Shipshewana, Ind., Shore cong., by O. H. Hooley, Apr. 21, 1973.

Graber — Stutzman. — Herbert Larry Graber, Alburis, Pa., South Lawrence cong., and Linda Rose Stutzman, Kutztown, Pa., Oley cong., by John Click and Llewellyn Groff, Dec. 2, 1972.

Leland — Clemens. — Michael W. Leland, Centreville, Mich., Moorepark cong., and Diane Clemens, Deep Run East cong., by Cleon Nyce, Apr. 28, 1973.

Miller — Horst. — Gary Lynn Miller, Red Lake, Ont., Griner cong., and Anna Lois Horst, Dayton, Va., Bank cong., by Lloyd S. Horst, father of the bride, Apr. 14, 1973.

Nyce — Meyers. — Philip R. Nyce, Harleysville, Pa., Spring Mount cong., and Phyllis A. Meyers, Bedminster, Pa., Deep Run East cong., by Cleon Nyce, Apr. 21, 1973.

Reiter — Granger. — James E. Ramer, Zurich, Ont., Mennonite cong., and Phyllis E. Granger, Zurich, Ont., United Church, by Bruce Guy, Feb. 24, 1973.

Roth — Eicher. — David A. Roth, Milford, Neb., East Fairview cong., and Susan Marie Eicher, Milford, Neb., Beth-El cong., by Cloy Reiter and John Willems, Feb. 17, 1973.

Reiter — Stutzman. — George L. Shetler, Kalkaska, Mich., Cold Springs cong., and Sally Ann Zook, Fairview, Mich., Fairview cong., by O. H. Hooley, Mar. 31, 1973.

Stutzman — Rowe. — Marion Stutzman, Millersburg, Ohio, Martin's Creek cong., and Lillie Rowe, Millersburg, Ohio, Presbyterian Church, by Reiter Stutzman, Apr. 6, 1973.

Unruh — Swanson. — Gerald Unruh and Rachel Swanson, both of Santa Ana, Calif., by Michael Samvick and Merle Unruh, father of the groom, Apr. 5, 1973.

Yoder — Sommers. — Gerald Yoder and Ruthanna Sommers, both of Sarasota, Fla., Tuttle

Ave. cong., by John H. Shenk, Mar. 31, 1973.

Yoder — Yoder. — David P. Yoder, Jr., Plain City, Ohio, and Ruth Anne Yoder, Sarasota Fla., Tuttle Ave. cong., by John H. Shenk, Jan. 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Gehman, Aaron F., son of Isaac L. and Sarah (Frederick) Gehman, was born in Montgomery Co., Pa., Aug. 24, 1891; died of a cerebral hemorrhage at the Grand View Hospital, Sellersville, Pa., Apr. 18, 1973; aged 81 y. 7 m. 25 d. Surviving is one brother (Isaac F. Gehman). He was a member of the Franconia Mennonite Church, where funeral services were held on Apr. 21, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Graber, Homer E., son of John C. and Catherine (Krabill) Graber, was born at Canton, Ohio, Nov. 14, 1898; died at the Molly Stark Hospital, Louisville, Ohio, Apr. 17, 1973; aged 74 y. 5 m. 3 d. On Nov. 12, 1918, he was married to Ada V. Conrad, who survives. Also surviving are one son (Donald Leroy) and 2 sisters (Mrs. Esther Krall and Helen — Mrs. Lewis Lesh). He was a member of the Beech Mennonite Church. Funeral services were held at the Lewis-Karlo & Sons Funeral Home in charge of O. N. Johns and Wayne North; interment in the Forest Hill Cemetery.

Hallman, Russell Y., son of William and Sallie (Yeager) Hallman, was born Nov. 5, 1899; died in the Doylestown, Pa., Manor Nursing Home, Apr. 14, 1973; aged 73 y. 5 m. 9 d. He was married to Florence Moyer, who preceded him in death in January 1968. Surviving are 4 daughters (Catherine — Mrs. Norman Heebner, Eva, Ruth — Mrs. Walter Hart, and Sara — Mrs. Lester Heacock) and 9 grandchildren. He was a member of the Doylestown Mennonite Church, where funeral services were held on Apr. 18, in charge of Roy Bucher, J. Silas Graybill, and Joseph Gross; interment in the adjoining cemetery.

Henley, Arrel C., son of John and Cora (Strick) Henley, was born at Hillsville, Pa., Dec. 11, 1885; died of arteriosclerosis at his home at North Lima, Ohio, Apr. 21, 1973; aged 77 y. 4 m. 10 d. He was married to Cleo Taylor, who preceded him in death in 1940. In 1941 he was married to Vera Shank, who survives. Also surviving are one son (John), one daughter (Mrs. Allen Ansell), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Roy Mays). He was a member of the North Lima Mennonite Church, where funeral services were held on Apr. 25, in charge of David C. Steiner and Richard Bartholomew; interment in Lake Park Cemetery, Youngstown, Ohio.

Kaufman, Norman, son of Noah and Catherine (Kaufman) Kaufman, was born in Somerset County, Pa., Mar. 2, 1887; died at the Goodwill Mennonite Home, Grantsville, Md., Mar. 19, 1973; aged 86 y. 17 d. He was married to Ruth Agnes Kelly, who preceded him in death. He was later married to Della Hershberger, who survives. Also surviving are 3 sons (Dorsey A., Clyde J., Samuel W., Dwight E., and Charles E.), 19 grandchildren, 24 great-grandchildren, one brother (Harrison), and one sister (Elda — Mrs. Ammon Yoder). One son (Norman), one daughter (Clara), one sister, and one brother preceded him in death. He was a member of the Kaufman Mennonite Church, where funeral services were held on Mar. 22, in charge of Harry Y. Shetler and Melvin Nussbaum; interment in the Kaufman Cemetery.

Lambright, Todd Devon, son of Wayne and Lois (Swedberg) Lambright, was born in Airon-

ito, P.R., July 9, 1963; died at Indianapolis, Ind., Apr. 20, 1973; aged 9 y. 9 m. 11 d. Surviving are one brother (Trent) and his paternal and maternal grandparents. Funeral services were held at the College Mennonite Church, Goshen, Ind., Apr. 23, in charge of J. Robert Detweiler and John H. Mosemann; interment in the Violet Cemetery.

Michael, S. Vernon, son of Samuel and Mary (Westfall) Michael, was born Nov. 23, 1911; died while at work near Scottdale, Pa., Apr. 29, 1973; aged 61 y. 5 m. 6 d. On Feb. 20, 1940, he was married to Anna Bender, who survives. Also surviving are 2 daughters (Sandra — Mrs. Daniel Johnson and Grace — Mrs. George J. M. Hill), one grandson, 2 brothers (Oliver and Patrick), and one sister (Alberta — Mrs. John Lindner). He was preceded in death by 3 brothers (Fred, George, and Wesley) and one sister (Delphi Parker). Funeral services were held at the Murphy Funeral Home, Scottsdale, Pa., May 2, in charge of Gerald C. Studer; interment in the Scottsdale Cemetery.

Romer, Eve Mae, daughter of John and Fanny (Snively) Shellenberger, was born at Osborne, Kan., May 30, 1883; died at her home, Apr. 21, 1973; aged 89 y. 10 m. 22 d. On Sept. 27, 1914, she was married to Ammon Ramer, who preceded her in death on Mar. 29, 1956. Surviving are 4 daughters (Esther — Mrs. Irven Unruh, Mildred — Mrs. Freddie Miller, Helen — Mrs. Wilmer Mast, and Florence — Mrs. Loren Gerber), 2 sons (Titus and Elmer), 21 grandchildren, and 18 great-grandchildren. One son (Merlin) preceded her in death. She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Apr. 23, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Schaub, Mildred R., daughter of John B. and Adeline (Rice) Hershey, was born at Manheim, Pa., Mar. 5, 1915; died at Mt. Joy, Pa., Apr. 8, 1973; aged 58 y. 1 m. 3 d. On Aug. 14, 1935, she was married to B. Clayton Kueper, who survives. Also surviving are 2 sons (David L. and John B.), 2 daughters (Adeline Sue and Amelia

Lue), 4 sisters (Kathryn, Mary — Mrs. Noah Kreider, Florence — Mrs. Floyd Risser, and Cora — Mrs. Harold Book), and one brother (Jacob R.). She was a member of Stauffer Mennonite Church, where funeral services were held on Apr. 12, in charge of J. Frank Zeager and Russell J. Baer; interment in Stauffer Mennonite Cemetery.

Showalter, Elwood Dean, son of Kenneth and Joan (Weaver) Showalter, was born at Millersburg, Ohio, July 19, 1937; died at Dunlap Hospital, Orrville, Ohio, of injuries received in an automobile accident, Feb. 4, 1973; aged 15 y. 6 m. 15 d. He is survived by his parents, one sister (Eileen Fay), one brother (Eli Jay), his maternal grandmother (Mrs. Eli Weaver), and paternal grandparents (Mr. and Mrs. Luke Showalter). He was a member of the Longenecker Mennonite Church, where funeral services were held on Feb. 7, in charge of Albert Slabach and Marion Bontrager; interment in the church cemetery.

Showalter, Eugene Wade, son of Kenneth and Joan (Weaver) Showalter, was born at Millersburg, Ohio, Feb. 25, 1956; died at Dunlap Hospital, Orrville, Ohio, as a result of an automobile accident, Feb. 4, 1973; aged 16 y. 11 m. 10 d. Surviving are his parents, one sister (Eileen Fay), one brother (Eli Jay), his maternal grandmother (Mrs. Eli Weaver), and his paternal grandparents (Mr. and Mrs. Luke Showalter). He was a member of the Longenecker Mennonite Church, where funeral services were held on Feb. 7, in charge of Albert Slabach and Marion Bontrager; interment in the church cemetery.

Steele, Dennis Jason, infant son of David and Carol (Schwartztruber) Steele, was born in the South Huron Hospital, Exeter, Ont., Mar. 30, 1973; died in the War Memorial Hospital, London, Ont., Apr. 16, 1973; aged 17 d. Surviving are one brother (Kevin), one sister (Karen), his paternal grandparents (Mr. and Mrs. Leola Steele), and his maternal grandparents (Mr. and Mrs. Serenus Schwartztruber). Funeral services were held at the Westlake Funeral home, Zurich, Ont., Apr. 18, in charge of

Clayton Kueper; interment in the Zurich Mennonite Cemetery.

Stutzman, Fanny, daughter of Andrew and Dorothy Trever, was born in Kalona, Iowa, Sept. 30, 1874; died at the Pkviat Manor Rest Home, Harper, Kan., Apr. 16, 1973; aged 98 y. 6 m. 17 d. On Dec. 16, 1900, she was married to Andrew J. Stutzman, who preceded her in death in 1954. Surviving are 5 daughters (Edna, Maude — Mrs. David Yoder, Dorothy — Mrs. Francis Yoder, Ruth — Mrs. Norman Miller, and Almada — Mrs. Clarence Kauffman), one son (Ralph), 32 grandchildren, 49 great-grandchildren, 10 great-great-grandchildren, and one sister (Kate Yoder). One daughter (Lucretia — Mrs. D. D. Miller) preceded her in death. She was a member of the Crystal Springs Mennonite Church, where funeral services were held on Apr. 19, in charge of Robert O. Zehr; interment in the Crystal Springs Cemetery.

Thomas, Harry C., son of William A. and Susan (Stevens) Thomas, was born Feb. 10, 1903; died in Memorial Hospital, Johnstown, Pa., Apr. 13, 1973; aged 70 y. 2 m. 3 d. On May 12, 1925, he was married to Carrie Misher, who survives. Also surviving are one daughter (Nellie Mae — Mrs. John C. Misher) and 3 brothers (David, Elmer, and Mahlon). He was preceded in death by one sister and one brother. He was a member of the Mennonite Church. Funeral services were held at the Blough Mennonite Church on Apr. 16, in charge of Harry C. Blough, Elvin Holsopple, and Donald Speigle; interment in the adjoining cemetery.

Wingard, Arthur Golen, son of Ralph and Emma (Hosteler) Wingard, was born in Richland Twp., Pa., Aug. 13, 1911; died of a heart attack at Pittsburgh, Pa., Jan. 11, 1973; aged 61 y. 4 m. 29 d. On Sept. 15, 1937, he was married to Martha Kline, who survives. Also surviving are one son (Ronald), one daughter (Sandra), 3 sisters (Ruth — Mrs. Landis Beckley, Wilma — Mrs. John Hosteler, and Shirley — Mrs. Paul Shumaker). One brother (Marlin) preceded him in death in 1970. He was a member of the Weaver Mennonite Church. Funeral services were held at the Lloyd G. Shenk Funeral Home on Jan. 13, in charge of Harold E. Thomas and Harry Y. Shetler; interment in Richland Cemetery.

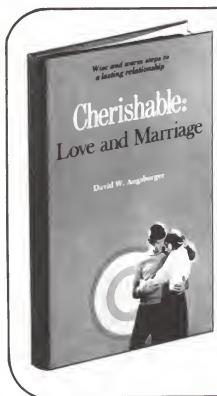
Younker, Leah, daughter of Harry and Lavina (Blough) Weaver, was born in Somerset Co., Pa., Apr. 29, 1883; died at the Scalp Level Church of the Brethren Home on Mar. 29, 1973; aged 89 y. 11 m. She was married to Valentine Younker, who preceded her in death. She is survived by one daughter (Florence — Mrs. Elsie Roger), 4 stepchildren (Harvey, Leon, Mrs. Carrie Roth, and Mrs. Bertha Hutton), 3 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Polly Dick and Mrs. Clara Sala). She was preceded in death by 6 stepchildren, 2 brothers, and 2 sisters. She was a member of the Weaver Mennonite Church. Funeral services were held at the Shank Funeral Home, Windber, Pa., Apr. 2, in charge of Harry Y. Shetler; interment in the Oglethorpe Cemetery.

Cover photo by Peter Keegan

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Assembly '73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhardt, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Gospel Herald




CHERISHABLE: LOVE AND MARRIAGE
David Augsburger

LOVING CARING HELPING

CHERISHABLE explores masculinity, femininity, conflict, sexuality, finances, parenthood, leadership, forgiveness, faith, and mentoring. A valuable resource for people who are married or considering marriage as well as pastors and other marriage counselors.

184 pages. Cloth — 1707-7: \$4.95. Paperback — 1662-3: \$3.95

 **PROVIDENT BOOKSTORE**

items and comments

Mormons Urged to Speak Out

Mormons around the world were urged to intensify their determination to live up to the high moral standards of the gospel and vigorously speak out against the "current evils" of society.

"As watchmen on the tower of Zion, it is our obligation as church people to speak out against current evils—evils that strike at the very foundation of all we hold dear," said Ezra Taft Benson, member of the Council of 12 Apostles of the Church of Jesus Christ of Latter-day Saints (Mormon) and former U.S. Secretary of Agriculture.

He told the 143rd General Conference of the Mormon Church that "we do not surrender our standards regardless of current trends or pressures. . . . As American citizens we need to arouse ourselves to the problems which confront us as a great Christian nation. . . ."

Offering Credits on

Teaching "About" Religion

A workshop on "Religion Studies in the Curriculum" will be held from June 18 to 29 at Wright State University, Dayton, Ohio, offering college credit and designed for those interested in teaching about religion in public schools.

Specifically, the workshop will offer a general introduction to major issues and trends in the academic study of and teaching about religion in the public schools and provide participants an opportunity to specialize in one of three major areas of study—literature, social studies, or world religions, according to a spokesman.

Up to four quarter hours of graduate or undergraduate credit may be earned in English, religion, or education. A limited number of tuition scholarships are available for non-Ohio residents on a competitive basis.

"Canon Press" Founded

by Christianity Today

Christianity Today, the evangelical fortnightly published in Washington, D.C., has announced the establishment of a publishing ministry called Canon Press.

An announcement in the magazine's Apr. 13 issue by its editor, Dr. Harold Lindell, said that the publishing venture "will do at length what *Christianity Today* can do only in brief."

He explained that manuscripts "will be selected for publication primarily on the basis of their incisive presentation of

evangelical thought and their relevance to modern living."

Two volumes have already been chosen for publication by Canon Press—*The New Testament in Four Versions* and *The Best of C. S. Lewis*.

An upcoming book will be *The World, the Flesh and the Devil*, a study of Christian ethics written by Dr. Lindell.

Suggests Churches

Follow Mysticism

Pollster George Gallup suggested that Western churches might do well to follow the lead of Eastern religions by introducing more mysticism into worship.

Mysticism might provide a needed dimension in daily living, he said in an address before the Religious Public Relations Council.

Mr. Gallup also advocated closer attention to the trend toward leisure time and the willingness of Americans to do volunteer work. He felt religious groups could benefit by taking advantage of voluntarism.

Mr. Gallup announced that his organization, based at Princeton, N.J., is currently conducting a national survey to determine how religious persons differ from non-religious in attitudes and behavior.

In a typical 1972 week, he said, 40 percent of U.S. adults attended church or synagogue.

Family Central to Curbing

of Juvenile Crime

Until the family again becomes the "center" of American life, juvenile crime is not likely to be curbed in this country, where it is more widespread than anywhere else in the world, according to Rep. John B. Conlan (R-Ariz.).

In remarks delivered in Globe, Ariz., and made available, the freshman Congressman, who has identified himself with evangelical Protestant causes, said:

"It is time to stop merely analyzing and discussing the family crisis. It is time for the family to be defended in real terms by all citizens."

The defense of the family, he said, begins with individual decision.

"Parents must mentally cut through what may appear to be a general tide of opposition to their family's survival—the distractions of television, the fidgetiness of a society that would keep everyone stirring up and dashing off from place to place."

A member of the Scotsdale Bible Church, Mr. Conlan praised women who "affirm their right to spend full time at the role of mother and wife," and fathers who "devote time to family projects and are willing to risk stepping off the

promotion treadmill to remain in communities their families enjoy and which have preserved a healthy environment for family living."

Levy Tax on Church

A bill that would levy property taxes on churches, charitable organizations, literary societies, scientific institutions, and fraternal organizations has been introduced in the Oregon Legislature.

The measure would tax property at 10 percent of the levy for other property in 1974 and raise the figure to 25 percent in 1976. The taxes would go toward the financing of municipal services.

Leading sponsor of the bill is Rep. Vera Katz, Portland Democrat, who said tax exemptions for churches are "a large concealed subsidy."

Similar bills have been introduced at past sessions of the legislature; all were rejected.

Pay Dad to Stay Home

Fathers should be paid to stay at home when their children are young, a university official has suggested to a Unitarian congregation in Toronto, Ontario.

Walter Pitman, dean of arts and sciences at Trent University, Peterborough, Ont., says young working parents are "destructive" of family life. He is the father of four.

Mr. Pitman said pay for the stay-at-home fathers could come from the transfer of money from unemployment insurance and savings such a program could achieve in the social costs involving juvenile delinquency, jails, and other problems resulting from the breakup of family life.

He acknowledged that his proposal would require controlling the birthrate.

South Africa Endorses

Black-White Sports

The white-ruled government of South Africa has made what some observers feel is a significant move away from its rigid apartheid (racial separation) stance.

During the first part of April the government sponsored its very first experiment with body contact sports involving whites and nonwhites. And the reactions in South Africa appear to have been favorable.

The occasion was the South African Games, attended by more than 300 athletes from 28 countries.

Apartheid-created barriers, previously unsurmountable, simply crumbled as restaurants, hospitals, parks, and playing fields formerly reserved for the exclusive use of whites were opened to black sportsmen attending the games.

03263 51
CALVIN REDEKOP
R 6 BX 339
GOSHEN IN 46526

3/74

Private and Public Morality

The Watergate affair is now dominating our news. It is a dark spot on our whole system. It is a credit to our system, however, that such high government officials can be taken to task for misconduct. It is amusing how an administration that cried "law and order" so loudly could have so little respect for the law itself. The biblical writer was right, "The heart is deceitful above all things, and desperately corrupt; who can understand it?"

There is another strange twist to the whole affair, however. Granted the Watergate affair was illegal and wrong, yet it had little if any effect on the elections. It did not seem to have any major consequences on our national life until now. It appears senseless but also largely useless to those involved. It seems strange, then, to see the extraordinary diligence to get down to the facts. Why so much united effort over purging Watergate? In terms of the transgression of law, decency, and human consequences,

Watergate is almost nothing compared to Vietnam. How is it that we could be so united in prosecuting Watergate and so divided over Vietnam? Could it be that our zealous action now to bring justice to Watergate is simply overcompensation for our real guilt in another corner of the world? After Vietnam, Watergate should come as no surprise at all!

Perhaps what we see here is another illustration of the distorted sense of morality in so much of Protestantism today — great concern over the private, inner, personal morality (burglary) and often so little or no concern over public morality (conduct of a war). Real guilt cannot be taken care of by concentrating on the one to the exclusion of the other. If credibility is ever to be restored to this administration or our nation, purging ourselves at Watergate while blessing Vietnam atrocities will be an exercise in self-deception. — Donald D. Nofziger.

Bad and Best in Prison

Though it may seem strange at first glance yet really it isn't. The worst people and the best people down through history were in prison. Both those who had little or no conscience and those who had a sharp, sensitive conscience were in conflict with popular opinion and were persecuted. Both those who had little concern for society and those who had great concern for society were thought to be subversive.

Why? Because both the very bad threaten life and the very good prick the conscience of the regular run. Because both the persons with little conscience and those with sensitive conscience reveal our worst and what we too ought to be. Because those with little or much concern for people prod our own frustration and failure. And the easiest way to salve the conscience is to pen up those out of line on either side, to persecute those who are not like us, or to label those who differ and in this manner we feel the problem is dealt with.

So the worst offender of the day hung on the cross with Christ. So Paul and Silas were penned in prison with the worst outlaws. So Bunyan was in jail with the worst persons of his age. The Anabaptists were persecuted and killed with the most dangerous persons of their time.

Society does not know what to do with the real bad or the real good. Both prick the conscience and threaten the status quo. As Christianity becomes more of the real thing, as the government is less inclined to respect religion, and as Christians will live in a way that people catch on what the Christ way is all about, Christians will again find themselves persecuted, penned up in prison, and ridiculed along with the worst of mankind.

This fear of persecution, prison, and personal ridicule will cause many, who call themselves Christian today, to deny the Lord who bought them. Others, however, will rise with new courage and daring. Of such is the kingdom.

— D.



GOSPEL HERALD

May 22, 1973

"Since He Ascended . . ."

by Gerald Good

Christ's ascension was His coronation day. His earthly redemptive work was finished. His heavenly reign began at the right hand of God.

It was a moment of drama! Suddenly, Jesus began to leave the ground, slipped behind a cloud, and left the disciples staring after Him.

Since Jesus ascended . . . things *have* changed. Just as His coming forever changed the world, so His leaving changed the world.

Since He ascended . . .

He Sent the Comforter (John 16:5-15)

Jesus' usefulness and availability were limited by His human body. Now His ministry is expanded and His availability is unlimited.

The Holy Spirit or Comforter, Jesus' replacement, guides the believer into the path of truth. John 16:13. He also will bring to Jesus praise and glory. John 16:14.

Just as Jesus was under the authority of the Father, so the Holy Spirit is under the authority of the Son and the Father. John 16:13-15.

For those early disciples the coming of the Holy Spirit brought the power "to pull it off." After a period of prayer and waiting, they experienced the installation of a much larger "engine." We see the sudden change. Boldness in place of fear, understanding in place of bewilderment, power in place of weakness. We observe the "greater things," that Jesus predicted, happening. These resources are often ignored by Christians. Instead of being powered by the "larger engine"

contents

"Since He Ascended"	425
Gerald Good	
Do We Believe in Sharing	427
Our Decisions?	
John H. Yoder	
Christ's Works — Devil's Counterfeits	428
Dean Hochstetler	
Viewpoint	432
Atlee Beechy	

we often live a kiddie car type of life.

Since Jesus Ascended . . .

He Intercedes for Us

In a real sense humanity is in heaven. Christ returned to heaven to represent us. He took with Him His humanity as well as His divinity. Now He is able to feel along with us as we face temptations.

Since Christ has experienced our human predicament and found His way through it victoriously, He is able to be a merciful and faithful High Priest.

Jesus Christ has bridged the gulf and broken down the barrier which kept man from the Father. Now we can boldly enter into the very holy presence of the Father.

Let us make use of our "go-between"! After all, that is one of the reasons for which He ascended.

Since Jesus Ascended . . .

He Will Come Again

The dramatic promise, "This Jesus . . . will come in the same way as you saw him go into heaven" is still with us. Jesus Himself said, "If I go to my Father, I will come again."

If Christ's ascension was His coronation, His descending will be His marriage. He will descend in power and authority. Every knee will bow to Him.

In amount, in the time it takes to wink, reality will break through. Jesus will personally appear to each of us either as Bridegroom or Judge. What a day of rejoicing for the prepared bride. What a day of anguish and sorrow for the unprepared!

Jesus ascended to give to each of us power, forgiveness, and hope. Let us each allow Him to reign in every area of our life.

SV

Gerald Good, Elmira, Ont., is pastor of the Floradale Mennonite congregation.

Adopting a Church "Child"

by Harry E. Martens,

I had just finished presenting the need for estate planning and proper will making to the congregation. As usual at such meetings, people came up to me after the formal session to ask questions, seek additional counsel, or ask for a private interview.

An older couple approached. Their opening question was, "We now are convinced that our old wills need to be reviewed and revised. Will you give us some guidance?"

Before I had time to respond, they asked their second question, "How much would you recommend that we designate for church causes, for the Lord's work?"

Because this was our first acquaintance, I needed to ask how many children they had and to get some idea of their assets. Their holdings were about average by North Amer-

ican standards. They had five children, all reasonably well-established on their own.

I then presented a number of possible church causes for their consideration. I also suggested they think in terms of percentages rather than dollar amounts or about specific pieces of property. "This is an opportunity," I repeated, "to give evidence of our gratitude to God for all the comforts we have enjoyed and, above all, for Jesus Christ who has meant much in our lives through His church and its program."

In an effort to be more specific, I suggested that 10 percent should be the minimum to give to church causes by way of the will. This would be in keeping with the giving-while-living principle or the tithe.

"Another alternative, when there are a number of children and the holdings are modest, as in your case, would be to adopt a church cause as an additional 'child,'" I further suggested. "As I mentioned during the meeting, this could include causes such as missions, relief, educational institutions, hospitals, homes for the aging, and so on."

Although I always hope that a few in the audience will take up the idea of adopting a church 'child,' I was not prepared for this couple's reaction.

"Actually," said the husband, "we want to adopt *three* church 'children' to share equally with our own five children."

These people, I feel, are living by this paraphrase of Luke 12:20, 21: "As you lay up treasures for yourself, be sure you also are rich toward God."

SV

Ruler of Conscience

Do not usurp the judgment and kingdom of Christ, for He alone is the Ruler of the conscience, and besides Him there is none other. Let Him be your Emperor in this matter and His Holy Word your edict, and you will soon have enough of storming and slaying. You must hearken to God above the emperor, and obey God's Word more than that of the emperor. — Menno Simons.

GOSPEL HERALD

Volume 66 Number 21

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Do We Believe in Sharing Our Decisions?

by John H. Yoder

Recently it was my privilege to observe a brotherly conversation about the meaning of discipleship for Mennonites, which was a significant landmark for me. It was the kind of event I would wish to see happen more often.

First of all, what happened was that a number of Mennonite brothers and sisters sharing the life of an urban congregation, persons capable of earning their living and finding their place in middle-class society in a comfortable way, met together to see how to be more faithful.

Instead of being satisfied with the pattern of accommodating themselves to the models of comfort and dignity set before us by the media and the neighbors and the examples of many other urban Mennonites, they have been studying together for a considerable length of time searching for more adequate and more contemporary ways of being disciples of Jesus Christ in the modern world.

These persons sought this faithfulness within the brotherhood and within the interpretation of the meaning of discipleship which they derived from the New Testament and Anabaptist history, rather than assuming that they would find better guidance from some other source, some faddish movement, or some new slogan. Yet they followed the vision of costly nonconformed discipleship to new conclusions, derived from a new reading of where our society is going. The particular conclusion to which they came was that as nonresistant Christians in a society dominated by the Vietnam war they should not willingly pay all of the taxes being levied by the American government¹ for the prosecution of that war.

The war tax issue has been passed around inconclusively by Mennonite committees ever since the 1967 General Conference. The concern of a committed circle of people within one congregation can perhaps get definite when churchwide specialists cannot.

My concern at this point is, however, not to deal with that issue for its own sake, but only to recognize gratefully the commitment and concern which lay behind the process of search which led to such an independent and potentially costly conclusion.


The second thing for which I am deeply grateful is that this group of brothers and sisters did not take their new sense of leading off into a new church or a separate movement. They rather shared it with a wider circle of their brothers and sisters: first of all in the local congregation and then in the district conference. They did not revel in their nonconformity or in their lonely heroism. They rather asked whether the wider brotherhood could support

what they were doing or could correct them. They sought to make their witness a brotherhood witness and opened themselves to brotherhood counsel.

Third, I was gratefully impressed by the fact that the district conference, when it received this request for comment, took it seriously. It was not simply negated without a hearing, although certainly a great majority of the people in conference disagreed with it. It was not simply set aside through procedural artifices on the grounds that it had been raised too late in the conference or that other things were more pressing. Nor was some dishonest superficial affirmation passed without testing the matter critically. Instead the conference chose to call a special session to be devoted specifically to the study of this matter as soon as the program could be prepared. It was this special session that I was privileged to attend.

Fourth, I am grateful that in the preparation and implementation of this planned special session the primary desire was to be open to the guidance of God through His Spirit and the Word and the brethren, rather than to bargain out some compromise or to battle toward a one-sided conclusion. There was no cheap balancing of "faithfulness" against "relevance" or of the old against the new. There was an effort to listen both to the voice of Scripture and to "the voice of [our] brother's blood" (Gen. 4:10). Those who feel they should withhold a portion of tax monies were not self-righteous about having found a convincing way to do this. Those who are not sure there is such a thing as an identifiable "war tax" did not for that reason refuse conversation. There was a readiness on all sides to admit that the problem is bigger than any solutions we have ready for it.

Fifth, I was gratified by the number of people who, without being convinced at all of the rightness of this proposal or even its urgency as an issue, were willing for the sake of the brotherhood to give an extra day and to stretch their imaginations and their charity to hear their concerned brothers. They gave evidence to a commitment in principle to listen, and of openness to take risks if convinced, which made the search together more than an intellectual game and much more than a counting of votes for and against established positions.

That meeting did not finish dealing with the question. More will still need to be done. Perhaps this first session could have done better if there had been other kinds of preparation or other kinds of process: this is not for me to say. It certainly could have done worse. 

Christ's Works -- Devil's Counterfeits

by Dean Hochstetler

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Lk. 10:19).

The Apostle Peter in Acts 3:22 quotes Moses from Deuteronomy 18 and emphasizes the necessity of hearing all that Jesus has to say. Jesus stated in Luke 4:18 that part of His ministry would be that of "deliverance for the captives."

The Apostle John in 1 John 3:8 says that Christ came expressly to "destroy the works of the devil."

John 14:12 states that the followers of Jesus would do the works He did. One of the signs following believers (found in Mark 16) is that of dealing with the demonic.

One of the things that is obvious in the Gospels is the head-on collision Jesus had with the powers of darkness. Nearly one third of His recorded ministry dealt with releasing the captives whom "Satan had bound."

An examination of Matthew 4:23, 24 delineates the work of Christ. He preached the gospel of forgiveness of sin, healed the sick, and cast out the devils.

As we near the close of the age, there is a marked increase of demonic activity, much of which is a counterfeit parallel to Christ's work and the Holy Spirit's gifts to the church.

I notice in the Mennonite churches of various branches in a larger circle that there are several such counterfeits. I shall point out a few. Involvements in these things I mention come under condemnation of God and the Bible. (See Deuteronomy 18) as they are a form of sorcery.

Revelation 21:8 and 22:15 both inform us that all sorcerers will be found in the lake of fire. Sorcery destroys faith for salvation in Jesus Christ.

Participation in seances, table lifting, fortune telling, water witching, Ouija boards, and horoscope reading are some devilish practices forbidden by Deuteronomy 18,

Isaiah 47, 1 Samuel 28, Acts 8, Acts 16, and Acts 19 as well as other Scriptures.

The Ouija board is used as a party game or to find out facts past, present, and future. It often gives accurate information yet often refuses to work in the presence of genuine Christians and always refuses to work when they pray against it in Jesus' name. Sometimes it refuses to answer biblical questions.

I am acquainted with those who used such a board after conversion and immediately lost assurance of salvation. They did not regain it until they recognized their sin, repented thereof, and renounced it. A Mennonite pastor recently told me of dealing with two women who could not come to salvation though they wished to. Their Ouija board stood in the way. They repented of their involvement and found the Lord.

On one occasion in dealing with a person possessed of four evil spirits, two of them declared, when questioned by us, that they had gained entrance the time the person played with the Ouija board.

I once called the local water witch to "Mt. Carmel" to see if his ability to find water with sticks or wires was of God or the devil. (See the account of Elijah and the false prophets in 1 Kings 18 for a parallel.) He had been informed of my belief that it was of the devil.

Though he strongly denied it and claimed the power to be a "gift of God," he suddenly had pressing business elsewhere! Such practice when prayed against in the name of Jesus by a genuine Christian, in the presence of the act, will cause it not to work!

Newspapers carry a horoscope. People who read and order their daily lives by it come into bondage in their faith. Many people in this community utilize horoscopes to determine what days to plant their crops.

A local pastor related to me how that recently a person came to him for counsel with problems of no longer having faith. After a lengthy session, it was discovered that several

Dean Hochstetler, Nappanee, Ind., has done much study on the subject of demonology and witchcraft.

months prior, this person had begun to read the horoscope in the local paper. Upon repentance and renunciation of this sin, assurance returned!

The practice of "powwow" is a great evil. It has, and presently is, destroying the salvation of many. The word is an Indian term and is the equivalent of the German *Broucha* or the Spanish *Brujo*. In Jamaica, the Obia Man is correct. All these are terms for white magic healing.

Immediately there are those who say there is no biblical evidence that the devil can heal. Such people are usually not informed of the power of sorcery and witchcraft.

Let us consider who heals the Beast of Revelation 13:3. What do the miracles of Matthew 24:24 or 2 Thessalonians 2:9 consist of?

The devil being a liar and a counterfeiter, is it not possible for him to do so as concerns the provisions of the atonement?

May I voice a few of his counterfeits of this important work of Jesus?

1. Salvation by faith and works.
2. Future hope of getting salvation.
3. Trust that good will outweigh the bad.
4. We cannot have assurance of salvation in this life.
5. Declaring that the Great Commission applies to the apostles only.

Now I do not consider healing in the atonement in the same force as is salvation from sin, which makes healing even an easier work for Satan to counterfeit.

These kinds of healings are usually performed in secret. The name of Father, Son, and Holy Spirit are used, number sequences, Bible verses, eggs, strings, locks of hair, etc. play a part. The former things are used as formulas and the latter are used as fetishes. Sometimes combinations are used. Such practices, though sorcery, are often but not always done by "preachers." There are at least six such practitioners within the confines of the Goshen community. Is there any wonder there is spiritual darkness here?

A child is sick, for example. Its foot is measured with a piece of string. Then multiply this distance by seven. The string is then wrapped around an egg. Some formula of words described above are used over it. Both the string and the egg are then placed in the stove onto hot coals. The egg is burned up and the string is not burned at all! It is then taken out and buried. The child recovers shortly.

I heard Don Jacobs, a Mennonite missionary in East Africa, say a year or so ago that "there is more witchcraft in eastern Pennsylvania than there is in East Africa! The difference is that the African Christian knows how to deal with it and the United States Christian doesn't."

Let us note some of the effects. These observations are not idle conjectures, but are the result of some years of investigations. Such healings are sometimes permanent although they are usually not. I have known leukemia to be

permanently healed. This is not contrary to Luke 11:17, 18. There is a difference of character between divine and demonic healing. Divine healing is generally permanent for life and boosts the spiritual life of the recipient in relationship to God. Sin is dealt with and assurance is strengthened. See James 5:14-16 or Mark 16.

Demonic healings are a shift of symptoms into another realm. Physical healings are shifted to where the ailment is now transferred into the psychic level of man and the spiritual life is damaged. Assurance of salvation is lost or cannot be obtained. Often the sickness returns and more powwow is needed. Let us notice some of the results of magic healings:

1. I know of no instance where the occult (powwow) practitioner will admit to assurance of salvation. In fact they teach against it or say that one cannot know in this life (a denial of 1 John 5 passage). Incidentally, Jeanie Dickson is quoted by Hal Lindsay in *Satan Is Alive and Well on Planet Earth* as saying the same thing!

2. Those upon whom such things are practiced cannot come to salvation in many cases, even though they want to. When such persons have been prayed with and sometimes for a length of time, some are able to repent and renounce their sin and come through to saving faith.

3. Constant sickness is often in the household.

4. There are unexplainable accidents.

5. There are far more cripples and mentally deficient children in such homes than in the average family.

6. There are tendencies toward immorality.

7. There is the tendency to fall asleep as soon as a Christian pastor begins to preach on the blood, salvation, the atonement, and related subjects.

8. There is strong legalism on extra-doctrinal matters as well as doctrinal ones — tendencies toward heresies.

9. There may be thoughts and acts of suicide. I have yet to find an occurrence of suicide in Amish and Mennonite affiliations that did not have a background of *Broucha*.

10. There are violent deathbed scenes.

Again, one who is a genuine Christian and prays in Jesus' name against and near to such practices taking place, finds the practitioner saying that he "can do nothing today."

Many examples of the above practices and their results come to my mind from experience but are too lengthy to document here.

The question is perhaps raised: How are these things perpetuated?

1. One way is by laws of heredity. (Man, you recall, inherited Adam's sinful nature.) One who has such occult powers begets them up to four generations. (See Exodus 20:5.) If one discovers such "burdens" in his life as a result of the sins of the ancestors, a prayer of renunciation by faith to Jesus Christ for their removal will find it done for them.

2. Another way is transference in the case of one who practices magic healings. As he or she nears death, there is usually an overwhelming desire to bequeath these powers to another by physical contact or spoken word to a willing recipient. A person who "wishes to learn" and holds the arms of one "witching for water" will also begin to develop the ability.

3. Experimentation with or reading of occult things will develop such horrible gifts.

Many today are being taken in by popular healers. Some ask you to touch your radio or TV cabinet. They may ask you to put a glass of water on them. After they have prayed, you are to drink it. One such popular healer, when pressed as to when and where he received the ability to heal, replied that it was shortly after he was healed of TB by an old Indian powwow doctor. May I ask, "Are 'spiritual gifts' given at conversion or as a boy?" The above is a case of occult transference.

Many Mennonites were taken in by the late William Branham. Those healed by him invariably came into bondage as far as sound Christian faith is concerned. Even David Duplissis pleaded with Mr. Branham to forsake his dark powers but he refused.

An article in the *Herald of Truth*, 1867 issue, by one of the leaders of the Mennonite Church at that time, declares with finality that the day of miracles is past. It may well be that such an attitude has been a contributing factor to the present conditions.

The church needs those with the express gift of healing. We need to practice James 5:14-16. We need to claim the promises. We need those who have the "gift of discernment of spirits" and can bind the "strong man."


The Bible opens with a miracle and closes asking for another. Christianity is a miracle relationship with almighty God.

Many who are said to be mentally ill are not, but are in need of deliverance as was the Gadarene of Luke 8 and Mark 5.

Some are in bondage today because of their own acts. Others are so because of the "sins of the fathers."

Perhaps our Mennonite Medical Association could begin to give heed to Jesus' differentiation and along with healing balms also administer healing deliverance. (See Luke 13:11-16.) They are in a favorable position to do so because of medical training. Nonetheless, Christ commissioned all the believers to do His work.

As we move into the next years, one of the pressing needs as far as the Mennonite Church is concerned is for those who can discern the spirits whether they be of God. 1 John 4:1.

The Lord Jesus has invited us to ask for the best gifts. Let's ask for them to defeat the devil, deliver the oppressed, and show a sign of power so that the lost may repent and seek the Lord Jesus Christ whom we seek to glorify. 

ASSEMBLY 73 AUG. 7-12 HARRISONBURG

73

Assembly 73 for Children

Assembly 73 is for the whole family. A full program is being planned for everyone, including the children, from Wednesday through Sunday, August 8-12, 1973, at the churchwide meeting to be held on the Eastern Mennonite College campus at Harrisonburg, Virginia.

The Children's Activities Committee is planning educational and recreational activities for children from age 3 1/2 through the eighth grade. All of the children in this age-group will be registered upon arrival and will pay the \$3.00 registration fee. This will cover all of the activities except some small charges for some special activities.

The committee has activities planned each morning and afternoon, Wednesday through Sunday. There are no children's activities planned in the evenings. Children will accompany their parents to the general meetings in the evenings.

Tentative plans include all types of sports and recreational games including swimming, hiking, and tennis. There will also be crafts including ceramics, field trips to local points of interest, Bible study, music and drama groups, films, and other educational activities.

The committee feels that this week will be as instructive and inspiring to the children who come as it will be for their parents.

Persons from the Harrisonburg area who are serving on the Children's Activities Committee are: Herbert and Beverly Steffy, Allen and Madonna Yoder, Hulda Hershey, and James and Leanna Rhodes. They are making plans to accommodate more than 600 children. — *Ivan Kauffmann.*

Wit and Wisdom

Little Johnny was second in his class and the top place was held by a girl.

"Surely, son," said his father, "you are not going to let yourself be beaten by a mere girl."

"Well, you see, daddy," Johnny explained soberly, "girls aren't nearly as mere as they used to be."

The new employee limped up to the foreman at the end of a long day of backbreaking work.

"Boss, are you sure you got my name right?" he asked.

"It's right here — you're Joe Simpson, aren't you?" the foreman replied.

"Yeah, that's it," moaned the fellow. "I was just checking — I thought maybe you had me down as Samson."

Viewpoint

by Atlee Beechy

"I think I'll keep you," smirks the persuader on the TV screen. The product may be okay but I cringe every time I hear the commercial. There is something depersonalizing about it. It sounds a little like deciding to keep a cow as long as she looks good and produces. In this case it is the husband who assumes the property-holding role. There are times when the wife assumes this role and at other times both parents assume it in their relationship to their children. In all cases I think it binds those who are put into the boxes as well as those who put them there.

Historically men have tended either to place woman on a pedestal and almost worship her or place her in a secondary secluded position. Western civilization had done the former and parts of the Eastern culture the latter. In either case the property-owning flavor seems present and the woman is limited in her participation in full human partnership. Besides, the pedestal image makes a good rationalization for the double standard in social relations which men often try to justify.

Today more and more individuals and groups are becoming aware of the ways in which they have been oppressed, exploited, discriminated against. These include native Americans, blacks, Spanish Americans, the elderly, sharecroppers, and other groups of women and men. The kind and degree of acceptance-rejection discrimination varies. This imprisoning power may be economic, social, military, political, religious, or psychological. In this country and across the globe individuals and groups are asking to be freed from injustices and restrictions and to be accepted fully as human.

In the deepest sense for the Christian to be liberated means to be freed from sin, from selfish preoccupation, and from the power of destructive molds imposed by society. In this sense all of us need liberation and we should be concerned for the liberation of all people.

How do I view women's liberation? The same way I view the struggle of individuals and groups everywhere to achieve greater freedom from oppression and discrimination. As a Christian I recognize that full freedom will come only as the kingdom comes, fully and eternally. In the meantime I try to identify, understand, and relate to the freeing process, utilizing those means which are consistent with the immediate and longer range goals. There are some who use means and approaches that I believe are extreme and self-defeating, but this should not keep me from looking at the issues.

Where do I get my guidelines in this complex matter? The creation account in Genesis 2 is often used to prove the inferiority of woman but the Genesis 1 account does not support such a position. I turn to the overall attitude of Jesus toward women. He accepted them fully as persons and He emphasized again and again that God is no respecter of race, class, or any other category. Paul makes it clear in Galatians that "there is neither Jew nor Greek, male nor female, bond nor free" in the kingdom. And the fruits of the Spirit have no sex designations. The basic teachings I take from the New Testament are that the individual is God's highest and most respected creation, that Jesus died for the individual, that in the sight of God each person has equal worth, and that the two sexes are one human family. This demands of me the most sensitive respect for the gifts of each individual and sincere concern for the fullest expression and development of the gifts of all people. God's creative and redemptive action is manifested in the lives of others as well as in our own lives.

What about roles? Obviously some are defined by physiology, for example, the bearing of children. I believe the birth of a child has great potential spiritual and emotional meaning for mothers. But this does not mean that all women sense this fully or are effective mothers. The birth of a child also has great potential spiritual and emotional meaning for the father but not all men respond accordingly

Atlee Beechy, Goshen, Ind., is Coordinator of Counseling Services at Goshen College.


or are good fathers. Differences in body build, muscles, and hormones may influence role choice. But the ultimate purpose of existence is related to building God's kingdom, for this task the gifts God has given individuals should be the determining factors in role definition. Cooperation, complementation, love, respect, and mutual subjection to each other are the implementing concepts. I believe, however, that most of our male/female role definitions have come through society's conditioning rather than the above factors. In Western society males are generally described as being strong, aggressive, organized, unemotional, active and females as passive, weak, emotional, tender, sensitive. The gifts and abilities of the individual are then developed within the context of these male/female characteristics. Women make good teachers and mothers while men make good engineers. I believe the range of gifts, including emotional traits, is greater within either male and female categories than between the two sex categories and that the potential commonality of traits is much greater for the two sexes than their differences.

Today some women feel these culturally defined roles are too confining and discriminatory. They want freedom to choose either the traditional roles or to move in varying degrees into other roles where their gifts can be more fully used. Traditional roles vary greatly in different cultures. Some men also are reacting against their roles. Men and women are first of all humans and we should begin to think of love and tenderness as desirable human characteristics rather than feminine characteristics. Both sexes seek a climate of acceptance and respect which not only permits but encourages the fullest possible development of contributing gifts.

Any change in role definitions looks threatening, particularly if a change appears to mean a shift in power or control over others. Changing ways of doing things is usually uncomfortable. But if the shift can actually mean more effective utilization of gifts of all people to achieve our common goal we should at least consider such moves. My thesis is that if we move toward greater acceptance and respect of individual gifts irrespective of sex, we minimize the competitive struggle and sense of threat and release additional energy and creativity for the work that needs doing. Second, only as we acknowledge and gratefully accept God's creative and redemptive actions and begin to respect all we are and can be as persons in Christ, can we fully begin to respect what God is doing in others and accept them fully.

This means that I need to examine my basic attitudes toward those I have boxed in, including women. I can "put down" others in many ways. This includes the words I use, the jokes I tell, the silent approvals, the innuendoes, the expectations, the worth of others I reflect, and the

acceptance I demonstrate. Acceptance and respect I must extend—not only so that others may grow and develop but also for my own sake. I can not be a full disciple unless my concern for others' development is open and real, for we are "to love our neighbor as ourselves."

All this has many implications for family life, social relations, the educational system, the work world, our church structures. For example, when do we move beyond tokenism in the case of minority persons and women serving on major church committees? We seem to be moving but I believe far too slowly. As men we need to be careful we do not try to play God and assume that we have authority to give "rights" to those whose rights come from God. Women want to be, need to be, accepted for the contribution they make as persons not simply as representatives of women's groups. The church needs their abilities and help. Women also need to enlarge their own sense of worth and, in one sense, they alone can do this. But as a participating member of the human race I would like to cheer them on and to help them in the process. Only when everyone has achieved this larger freedom in Christ can we be truly "members one of another." 

How Should One Overcome The Habit of Worrying?

A doctor once replied to this question as follows:

"Forget all the slander you have heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and remember the good points which make you fond of them. Forget all personal quarrels or stories which you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday. Write on today's clean sheet those things lovely and lovable."

* * *

Children learn more by any number of precepts and admonitions. They learn the meaning of faith when they see that it produces a serenity of mind and freedom from worry on the part of their parents. They learn the meaning of goodwill when they see their parents living in harmony with their neighbors and their associates. They learn honesty when they see their parents refusing to become a part of anything that is dishonest. They learn reverence in the quiet of family worship when their parents demonstrate their religious faith and indicate the importance of their religion in the conduct of their lives.

How Much Should I Give?

by Milo Kauffman

To the Corinthians Paul wrote, "Yet each person must make up his own mind what he will give. He must not be pushed or compelled to give. God loves the man that is happy when he gives. But do not let fear of the future prevent you from being generous" (2 Cor. 9:7, 8, Laubach). Fine! Then it is left to me, but how do I make up my mind? Do I give what is left over after I have met all my wants? Do I decide on the whim of the moment? Or, do I gauge my giving by what others give? Maybe it would be fair if I gave my share of the suggested quotas of my congregation.

Suppose that I am a man with an income of around \$10,000 a year, four in the family. As stewards of God our primary interest is in promoting God's purpose in the world. I believe that the money I have, as well as my talents, are a trust from God to be used wisely. Of the \$10,000 how much should be given outright for kingdom purposes? Does divine revelation have the answer for me?

The Old Testament Answer

We have noticed that Abraham and Jacob gave the tithe. The law of Moses demanded that the Hebrews give tithes of the herds and of the fields. There is evidence that the Jews gave two tithes annually, and a third tithe every third year. Josephus says, "Besides the two tenths, which I have already said you are to pay every year, the one for the Levites, the other for the festivals; you are to bring every third year a third tithe to be distributed to those that want; to women also who are widows; and to children that are orphans." This would mean giving 20-25 percent. On special occasions they were also asked for offerings, to which they responded generously.

How could Israel afford it? The fact is, Israel could not afford not to. Eight tenths with the blessings of God was far more than ten tenths without God's blessing. It does not make good sense to the man of the world, but it does make good stewardship sense. When God told Israel to give a tithe of all, He said, "That the Lord thy God may bless thee in all the work of thine hand which thou doest"

(Deut. 14:29). We see in Malachi the result of unfaithfulness. God accused Israel of robbing Him by not rendering tithes and offerings. He challenged them to again bring the tithes and offerings and see if things would not be different.

The New Testament Answer

Jesus warned against serving mammon and against laying up treasures on the earth. He told the rich young ruler to sell all he had and give it away, if he wanted eternal life. He commended the widow for giving her all. Seemingly, He was delighted when Zacchaeus told him that he would give half his goods to feed the poor. Jesus Himself gave His all.

Paul instructs the churches that "every one" should give. They should do it regularly "the first day of the week." They were to give proportionately "as God prospered." Their giving was to be in proportion to God's gifts to them. Could this furnish a standard for us? "Give as God prospers." Would it affect our giving if we knew that God would give us in proportion to what we give? What would our income be if God gave us ten times what we give to Him? Would we have more? Or, would we starve? But isn't this what the New Testament teaches us? Give in proportion to God's gifts to us.

Perhaps we cannot establish a definite percent from the New Testament, and it is no doubt good that we cannot. Some, however, believe strongly that the Scriptures do set the standard — tithes and offerings. Personally, I have come to believe that while the tithe may have been a good standard under the law and may serve today as minimum standard, it is not adequate for the Christian in an affluent society. We give according as God has given us. The amount will not be a fixed amount; it may have a floor but not a ceiling. When we give according to God's gifts to us the amount we give will be determined by the measure of our gratitude, our love, our compassion, and our commitment. The amount we give will be determined by the warmth of our love and appreciation, and not by a percent of cold cash we receive.

So we each make up our own mind. As stewards of God

Milo Kauffman, Hesston, Kan., is author of *The Challenge of Christian Stewardship*.

what are some factors to reckon with as we make up our minds? I cannot answer that for you, but I can answer it for myself. My faith would tell me that "he who wills to do His will shall know" applies here. Other considerations:

1. Jesus and New Testament writers lowered no moral or spiritual standards. Grace stands high above law in every way. No way, therefore, could I accept a standard lower than the law—the tithe would be absolute bottom. Love in fulfilling the law would never sink below the law. One man stated it something as follows: "When it comes to the tithe I am not under the law, but if I accept a standard lower than the law, neither am I under grace; I am under disgrace."

2. I try to remember the grace of the Lord Jesus who was rich but became poor for my sake that I might be rich. As I am grateful for what He has done for me and appreciate His riches, and as I sense His concern for a lost and needy world, I must become generous in giving, even willing to become poor that others may share the Lord's riches. When I consider His gifts to me and the pressing needs of His cause, I must feel quite uncomfortable giving only the tithe in this time of American affluence. I feel a great deal of agreement with a pastor who wrote me recently. He said we must stop preaching the tithe. In these days most of our churches could and should give an average of 20 percent per member. He is practicing what he is preaching, and an increasing number of Christians are beginning to share the conviction, and being blessed for it. Personally, I will have an uneasy conscience if in my 1973 income tax report my contributions to the church and Christ's kingdom are below 20 percent.

3. Some startling statistics should help us make up our minds to give generously. About 10,000 persons died today because of inadequate food. One billion, almost a third of the world's population, are physically or mentally retarded because of poor diet. The average income of a person in India is \$60 per year; in the U.S. it is about \$3,500. America with 6 percent of the world's population consumes nearly 50 percent of the commodities and is responsible for about 50 percent of the world's pollution.

In 84 countries of the world people exist on less than \$200 a year. In 37 of these countries the per capita income is less than \$100 per year. The average American consumes 1,455 pounds of food per year (and we pay millions of dollars for pills to fight obesity). If the food available in India was distributed at the rate Americans eat, 153 million Indians would starve.

Somewhere I read that the increase of the National Gross Product of America exceeds the total NGP of Africa. These are some cruel facts that should give us real concern, if not from the viewpoint of compassion, then from the viewpoint of our own welfare.

How long will 90 percent of the people permit less than

10 percent to splurge in luxury, exploit and consume 50 percent of the world's resources, and possess half the capital of the world? There is abundance of evidence that people, and nations, are getting pretty well impatient about it. There are many rumblings to "share the wealth" and the few with the wealth will not stand much chance when the underprivileged decide to take things in hands.

A church bulletin recently carried this insert: "If the rich keep considering their wealth as a right, the poor will consider their vengeance as justice." It is my strong conviction that selfishly hanging on to our wealth, in the long run, will spell our doom.

If the Christians of America would give 20 to 30 percent of their income to meet church and world needs it would be the best investment they could make. It could even prove to be a good investment economically. In the light of this, how could one justify giving only the tithe?



*Complete works of Josephus, page 111.

For Those with Money Problems

Father

*Your Son told us to consider
the lilies of the field.*

*But it's hard not to worry
when the rent comes due
just at income tax time.*

*The antics of an eight-year-old
adds to the doctor bills
and a teenager breaks a tooth.*

*The old car is falling apart
and how will the kids get to school
without another one?*

Teach me to use my income responsibly.

*Show me how to share
what has been given me*

with those who have a lot less.

*Drive home to me what Jesus meant
when He said to lay up treasures
where neither rust nor moth consume.*

Amen.

— Christopher News Notes

Compassion Is Not Selective

by Paul S. Rees

In his *No Longer Strangers* Bruce Larson quotes from a letter he received from the wife of a leading elder in a very conservative West Coast church:

"My husband is a much-beloved church leader, praised and admired. Doctors tell me he is psychotic, a very sick man. When you see the one you love so much turning bitterly hostile, drawing further and further away in a shell of loneliness, yet still teaching all the truth, there is a continuing grief that cannot be expressed.

"Every attempt to help is blocked. Every expression of love is interpreted in the wrong way. And all the while his Christian friends admire and praise him and force him further and further into his prison of loneliness, where any admission of fault or failure becomes so threatening that it seems to mean destruction.

"This is the tragedy of the Christian community. We fawn and flatter and drown out the silent pleas for help from people until they cease to cry and lean on the prayer for survival."

If this man is suffering from mental illness, allowance must be considerably made for his withdrawn and self-protective behavior. At the same time this kind of behavior-pattern differs only in degree from the curiously detached, unsympathetic, and often sharply judgmental, mood of too many of us in the camp of Christ.

There is a holiness that is at bottom deeply un-Christian-like: self-conscious, inaccessible, unsoiled, sterile. There is also a holiness that is profoundly Christian: unself-conscious, open, vulnerable, outgoing, smarting not with one's own hurts but with the hurts of others. I see it in Jesus even when I am unable to see it in myself. I see it in the costly sensitiveness with which Jesus identifies with the outsider, the outcast, the people whom society and the church have regarded as easily labeled types, almost as nonpersons: the woman caught in unallowed sex, the leper who was a social castaway, the mix-blooded Samaritan showing civility to a Jew, the Syrophenician woman from an alien race and culture, the freshly healed blind man tossed out of the temple because he could not pass a doctrinal examination.

Here we see the boundlessness and beauty that shone from the heart of the compassionate Savior. We may be selective in our *judgments*, even in our *emotions* of

liking and disliking, but we have no permission from Jesus to be selective in our *compassion*.

Something less than Christian is the compassion that pours itself upon the people in Israel and withholds itself from the people in Egypt, or Lebanon, or Iraq . . .

that is active toward the South Vietnamese and inert toward the North Vietnamese . . .

that waxes fervent in prayer for President Nixon or Prime Minister Heath and never prays for Chairman Mao;

that shouts "support your local police," with never a care about the defenseless of a ghetto who may have been victims of corrupt policemen, as has been shown again and again in America's biggest cities;

that cultivates warm feelings toward fiercely hostile evangelicals whose stock in trade is denouncing the "ecumenicals," while showing scant mercy to millions of believers who are in churches with a World Council affiliation;

that expends huge sums of emotional energy on the plight of those who are without money or status and no comparable concern for those who are without the knowledge of Christ.

Though others may have their doubts about it, many of us are convinced that a wide-ranging, nonselective compassion is one of our most acute needs. It is costly but if it is to count, it cannot be costless.

Let a contemporary, Michael Quoist, pinpoint it:

Lord, why did You tell me to love all men, my brothers?
I have tried, but I come back to You frightened.

Lord, I was so peaceful at home, so comfortably settled.
It was well furnished, and I felt cozy.

I was alone — I was at peace.

Sheltered from the wind and the rain, kept clean.

Then let an unknown older poet of an earlier day put it positively:

Love has a hem to her garment

That trails in the very dust;

It can reach the stains of the streets and lanes,

And because it can, it *must*.



From *World Vision*, March 1973. Used by permission.

There Is Life in the Blood

One of our well-known magazines carried an interesting story a few years ago. An eight-year-old boy was hit by an automobile. He was rushed to the hospital for surgery. Because of the quantity of blood lost, an emergency transfusion was necessary.

Since the hospital did not have in storage his type of blood, a bloodmobile was sent out to receive blood donations from those whose blood was similar. Their search was in vain. They could not find enough people with the same blood. The boy died.

Blood is essential to physical life. And major loss of blood will cause death. The Bible declares, "For the life of the flesh is the blood" (Lev. 17: 11).

Some charge the Bible with being a bloody book. It is not that. Yet from cover to cover, from Genesis to Revelation, the importance of blood to life is underlined. Of course, the real lesson is not the simple physical truth mentioned above. It is rather the wonderful truth that men and women can find spiritual life through the blood of Christ.

Indeed, as "the life of the flesh, is in the blood," so is eternal life ours to enjoy because Jesus' blood was shed for our sin. Even the Jewish Passover and Day of Atonement foreshadowed the one supreme sacrifice of Jesus Christ upon the cross for our sin. John the Baptist proclaimed from the stormy banks of the Jordan River, these words: "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1: 29).

There at Calvary, with all of sinful humanity looking on, the great blood donor Himself—Jesus Christ—provided an eternal fountain of blood for hopeless and helpless men. And although His blood was shed nearly two thousand years ago, it still continues to flow throughout all time—cleansing, converting, and conquering lost mankind.

There are three things the blood of Christ does for us. It redeems us from our sin. Paul writes: "In whom we

have redemption through his blood" (Eph. 1:7). John says: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5). Man is a slave in chains. He is enslaved to lust, to self, to pride, to all forms of evil. He is in such a hopeless and horrible predicament that no amount of morality, no amount of education, no amount of human accomplishment can deliver his soul from eternal hell. Only through Christ can he be rescued from this terrible plight. Those who go through life uncleansed by the precious blood of Christ will perish forever.

The blood of Christ releases us from our guilt. Paul speaks of this in these words: "Much more then, being now justified by his blood we shall be saved from wrath 'through him'" (Rom. 5: 9). The blood of Christ makes it possible for us to be righteous, innocent, free from the guilt that would condemn us.

A governor may release a man from prison, but only God can release a man from his guilt and declare him to be perfectly righteous.

The blood of Christ reconciles us to God. It brings us back into friendship with Him. Paul writes: "But now in Christ Jesus ye who sometimes were far off are made nigh [brought near to God] by the blood of Christ" (Eph. 2: 13). Through the outpouring of His blood upon Calvary we who were once separated from all of God's benefits and blessings are now brought near enough to experience His love and forgiveness.

Listen, my friend. Sin has separated you from God's love. But you need not remain in that situation. You can be restored to complete fellowship with God. Your life can be changed now. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn. 1: 7). Christ wants to take away your guilt and cleanse you from your sin. Will you let Him? The choice is up to you. — Evangelist Reg Dunlap, director, Evangelism for Christ Association



Can be ordered in tract form from Herald Press, Scottdale, Pa. 15083.

Church Becoming a "Multi-Ethnic Brotherhood"

"We have observed in this consultation that theological differences among us are not ethnically conditioned."

This statement concluded the "findings of the summary panel" which were read at the close of the Cross-Cultural Theological Consultation held Apr. 27 and 28 in Des Plaines, Ill.

Representation

This consultation was the first of its kind ever held in the Mennonite Church. Approximately 50 invited persons attended part or all the sessions, conducted in the Yorktown Room of the O'Hare Concord Motor Inn in Des Plaines. Racial representation was about 25 black and Spanish-speaking persons and 25 white persons.



Prayers seeking direction and unity are offered at the beginning of the consultation.

The meeting was cosponsored by the Minority Ministries Council of the Mennonite Church, offices in Elkhart, Ind., and the Mennonite General Board, offices in Rosemont, Ill. All costs of the consultation were covered by a Fraternal Funds grant from Mennonite Mutual Aid Association, offices in Goshen, Ind.

Symbolically, perhaps, the first session began with furniture rearrangement. By consensus, the chairs and tables which had been placed in rows were moved to form one large circle. In his introductory remarks, Paul N. Kraybill, Park Ridge, Ill., general secretary of the General Board,

commented that "we have come here to discover who we are in Christ. Is our theology divided by culture or enriched by it?" he asked. A few moments later, John Powell, Elkhart, Ind., executive secretary of Minority Ministries Council, said, "Let us ask God to bless us in our unity as He blesses us in our diversity — for there is beauty in differences." Everyone then stood and placed hands and arms upon each other's shoulders. A number of prayers were offered, petitioning that God would guide in a special way during the two days ahead.

Program Format

The consultation was structured as follows: Nine papers had been prepared be-

forehand by representatives of each of the three major cultural strands in the Mennonite Church — Spanish-speaking, black, and white. Dealing with "The Nature of the Church" were Samuel Hernandez, Woodburn, Ore.; Ross T. Bender, Goshen, Ind.; and Ed Riddick, Chicago, Ill.

Addressing themselves to "The Role of the Church in Social Issues" were Hubert L. Brown, Elkhart, Ind.; John A. Lapp, Goshen; and Chuy Navarro, Premont, Tex. Analyzing "The Gospel and Culture" were Paul M. Miller, Elkhart; John Powell, Elkhart; and Neftali Torres, Elkhart.

Following the 30-minute-each presenta-

tions of the first three papers, the participants numbered off and formed eight transcultural small groups. Here the three papers just read were discussed. After an hour, a spokesman for each small group reported to the large group. This pattern was followed for all three sets of papers, with persons meeting each time with the same small group.

As the meeting progressed, it became apparent that theology was being dealt with in a general way, while cultural practices and economic realities were being studied more specifically.

Laughter Punctuation

The sharing that took place after the small-group sessions was a significant feature of the consultation. Nearly everyone participated in these large-group exchanges, which were richly varied in content, and punctuated with laughter. This "cultural airing" was spontaneously supported by the group—even though little of it could be considered "theological."

Several comments from these sessions follow:

"Man without his own culture is a noodle" (consensus).

"Polygamy is wrong, because the Bible says that no man can serve two masters" (Manuela Garcia, Belleville, Pa.—said with a smile).

"Minorities don't have a monopoly on problems. No, I am *not* comfortable with 'white culture'!" (Paul M. Miller, Elkhart).

I cannot return to all of my blackness because I'm a Mennonite. Neither can I be comfortable in white worship experiences" (Raymond Jackson, Philadelphia, Pa.).

"There is love in this place. The brothers and sisters here have the freedom to express who they are and what they are — stuff that's been bottled up for years — and know that what they say will be received in love" (Juan Ventura, Denver, Colo.).

Specific Program Suggestions

During one of these open-ended sharing periods on Friday afternoon, Al Valtierra, Chicago, Ill., expressed the conviction that the Mennonite Church should produce Sunday school literature in Spanish. This touched off discussion on Valtierra's concern and other programmatic suggestions.

The question was raised: Is program discussion our agenda? The people responded that it was. Whereupon ten specific suggestions regarding church programs and priorities were raised from the floor — and written on the blackboard at the front of the room. The understanding emerged that these recommendations would be sent to the appropriate church agencies,



A lighter moment at the Cross-Cultural Theological Consultation.

then be placed in the agenda for Assembly 73 to be held Aug. 7-12 in Harrisonburg, Va.

The list:

1. Spanish literature (writers and translators).
2. Cross-cultural education.
3. Minority representation on a larger scale in church administration, on Boards and committees.
4. Utilization should be made of wealthy persons for economic development in minority communities.
5. Leadership development.
6. Strategy for church extension and development.
7. Recruitment and housing of minority students (High-Aim).

8. Support for those in sensitive church leadership positions.
9. Financial support for pastors.
10. Options and alternatives must be kept open.

"Unity a Mile Deep"

As the meeting approached conclusion on Saturday evening, there appeared to be some feeling that certain theological differences which might have been articulated had not been. Paul Miller felt that "by and large the papers didn't deal with the nitty-gritty differences, those which are uncomfortable. Yet," he continued, "there's unity here a mile deep to the person of Jesus Christ."

The summary panel was comprised of

Findings of Summary Panel Cross-Cultural Theological Consultation

A. Remarks to General Assembly 73:

1. We have observed, with new appreciation, that through the grace of God the Mennonite Church in North America is becoming a multi-ethnic brotherhood and we need to more fully appropriate the richness of this cultural pluralism within the body of Christ.
2. Churches need to be sensitive in deploying resources and skills, particularly as this affects minority communities (literature, leadership training).
3. We encourage continued working at cross-cultural experiences, utilizing existing channels or creating new ones as needed.
4. We encourage regions and district conferences to provide for representation from all groups within their constituencies on Boards and committees.
5. To be a multi-ethnic church requires developing the ability to be openly honest without condemnation and receive criticism comfortably.

B. Findings:

1. We have viewed the purpose of the consultation as not being intended to decide various specific questions, but to discover processes and settings for developing our identity in Christ.
2. The invitees were chosen on the assumption that they were persons of influence and thus can carry the fruits of the consultation into their circles.
3. There is a need to repeat this type of meeting in order for other persons to have the opportunity of dialogue around important issues that confront our brotherhood.
4. This consultation highlights the increasingly multi-ethnic character of the Mennonite Church in North America with 7 different categories of congregations based on cultural lines: white, black, Puerto Rican, Anglo-Chicano, black-white, Indian, Spanish (Chicano). There are also observable differences based on economic and social factors which cut across the ethnic lines (rural, suburban, inner city, educated, etc.)
5. We have observed in this consultation that theological differences among us are not ethnically conditioned.

Juan Ventura (chairman); Richard C. Detweiler, Souderton, Pa.; Gerald Hughes, Cleveland Heights, Ohio; and Wilbert R. Shenk, Elkhart, Ind. The findings of the panel and the nine papers will likely appear soon in booklet form. Steering committee for the consultation was made up of John Powell (chairman); Lupe De Leon, Jr., associate executive secretary of Minority Ministries Council; and Paul N. Kraybill.

"Praise God for Differences"

Post-consultation comments reflected the feelings of those who attended:

Lupe De Leon, Jr.: "I'm very happy that we finally got together. It's something that should have happened many moons ago."

Raymond Jackson: "I'm glad we didn't have to curtail what we said for white ears."

J. Lawrence Burkholder: "The main theological cleavage in the Mennonite Church was not represented here. The real cleavage is between popular American religion and Anabaptist theology."

Burnell Fuller, St. Louis, Mo.: "This kind of conference can be a catalyst, an avenue for keeping lines of communication open."

Ross T. Bender: "I'm feeling too comfortable about what's been happening here. I had anticipated a vigorous clash on theological differences, but this has not evolved."

Samuel Hernandez: "It's not necessarily wrong to have differences—that's just the way it is. Praise God for our differences!"

Al Valtierra: "Conferences like this and other church meetings should be scheduled at times when people like teachers and factory workers can be present."

Helen Robinson, St. Louis, Mo.: "Just airing things out was one of the best things that happened here. We learned so much about each other."

Chester Wenger, Lancaster, Pa.: "I shudder to think what the church would be like if we hadn't had these exposures to different ethnic groups the past 50 years. I feel that the church would be dead." — Dan Shenk

Committee to Advise on Communication

An advisory committee to the information services office of Mennonite Board of Missions, Elkhart, Ind., met in its first session May 2 and 3.

Formed to give direction to the board's communication efforts, the committee will bring recommendations to the Mission Board on communication policies and administration.

The committee includes representation from the board of directors—James Detweiler; administrative secretaries—James Kratz, Ken Weaver; Mennonite General Board—Ivan Kauffmann; members-at-large—Carol Troyer Shank (Mrs. Mike), Roy Umble, both of Goshen, Ind. H. Ernest Bennett, board secretary also meets with the committee.

The committee outlined possible objectives for information services as: (1) to communicate with persons in the congregation; (2) to move persons into involvement in Mennonite missions at home and abroad; (3) to move persons into commitment of financial resources for Mennonite missions at home and abroad; (4) to have informed and sensitive church members.

Two-way communication with congregations, the committee projected, should deal with areas of mutual interest in an up-to-date mission strategy, acquaintance with staff and field personnel, world awareness, current trends (church, society) such as the offender, new minority concerns, college students not returning to rural communities, Mennonite mission programs.

Information Services seeks to interpret

missions to the Mennonite Church and the public through periodicals, promotional materials, missionary education, speakers' bureau, and mission forums.

Organized missions in the Mennonite Church in North America began 90 years ago with the formation of a Mennonite Evangelizing Committee, which evolved through several stages and in 1906 became Mennonite Board of Missions. From first-year contributions of \$26.36, contributions in 1972 to the Board of Missions totaled \$2,387,026.

Support of the Board's work is based on voluntary contributions averaging \$38 per member in its supporting constituency. More than 2,000 workers are related to the Board's divisional programs in overseas missions, home missions, relief and service, health and welfare, and mass communications. The minority ministries and student services divisions do not administer field personnel.

Estimated gross operations of the Board in 1972—from worker self-support, community-based institutional operations, and public service TV and radio time—totaled \$15,000,000.

project is designed as Christian education for both Christians and non-Christians," said Chester Wenger, secretary of the Mennonite Information Center Committee. "We hope it will make clear to Jews, Christians, and tourists of all faiths the common origin and similarities of the Jewish and Christian religions, and teach the basics of God's character and worship."

"We want to portray, from the perspective of the Christian faith, how Christ fulfilled the Old Testament sacrificial system and became the sin-bearer and High Priest for all of us," Wenger added, listing other goals also.

It is planned that Paul Zehr, former guide of the tabernacle when it was in service in St. Petersburg, Fla., will assist the development of the project. A beginning construction date awaits reports of the building engineers and final blueprint plans.

Retreat for Deaf

Paul and Ferne Savanick conducted classes and workshops in signing throughout last winter and this spring at the Scottsdale (Pa.) Mennonite Church. They minister to other deaf people, as well as those who have speech and hearing problems, and even to those who are not handicapped with communication problems.

Elvin Stoltzfus, pastor of the deaf and hard of hearing, Lancaster, Pa., and Jim Fricke, speech therapist and director of the Hearing Clinic in Lancaster, Pa., recently led activities for the deaf and friends at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa. This was an informative and helpful time for the deaf, hard of hearing, and hearing persons. The highlight was the moving picture on sign language with hands. Some frustrated parents were eager to learn a better way to communicate with their deaf child. Even the hard of hearing enjoyed the "new methods."

Paul (deaf) and Ferne (hard of hearing) Savanick have taught the sign language to a group of hearing folk (ages 5 to 55) eager to learn to communicate by signing.

A few of their students, all from Scottsdale, gave their responses to the retreat:

"My association with deaf people is through a few friends, thus I found the retreat highly enlightening. It gave me an opportunity to learn more about the problems and concerns of the deaf, as well as those closely associated with them, especially parents with deaf children. Perhaps the greatest benefit was to see signs and hear words both at one time. This enabled me to learn several new signs, and also to get an idea of the extent to which the deaf adhere to proper English, and on the other hand, how much they do abbreviate. It reaffirmed

Church, conducts appointed tours through the area in the interests of propagating a true understanding of Mennonitism and of correcting common misconceptions regarding the "plain people."

Information Center to Relocate

On Apr. 9 for the cost of one dollar the Mennonite Information Center Committee was granted a plot of ground from the Lancaster Mennonite Schools Board for the purpose of relocating the Center and of building a full-sized replica of Moses' tabernacle in the wilderness. The Mennonite Information Center, a project of Eastern Mennonite Board of Missions, Salunga, Pa., provides a witness to tourists in the Lancaster, Pa., area.

The plot of ground is 220 feet by 275 feet, approximately 1 1/2 acres in size, and is located directly south of the building and grounds of the Mennonite Historical Society on the Mill Stream Road, off Route 30, east of Lancaster, Pa.

The Mennonite Information Center is presently located on the upper floor of the Mennonite Historical Society building. These quarters have become inadequate for the handling of the Information Center's 35,000 annual guests.

The replica of the Moses' tabernacle is proposed as an alternative to the many secular and highly commercial tourist attractions in the Lancaster area. "This

Trail of the Conestoga Enacted

The Kitchener-Waterloo area was exposed to the best interpretation of Pennsylvania German culture available anywhere during three April evenings when a local cast performed a three-act drama depicting the settling of Waterloo County by Pennsylvania Mennonites. After the first performance at a local high school auditorium, interest gathered momentum and the last two performances were sell-outs.

The Trail of the Conestoga was written by Norma Rudy, who also directed the performance. Based on Mabel Dunham's novel by the same title, the play is an attempt to dramatize the coming of the Mennonite people from Pennsylvania to Waterloo County between the years 1800 and 1814. It also depicts the Mennonite way of life during that period.

The Mennonite Historical Society of Ontario sponsored the production. The play was previously performed in 1969 and 1970.

Enthusiasm in this community is high for minority cultures and particularly in the Mennonites. In recent years a sizable influx of tourists from larger Ontario centers, as well as points in the U.S., make their way to Kitchener and environs. Attention is focusing more and more on outlying rural districts. At Elmira, Vernon Leis, pastor of the Elmira Mennonite

what I have felt for some time — that sign language, as used 'colloquially' by the deaf, is not a literal translation of English into signs, but rather a language all its own. It continues to be a fascinating pursuit for me to learn this 'new' language. The deaf retreat was very helpful in this way." — *Joe Brenneman*.

"At this retreat I learned about the situations deaf persons face in a hearing world. To me they are strong and courageous — with a marvelous sense of humor — wanting pity in no way. Understanding? Yes! I want to interpret to others what I have heard and seen there." — *Barbara Gleysteen*.

"For me, Deaf Retreat gave a new impetus to my desire to develop communication skills. I am growing in appreciation and love for my nonhearing friends. This retreat simply reinforced what sign language class has been doing for me in this area. The get-acquainted session put all of us on a common level. We had to communicate without speech or signs! It is surprising what a collage of pictures and print (cut out of old magazines and pasted on paper to express oneself) can tell about a person's interests and priorities. For a new and exciting eye-opening experience, I'd encourage hearing and nonhearing to try a weekend at next year's Deaf Retreat." — *Alice Hershsberger*.

"Let me add heartfelt thanks to the camp staff and their workers who made our stay similar to a 'home away from home.'" — *Ferne Savanick*.

Another retreat for the deaf is being planned for May 24-26, 1974. If you want to be on the mailing list, just write to: Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Choctaw Recreation: Hinging on Volunteer

The Choctaw Indian Tribal Office in Philadelphia, Miss., has requested that the Voluntary Service program of the Mennonite Church locate and place a volunteer to coordinate a reservation-wide recreation program.

According to tribal planner Bryant Rogers the volunteer should be a mature, single male who could begin the assignment in late June 1973 and work with a reservation-wide committee for planning and implementing a recreation program. In the process, this volunteer would train a Choctaw person to assume leadership when he terminates.

Dave Miller, VS regional director with Mennonite Board of Missions, Elkhart, Ind., notes that this assignment will be difficult, but extremely challenging and useful. Miller, who recently returned from the churchwide American Indian Seminar

in Washington, D.C., says, "The statement which constantly surfaced at the seminar was that recreation is one of the key channels for relating to Indian youth."

The recreation coordinator, if he can be found, will live with the six members of the VS unit which was established near Philadelphia last August at the invitation of the Choctaw Tribal Council. Volunteers are engaged in such activities as teaching, nursing, agricultural extension, clubs, and youth center work.

Miller also comments that a married couple is being sought to serve as program directors and general adult education teachers with the Philadelphia unit beginning in August. At that time Ora and Alta Keiser, a senior couple from Kalona, Iowa, will be terminating their one-year assignment.

Cultural Series Announced Dutch Festival

The Dutch Family Festival of Lancaster today announced a new and additional feature to their regular summer arts program. The Festival Cultural Series will make its debut Monday evening, July 2, and will offer three subsequent cultural events the evenings of July 16, Aug. 6, and Aug. 27.

"We are delighted to be able to give some of our finest Mennonite artists this sort of exposure and could hardly wait to announce this forum of folk culture and art to our festival patrons," said Mrs. Phyllis Good, chairman of the Cultural Series and wife of the Dutch Family Festival producer, Merle Good. "We see it as an additional opportunity to explore our own Mennonite art and expression, in the presence of outsiders interested in our people and way of life."



Abner Hershsberger



Alta Schrock

Opening the Series of July 2 will be sculptor and painter Abner Hershsberger, now associate professor of art at Goshen College, Goshen, Ind. He will present "Sculpture and Painting, A Personal Experiment," illustrating, with samples of his work, the influence of his farm roots and North Dakota boyhood experiences on his art. Hershsberger's work has been

shown in numerous exhibitions, including the Avanti Galleries of New York City.

July 16, Alta Schrock, founder of Penn Alps, the Appalachian craft outlet, will explain her personal discovery in "Crafts: A Way of Life." As biology professor at Frostburg State College, an avid historian, and craftswoman, Schrock will display a selection of work, done by some of the 1,000 craftsmen who market at Penn Alps, and give a background of the folk culture of the Appalachian mountain people.



LeRoy Kennel



Hiram Hershey

Aug. 6 will feature an evening on "Worship Arts," with LeRoy Kennel. He will demonstrate fresh possibilities of religious celebration and practical worship techniques, aided by Eglia Birmingham, a student at Christian Theological Seminary, Indianapolis, an accomplished actress and choreographer. Kennel, professor of communications at Bethany Theological Seminary in Oak Brook, Ill., is also the editor of the magazine, *Faith and Art*.

Aug. 27 will be a performance evening: "The Many Sides of Music." Participating as singers and instrumentalists in the musical potpourri will be John J. Miller of the Manhattan School of Music, New York City, veteran performer at the Dutch Family Festival; and Sylvia Brunk, a student in Musicology at the University of Maryland; a group from the Lancaster and Franconia Choral Singers, directed by well-known conductor, Hiram Hershey, and members of Rebirth, Mennonite folk-rock group, originating from Eastern Mennonite College.

Additional information may be had by writing to: Dutch Family Festival, 2497 Lincoln Highway East, Lancaster, Pa. 17602.

A Communal Strategy for Overcoming the World

Featuring a documentary film and a lecture by John A. Hosteler, the June 4 meeting of the Mennonite Historical Associates will center in "The Hutterites: A Communal Strategy for Overcoming the World." The meeting will be held at 7:30 p.m., in the Lancaster Mennonite High School auditorium and is open to the public.

Living mainly in Northwestern United States and Southern Canada, the Hutterites are one of three branches of the Anabaptists of the Reformation, along with the Mennonites and the Amish. The Hutterites are often called "Mennonites" by their neighbors.

Hostetler, professor of sociology and anthropology at Temple University in Philadelphia, is widely known for his writings on the Plain People of Pennsylvania and for his research among minority groups in the United States and Canada. He directs the Center for the Study of Communal Societies, established at Temple in 1971.

MDS Working in Mississippi Floods

Mennonite Disaster Service is gearing up for a big operation in flooded areas along the Mississippi River and its tributaries. Twenty thousand families have been evacuated from homes stretching from central Iowa and Illinois to the Gulf of Mexico.

"Red Cross is taking care of the temporary food, clothing, and shelter needs of evacuated families," reported Nelson Hostetter, MDS executive coordinator. "A big problem is the millions of acres of inundated farmland. The land will probably not be dry in time for regular crop planting this year. Cotton farmers are hoping to plant a late soybean crop in their fields."

The Mississippi River floods began on Mar. 3 and are continuing in some areas. Flood control officials predict flooding in some areas until mid-June.

The MDS executive committee released \$5,500 from its emergency service funds on May 1 to start the new flood-recovery program. The Church of the Brethren has also granted \$4,000 to rebuild homes of poor black sharecroppers in Wilkinson County, Miss., and Feliciana County, La.

MDS crews are already cleaning up homes in the Northern states. Wilbur Swartzendruber, Wellman, Iowa, is in charge of Iowa and Missouri operations. Nelson Kauffman, Mt. Joy, Pa., former home mission worker at Hannibal, Mo., is returning to Hannibal for at least one month to direct work there. Wilbur Smucker, Tiskilwa, Ill., is supervising Illinois and St. Louis work. Earl Boys, Harper, Kan., is coordinating efforts in St. Charles, Mo. Ora Yoder, Shipshewana, Ind., is responsible for work in eastern Arkansas, Tennessee, and Kentucky. He is located at Memphis, Tenn.

Field directors in the Southern areas are investigating service possibilities and will direct volunteer crews when they come. Ed Schmidt, Clarksdale, Miss.,

is working in northern Mississippi. Walter Rutt, Gulfport, Miss., is handling southern Mississippi work. Vaughn Marner, directing work in central and western Mississippi and northern Louisiana, is from Meridian, Miss. John Wenger, Des Allemands, La., is the field supervisor for the rest of Louisiana.

Regional directors Chris Graber, Eureka, Ill., Paul Haarer, Shipshewana, Ind., and Marvin Hostetler, McPherson, Kan., predict that recovery and repairs will continue through this summer.

"We will also be going into '74 with

unfinished '72 projects," Nelson Hostetter noted. The MDS executive committee met May 1 and 2 at the 1972 flood recovery projects in Elmira-Corning, N.Y., and Wilkes-Barre, Pa., and approved the continuation of these programs into 1974. Executive committee members at the meeting included Chairman Norman Shenk, Salunga, Pa.; Assistant Chairman Eddie Bearinger, Elmira, Ont.; Secretary Walter Neufeld, Moundridge, Kan.; Paul Longacre for Mennonite Central Committee; Ray Horst, Elkhart, Ind.; and Landis Hershey, Lancaster, Pa., Region V Director.

Denver Churches Dip into Media

Churches in the Denver, Colo., area have begun using media, not only for the placement of radio programs, but to raise the image of the local congregation within the consciousness of the community, according to Pastor Kermit Derstine.

Derstine reports that the Denver churches have just placed the new TV and radio spots produced conjointly by the Mennonite churches. But they have gone beyond placement to the active use of media in other ways.

Choice, a series of 65, three-minute broadcasts on difficult ethical decisions,

is being used to trigger and sustain response on a talk show Sunday from 8:00-9:00 p.m. on KOA Radio.

"It's reaching a very wide audience and generating considerable telephone response," Derstine reports.

"A number of the people cannot believe these spots are produced by the Mennonite Church, so Bill McIntosh, of the local council of churches, is doing a great job reinterpreting the Mennonite Church to the Rocky Mountain area. And we are getting an updated image through this channel."

Sumatran Villages Build School

Two North Sumatra Christian villages built an elementary school for their 200 children as a result of recent cooperative efforts by the village people, the Indonesian government, the school children, and Mennonite Central Committee.

The previous school building had dirt floors, deteriorated wooden walls, but a sturdy metal roof, according to Keith O. Waltner, MCC worker in Sumatra. MCC

loaned a Cinva-ram stabilized-earth block press and cement; villagers provided lumber and labor; the government helped with lumber and additional roofing for the expanded floor plan; and 50 enthusiastic fifth- and sixth-graders applied the final whitewash.

"Though they now have an adequate building," said Waltner, "there are few teaching materials."



Willis Sommers, Anne Warkentin (both MCC volunteers), and Sumatran workers in front of new school still under construction.

Summer Courses Offered

Eastern Mennonite College has scheduled two terms of summer school on campus, as well as seminars in Appalachia, Atlanta, New York City, and Canada. A. Don Augsburg, director of summer school, announced.

First-term offerings, May 28 to June 20, include a team-taught course in Issues and Ethics in Theology and a course in group dynamics offered by the seminary, Augsburg said.

Courses in organic gardening and natural foods, applied environmental studies, feature writing, the Christian faith, and psychology for teaching children round out the first-term offerings, he added.

Second term, which runs from June 21 to August 4, includes a variety of courses in history, math, language, literature, business, education, Bible, and science. Children's literature and general geology will run, and piano and voice lessons can be arranged on request.

EMC Faculty Honors Two Associates



Elizabeth Mosemann



John R. Mumaw

During a banquet on May 1 the faculty of Eastern Mennonite College honored two of their associates for long years of service.

Elizabeth Mosemann, bookkeeper, is retiring after 46 years in the business office at EMC.

John R. Mumaw, EMC president emeritus and currently professor of Christian education in the seminary, was recognized for 45 years of service.

Mumaw joined the faculty in 1927 and served as teacher of English, Bible and practical theology, dean of men, and pastor of students before becoming acting president in 1948 and president in 1950. During his 17 years in office the college underwent its most rapid period of expansion and received accreditation from the Southern Association of Colleges and Schools in December 1959. Mumaw will continue to teach part time in the seminary.

Former EMC dean Ira E. Miller received a certificate for 25 years of service.

Receiving 20-year certificates were Samuel Z. Strong, director of deferred giving; and Samuel E. Miller, chairman of the modern languages department.

Recognized for 15 years of service were Myron Augsburg, Catherine R. Mumaw, professor of home economics; and Grant M. Stoltzfus, professor of church history.

Hesston to Develop Interdisciplinary Humanities

Garner E. Shriver, member of Congress, announced that the National Endowment for the Humanities has approved a \$30,000 grant to Hesston College to support the development of an interdisciplinary humanities based on the present Foundation Studies Program under the direction of Gerald Licht.

The grant will enable Hesston College to strengthen its interdisciplinary educa-

tion courses by in-depth evaluation and outlining of content by developing teaching materials, and by planning and implementing more effective and efficient use of the library and media center on the Hesston campus.

The funds will cover released faculty time for evaluation and research and for workshops and observation of other humanities programs now operating. It will also make possible the employment of consultants to assist in program development, and the development of specific teaching materials after the course is outlined.

Members of the Hesston faculty who will have additional summer employment and will assist in developing Hesston's interdisciplinary humanities program are: Gerald Licht, John Lederach, Marion Bontrager, Phil Osborne, J. Randall Zercher, and Paul Friesen.

mennoscope

Paul Landis, secretary of the Lancaster Conference of the Mennonite Church and his wife, Ann, are expected to spend June 10 to August 23 in a teaching mission to Central America. Their visit will include stops in four countries: Jamaica, Honduras, Guatemala, and British Honduras, and will involve participation in various types of church activities such as conferences, retreats, and seminars. Two of their children, Marie (16) and Michael (8), will accompany them. Another son, 17-year-old Steve, will join them in Central America, after participating in a choral tour with the Choraleers. The Landises live in Salunga, Pa.

Annual Christopher Dock Mennonite High School homecoming will be held Saturday, June 9. Performance of *Martyns Mirror*, directed by Hiram Hershey with original cast, will be presented at 7:30 p.m., in the Christopher Dock Auditorium. Classes of 1972, 1968, 1963, and 1958 will hold their reunions on campus from 3:00-5:00 p.m. Combined supper of the classes at 5:00 p.m.

Students at Lancaster Mennonite High School have passed their \$30,000 goal set for the annual work drive held in April. The drive where students work for local businesses and donate wages and all contributions to the campus development program also included an auction, bus sale, car wash, and a chicken barbecue.

John W. Miller, professor of Bible at Conrad Grebel College at Waterloo University, in Ontario, will be at Goshen College May 24 to June 15 to teach the course, Life and Teachings of Christ. Miller, deeply concerned about Christian

obedience, is a former teacher at Goshen Biblical Seminary, Garrett Theological Seminary, North Park Theological Seminary, and Ecumenical Institutes. He is author of *The Christian Way: A Guide to the Christian Life, Based on the Sermon on the Mount*. His interests focus on experimental forms of the church not only in theory, but also in practice. More information is available from Office of Admissions, Goshen College.

Representatives of the American Friends Service Committee (AFSC) delivered \$20,600 in heart surgery equipment for the Viet Duc teaching hospital in Hanoi and for the Vietnamese Red Cross in April. This is another in a series of such AFSC shipments over the past several years to civilian medical centers in North Vietnam. Mennonite Central Committee has supported these civilian relief efforts, providing \$10,000 of contributed funds for a 1972 shipment and \$15,000 for this most recent one.

Bookrack Evangelism is planning a seminar for May 26 at Goshen (Ind.) College under the sponsorship of the Missions Commission of the Indiana-Michigan Conference. The seminar will begin at 2:00 p.m. and adjourn at 9:00 p.m.

A freshman psychology major from Belleville, Pa., Dean Peachey explained that the Mennonite Board of Missions in Elkhart, Ind., is attempting to raise \$6,000 which can be awarded in \$30 scholarships to Mennonite Youth Convention-goers on the basis of financial need. The youth meeting will be held Aug. 19-24 at Calvin College in Grand Rapids, Mich. The benefit concert which Peachey and Vermell

Belton, a senior elementary education major from Waynesboro, Va., organized for Apr. 23, raised \$327.20, \$64 of which took the form of pennies dropped into an old pickle jar. An offering of \$83.15 received from campus church boosted the total EMC contribution to \$410.35. "The bank had a fit over all those pennies," said Peachey, "but money is money."

Leaving Harrisonburg on July 3, Myron Augsburgers will address interdenominational missionary conventions and visit national churches in five Far - Eastern countries. The tour will begin with six days of contacts with the Indonesian Mennonite Church. From there he will visit Taiwan, meeting with General Conference Mennonite missionaries and serving as principal speaker for an interdenominational missions meeting, July 12-20. July 21-28 will be spent at a missionary conference in Hong Kong, followed by three days of meetings in Seoul, Korea. In Tokyo Aug. 1-5, Augsburgers will speak at an evangelical missionary conference. He "hopes to return to Harrisonburg by Aug. 6 in order to attend Assembly 73."

"Camels to Cornfields," a new color and black and white slide set with cassette or reel-to-reel taped narration is now available from MCC and Eastern Mennonite Board of Missions and Charities (EMBMCC) offices. The set of 158 slides evokes around MCC volunteer James Merryman, who helped the impoverished people of Garissa District in Kenya start a cooperative organization to provide self-sustaining employment and food. This effort has changed dry land into lush crop-producing fields. Destitute people, who lost their livestock and homes in war or recent years of drought, have been changed into happy working people who now have a better diet, housing, and clothing. These former refugees now have a permanent place to live, and the government is providing needed medical facilities, schools, and roads.

The 1973 Lancaster area Project Timothy class has 78 persons registered, the largest class yet. The 1972 class had 33 members. The 1971 Lancaster area Project Timothy class held its final seminar the weekend of May 5 and 6 in New York City. Paul G. Landis and Dale Stoltzfus acted as resource persons to the group of 21.

The Evangelism Training Institute formerly held in Philadelphia each summer will not be held this year, due to the availability of other training opportunities.



Myron Augsburgers

The Institutes have been sponsored by the Home Ministries Department of Eastern Mennonite Board of Missions, Salunga, Pa.

Dean and Bethany Shetler, missionaries in Honduras, have transferred to Apartado 77, La Ceiba, Honduras. Formerly they lived in Tocoa, Honduras.

Sara Catherine Wagner, a nurse, returned to British Honduras on May 2, after spending two months in the United States for a medical leave.

Vernon B. Zehr will be the pastor of the Steinman Mennonite Church as of June 1. His address will be Box 224, New Hamburg, Ont. N0B 2G0.

The Mennonite Nurses' Association Meeting will be held at Spruce Lake Retreat, Canadensis, Pa., Aug. 2-5.

Ten or more volunteers are needed immediately in Wilkes-Barre, Pa., to work in flood clean-up activities during the summer months. Mennonite Disaster Service has openings for an electrician, plumber, job foreman, and leadership couple, plus about five others who can work from June 11 to Aug. 17. If interested, please contact Marge McGinnis, Box 370, Elkhart, Ind., 46514; telephone (219) 522-2630.

From S. N. Solomon, Dhantari, India, Apr. 27: "You must have come to know by this time that two of our oldest deacons of Dhantari, Mr. D. B. Peter and Mr. Sim Kushal, passed to their eternal rest one after another on Easter morning and Good Friday respectively. . . ."

A Christian couple is needed for Carmel House Group Home by July 1. This is a Mennonite Central Committee (S.K.) project. We have five boys and the wages are good. Apply to Henry Wiebe, 717 Bedford Road, Saskatoon, Sask. Phone 244-7572.

Milo Kauffman has accepted a call to serve as interim pastor at Morton, (Ill.) Mennonite Church.

LeRoy Kennel, associate professor of communications at Bethany Theological Seminary, Oak Brook, Ill., is to give the commencement address for the Associated Mennonite Biblical Seminaries on May 25, at 10:00 a.m., at the Chapel of the Sermon on the Mount. An alumnus of Goshen Biblical Seminary of 1953, he served for several years as pastor of the Lombard Mennonite Church of Lombard, Ill., and later moved into seminary teaching. On May 24, in the evening, the Associated Seminaries community will gather for a commissioning service in which those leaving the seminaries for service appointments will be recognized and at which time the community will join in the Lord's Supper. Twenty-two seniors anticipate graduation.

Ascension Day service at Maple Grove Mennonite Church, Atglen, Pa., May 31,

7:30 p.m. Glen Sell will be the speaker.

New members by baptism: nine by baptism and two by confession of faith at Lawndale, Chicago, Ill.; one at Christian Street, Lancaster, Pa.; six at Methacton, Pa.; eight at Bethel, Ashley, Mich.; nine at Emanuel, La Junta, Colo.; two at St.arts Draft, Va.

Change of address: Urie A. Bender from Fresno, Calif., to c/o Bethel College, North Newton, Kan. 67117. Doreen Kauffman from Kingston, Jamaica, to R. 4, Minot, N.D. 58701 (from June 5 until September). Mr. and Mrs. George H. Beare, Mennonite Retirement Home, 5487 S. E. Columbus St., Albany, Ore. 97321. The Beares were missionaries to India (M. P.) 1926-51 with Mennonite Board of Missions, Elkhart, Ind.

Correction: The telephone number for William E. Hallman is listed incorrectly in the 1973 Mennonite Yearbook. The correct number is (312) 277-9968.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Gerber, Elmer L. and Jean (Halteman), Souderton, Pa., third child, second daughter, Kalya Rayel, Apr. 18, 1973.
Glass, Richard and Frances (Earhart), Ronsks, Pa., first child, Richard Spencer, Apr. 25, 1973.

Grube, Donald, Jr., and Judy (Gehman), first child, Jonathan Todd, Apr. 28, 1973.

Herris, Larry and Marilyn (Krabill), Canton, Ohio, first child, Mark Alan, Apr. 2, 1973.

Koeber, Samuel L. and Eleanor (Miller), Kouts, Ind., fourth daughter, Danialle Lynn, Mar. 16, 1973.

Lacefield, William and Marsha (Eggl), Hopevale, Ill., third child, second son, Matthew William, Apr. 6, 1973.

Landis, Amos and Sara Ann (Smucker), Litz, Pa., second child, first daughter, Lisa Marie, Apr. 22, 1972; received for adoption.

Moser, Bruce and Phyllis (Yousey), Castorland, N.Y., first child, Alan David, Jan. 19, 1973.

Myers, David A. and Barbara L. (Dezort), Quakertown, Pa., second child, Jennifer Renee, Dec. 18, 1972.

Williams, Bill and Pat (Conrad), Louisville, Ohio, second daughter, Angela Kay, Apr. 30, 1973.

Pfle, Norman and Karen (Book), Rockford, Ill., third daughter, Erika Jule, Mar. 2, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Eby - Keyton. - Ivan S. Eby and Catherine Irene Keyton, both of Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, Dec. 15, 1972.

Leichty - Zumburn. - Paul D. Leichty and Nancy J. Zumburn, both of Goshen, Ind., College cong., by Harold E. Bauman, Apr. 21, 1973.

Miller - Miller. - Eloy Miller and Glenda Miller, both of Middlebury, Ind., First Mennonite cong., by Wilbur Yoder, May 5, 1973.

Schrock — Hochstedler. — Dale Schrock and Marlene Hochstedler, both of Kalona, Iowa, Fairview Conservative cong., by John L. Ropp, Apr. 21, 1973.

Shawalter — Horst. — Lewis Ray Shawalter, Hagerstown, Md., and Rachel Ann Horst, Waynesboro, Pa., both of Salem Ridge cong., by Harold A. Lehman, Apr. 7, 1973.

Stauffer — Reschly. — Ken Stauffer, Hesston, Kan., Gilead cong., and Lois Reschly, Hesston, Kan., Hesston cong., by Richard Yordy, Apr. 21, 1973.

Swartzentruber — Morgan. — Jim Swartzentruber, Holmesville, Ohio, Moorehead cong., and Bonnie Morgan, Wellston, Ohio, Hillside Chapel cong., Apr. 28, 1973.

Witmer — Landis. — Ken Witmer, Bowmansville, Pa., Bowmansville cong., and Lorraine Landis, Harleysville, Pa., Upper Skippack cong., by Charles A. Ness, Apr. 7, 1973.

Yost — Kauffman. — Wayne C. Yost, New Holland, Pa., Hershey cong., and Linda S. Kauffman, Atglen, Pa., Maple Grove cong., by Clair B. Eby, Apr. 14, 1973.

obituaries

May the sustaining grace and comfort of our Lord best those who are bereaved.

Brubaker, Jacob David, son of William and Sophia (Shawalter) Brubaker, was born in Wayne Co., Ohio, Dec. 3, 1908; died at Harrisonburg, Va., Apr. 22, 1973; aged 64 y. 4 m. 19 d. On Nov. 24, 1932, he was married to Reba Shawalter, who preceded him in death on Feb. 8, 1965. On June 12, 1966, he was married to Mary C. Deputy, who survives. Also surviving are 2 sons (Howard and James), 4 daughters (Helen — Mrs. Ed Kurtz, Doris — Mrs. Charles Heate, Helen — Mrs. Gerald Martin, and Lois — Mrs. Milford Lehman), one brother (Daniel Brubaker), and 3 sisters (Margaret — Mrs. Boyd Shank, Mary and Anna Brubaker). On May 18, 1952, he was ordained to the office of deacon. He served the Gospel Hill, Broad Street, Pike, and Mt. Hermon churches. He was a member

of the Pike Mennonite Church, where funeral services were held on Apr. 25, in charge of Lloyd Horst, Lester Heatwole, Alvin Gascho, Menno Brunk, and John Risser; interment in the church cemetery.

Gehman, Sarah L., daughter of Samuel and Mary (Leinbach) Musser, died at the Ephrata (Pa.) Hospital, April 24, 1973; aged 86 y. 2 m. 25 d. She was married to Moses G. Gehman, who preceded her in death. Surviving are one daughter (Esther — Mrs. Elmer Neff), 4 grandchildren, 4 great-grandchildren, and one sister (Hettie Musser). She was a member of the Bowmansville Mennonite Church, where funeral services were held on Apr. 27, in charge of Luke L. Horst, Ben Weaver, and Wilmer Leaman; interment in adjoining cemetery.

Good, Julie Elizabeth, daughter of Robert and Sandra (Hoerle) Good, was born at Baden, Ont., Feb. 6, 1971; died as a result of a pedestrian-car accident at Baden, Ont., Apr. 20, 1973; aged 2 y. 1 m. 13 d. Surviving besides her parents are her paternal grandparents (Mr. and Mrs. Le Roy Good) and her maternal grandparents (Mr. and Mrs. Weyburn Hoerle). Funeral services were held at the Shantz Mennonite Church on Apr. 23, in charge of J. Lester Kehl; interment in the Shantz Mennonite Cemetery.

Hostetler, Asa, son of Emanuel and Mary (Weaver) Hostetler, was born at Berlin, Ohio, Feb. 9, 1898; died of a heart attack at Timken-Mercy Hospital, Canton, Ohio, Apr. 21, 1973; aged 75 y. 2 m. 12 d. On June 10, 1920, he was married to Ida Miller, who survives. Also surviving are 5 sons (Marvin, David, Leon, Elmo, and Glenn), 3 daughters (Herna — Mrs. Paul Blosser, Edith — Mrs. Robert Stoltzfus, and Nellie — Mrs. Elvin Sommers), 29 grandchildren, 5 great-grandchildren, one brother (Perry), and 4 sisters (Anna — Mrs. Jonathan Miller, Maude — Mrs. Jep Smucker, Verna — Mrs. Calvin Troyer, and Ada — Mrs. Jacob Chupp). He was preceded in death by 3 grandchildren. He was a member of the Beech Mennonite Church, where funeral services were held on Apr. 24, in charge of Wayne North and O. N. Johns; inter-

ment in the Beech Cemetery.

Martin, Edward F., son of John O. and Elizabeth (Breneman) Martin, was born in Elkhart Co., Ind., Oct. 12, 1881; died at the Americana Nursing Home, Elkhart, Ind., Apr. 29, 1973; aged 91 y. 6 m. 17 d. On Dec. 9, 1905, he was married to Martha Yoder, who preceded him in death on Aug. 27, 1956. Surviving are one daughter (Mary — Mrs. Delmar Hersberger), 3 sons (Ellis M., Owen P., Robert E.), 12 grandchildren, 21 great-grandchildren, and 2 sisters (Myra — Mrs. Martin Horein and Nora Martin). He was a member of the Olive Mennonite Church, where funeral services were held on May 2, in charge of J. C. Wenger and Richard Hostetler; interment in the Olive Cemetery.

Stahl, Gertrude L., daughter of Simon and Adeline (Roush) Heffelflower, was born in Barry Co., Mich., Feb. 19, 1889; died at the Extended-care Home, Sarasota, Fla., Feb. 23, 1973; aged 84 y. 4 d. On May 10, 1913, she was married to John H. Stahl, who preceded her in death on Apr. 15, 1963. She is survived by one son (Melvin J.), 2 daughters (Mary — Mrs. Melvin Martin and Adeline — Mrs. Merle Schlenger), 13 grandchildren, 3 foster grandchildren, 20 great-grandchildren, 2 foster great-grandchildren, one sister (Mrs. Mary Cousins), and one brother (Lewis Heffelflower). She was preceded in death by one son (Marvin H.) and one great-granddaughter. She was a member of the Bowne Mennonite Church, where funeral services were held on Feb. 26, in charge of T. E. Schrock; interment in the adjoining cemetery.

Suter, Eugene C., son of Emanuel and Elizabeth (Swope) Suter, was born in Harrisonburg, Va., Apr. 6, 1877; died at his home on Mar. 17, 1973; aged 95 y. 11 m. 13 d. On Aug. 28, 1900, he was married to Nellie Heatwole, who preceded him in death on June 5, 1952. Surviving are 2 sons (C. Justus and Charles H.), 3 daughters (Blanche — Mrs. Amos Rhodes, Grace — Mrs. Earl Grove, and Mary E. Suter), 5 grandchildren, and 9 great-grandchildren. He was a member of the Mt. Clinton Mennonite Church. Funeral services were held at Weavers Mennonite Church, Mar. 20 in charge of Samuel E. Miller, Chester K. Lehman, and Mahlon L. Blosser; interment in Weavers Mennonite Cemetery.

Zehr, Louisa, daughter of Christian and Fanny (Stalter) Suter, was born in Tazewell Co., Ill., Feb. 15, 1882; died at her home at Morton, Ill., Apr. 16, 1973; aged 91 y. 2 m. 1 d. On Jan. 5, 1908, she was married to Peter Zehr, who preceded her in death on Nov. 27, 1956. Surviving are 3 sons (Orrie, Roy, and Milton), 4 daughters (Velma, Fannie, Mary, and Doris — Mrs. Robert Yoder), 15 grandchildren, 21 great-grandchildren, and 3 brothers (Lee, Elmer, and Harvey). Six brothers and 3 sisters preceded her in death. She was a member of the First Mennonite Church, where funeral services were held on Apr. 18, in charge of Robert Harnish and James Detweiler; interment in the Pleasant Grove Cemetery.

Cover photo by Florence Sharp

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7.1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



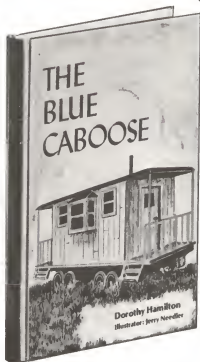
THE BLUE CABOOSE
Dorothy Hamilton

Jody Bryant has sharp eyes and a good imagination. After Father leaves home, Jody and his mother have to find a place to live where rent will not be too high. Once when exploring with a friend, they discovered an old caboose. Then the fun begins. Jody and his mother with the help of the church and friends are able to make a home in the blue caboose.

For 8-to-12-year-olds. This is a realistic story involving incidents that actually happened.

144 pages. Softcover — 1695-X: \$2.50; Hardcover — 1696-B: \$3.50

PROVIDENT BOOKSTORE



book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Discipling the Brother, by Marlin Jeschke. Herald Press. 1972. 200 pp. \$2.95 paper.

This is an appropriate time to produce a book on church discipline. The current mood of searching for authentic faith and brotherhood makes this a welcome contribution to our conversations about the church. There are many books being published on "renewal" but there is little mention of the disciplinary aspects of renewal. This book speaks directly to that point and opens up a biblical challenge for Christians to be the church as conceived in the mind of Christ. The author stresses the call to "make disciples" and includes the process of Christian growth in the Great Commission. At times it appears that this particular word "disciple" is made to carry too much weight. Turning the word "discipline" to "discipling" does not quite resolve his problem. The author's thesis that "evangelism and church discipline are both acts of discipling" is carried along consistently throughout the book. Whether or not the reader agrees with this conclusion the basic call to discipline is still valid. To see "discipline at the center of Christian faith" and to be exposed to a "constructive model" in which the entire congregation is involved creates a sense of confidence in the church of the future. The reader may not agree on all points (such as Judas' presence at the communion table) but he will profit from a careful study of each chapter. The explanation of binding and loosing is particularly helpful. Should be available in church libraries — John R. Mumaw, Harrisonburg, Va.

Jim Musco, by Dorothy Hamilton. Herald Press. 1972. 94 pp. Cloth, \$2.95; paper, \$1.95.

This is a story based on fact. The Indian family involved lived in what is now Indiana. Their tribe was preparing to move farther west because the white men were taking over this territory. Jake Musco, Jim's father, was an outcast because he followed his conscience by not approving the tribe's action when several Indians had stolen a white settler's calf. The Musco family tried to live by the Christian principles they had learned from the Moravian Brethren.

Jake Musco was not allowed to go west with the tribe. Since they needed strong young men, they wanted to take Jim with them. Jim preferred to stay with his

mother in a cabin on Mr. Lewis Reese's farm, working for him and following the better way of Christian practice.

The story is well told with adventure and suspense. The picturesque language makes for good reading aloud. Excellent for church libraries. — Mrs. Jocene Meyer.

* * *

Arguing with God, by Hugh Silvester. Inter-Varsity Press. 1972. 128 pp. Paper, \$1.50.

The nature of God, the problem of evil, and the consequence of man's free will and choice are difficult theological considerations. How to reconcile a loving God with a hard, often unjust world has been a universal problem. Through a reasoned analysis this booklet tackles some of the problems of social and individual evil, of moral transgression, and natural calamity. It examines what the Bible says and what the Bible does not say about the issues.

For those who like to analytically probe the tough questions of life this discussion will be a challenge. It's well worth the struggle, because it raises not only the questions but also helps the reader test his answers by the Word of God. Not for "easy readers." — Harold D. Lehman.

* * *

Children's Prayers for Today, by Audrey McKim and Dorothy E. Logan. Association Press. 1972. 64 pp. \$3.95.

This collection of fifty children's prayers shows boys and girls on good terms with a loving God. The prayers are informal, clothed in the everyday language and thoughts of today's children, not stiff nor stuffy. They are grouped under eight headings: Morning and Evening, God and Myself, With My Family, Special Days, At School and Play, Glad and Sad, People Everywhere, and Wonderful World and Things. There is a prayer for moving, for a sister who is too pretty, on coming home to an empty house, about the boy everyone bullies.

Each group of prayers has a different type of printing than the previous group. There is an appropriate black and white drawing at the beginning of each group. This book could be a welcome aid to family worship, Sunday School or children's church. Fine for a church library. A nice serious gift for a child. — Hope Lind.

* * *

Jerusalem, by Frederick Owen. Baker Publishing House. 1972. 180 pp. 95c.

Jerusalem, the golden city, is getting a lot of attention these days. Sacred alike to Jew, Christian, and Muslim it symbolizes much to many. There are three recent books entitled, "Jerusalem" by each of the following authors: M. Avi-Yonah, Kathleen Kenyon, and M. J. J. Lambart, all of whom present Jerusalem as the great city in its historical background, through the centuries.

Jerusalem by Owen has only one chapter on the history of Jerusalem. In vivid and attractive style Owen leads us about pointing out the valley of Jerusalem, the famous hills, the walls, the city gates and streets, and other historic sites about the city. All of these are related to the relevant biblical references. Over twenty photos help you to see what you are reading. This is more than a guidebook; it serves also as a reliable reference work. An excellent selection for the church library. — G. Irvin Lehman.

A Woman's Search for Serenity, by Martha Nelson. Broadman. 1972. 140 pp. \$3.95.

The Christian woman should be a serene person because she can daily receive strength from God. Yet, as a Christian woman, I confess that more times than not I am anything but serene. Martha Nelson, the author and a minister's wife, writes in an encouraging way pointing the Christian woman on the way to serenity by applying the truths she already knows. This is a good, practical how-to-do-it book. Most of the commonsense answers are taken from the Bible and are not preachy.

How should the Christian handle discontent, discouragement, anxiety, loneliness, uncertainty, a too-full schedule, and other frustrations? Today's complex society involves making a multitude of decisions about how to spend one's time and energy.

Mrs. Nelson says the individual will not grow until he realizes that Christian growth involves the will to follow God. She says, too, that the Christian life is a becoming process rather than a doing of good acts. It is not attained immediately but continues and grows stronger throughout life. A thoughtful reading of this book should challenge any Christian to renewed commitment. Excellent for church libraries. — Mrs. Jocene Meyer.

Rules Teachers Right to Refuse "Pledge"

The U.S. Supreme Court let stand a lower court decision that a high school teacher had the constitutional right to remain silent during a required Pledge of Allegiance to the flag in her classroom.

In upholding the decision of the U.S. Court of Appeals for the Second Circuit, the Court rejected arguments by the Henrietta, N.Y., school board that the teacher had refused to perform a legitimate educational task—preferring to express her personal political views.

Mrs. Susan Russo, a high school art teacher in Henrietta, told school officials she refused to give the pledge as a matter of conscience because she felt the pledge's assurance of liberty and justice to all was "hypocritical." She was dismissed when authorities discovered she was remaining silent during the pledge, which was broadcast over the school's public address system each morning.

The teacher's bid for reinstatement was denied by a Federal District Court, but the decision was reversed by the appeals court. The Court of Appeals held that her discharge had been an unconstitutional violation of her freedom of speech.

Less Visible Social Activism

Dr. Martin Marty sees no likelihood that Christian social activism will fade away in the 1970s, although he feels it may be less visible and will be carried out with fewer pronouncements than in the 1960s.

The noted church historian, who teaches at the University of Chicago, was interviewed on the present and immediate future state of U.S. Christianity by *The Texas Methodist*, a weekly newspaper.

On Christian responsibility in dealing with problems and issues facing the world, Dr. Marty said, "I can't shake the conviction that Christianity is in the world to make a difference."

"I do all I can to remind myself of the personal dimensions of the faith, but I can't just sit around and wait for Jesus to come, even if I can mainly depend on God's grace and initiatives for much of what happens in my history."

He sees erosion of civil liberties, abortion, women's rights, the aged, drugs and "genetic tampering" as examples of social issues the churches must address in the 1970s.

Dr. Marty, a clergyman of the Lutheran Church-Missouri Synod, was asked why the social activism of the 60s is less prominent today.

One reason for the reduced visibility, he said, is that church activists incorrectly assumed they had the loyalty of the people.

"It's not like the Middle Ages when the threat of hell kept everyone in line," he said. "Today you have to build your patterns of belonging along much different lines. People just plain aren't scared. The permanent bonds between people aren't there. This has been an expensive lesson for the church, but we've learned a lot."

Suicide No. 2 Cause of Death for American Young People

In the past 25 years, suicide has risen to what is now considered the second leading cause of death among young people (next to accidents), according to some researchers.

Dr. Michael Peck, clinical psychologist and director of youth studies at the Suicide Prevention Center and Institute for Studies of Self-Destructive Behavior in Los Angeles holds that any large city not showing a marked increase in young suicides is probably not recording accurately.

A *New York Times* report revealed that some researchers estimate that between 70,000 and 80,000 young people between the ages of 15 and 24 will attempt suicide within the next year and that of these, between 3,500 and 4,000 are likely to succeed.

Dr. Peck attributed the inability to communicate and a feeling of isolation and loneliness as the major factors for suicides. He said less than 30 percent of them leave notes.

Los Angeles County, one of the few areas of the nation where suicide statistics are recorded in detail, finds that the suicide rate for youth, based on population, has more than doubled in the last 10 years.

Historian Sees a "New Pietism"

A historian told a conference on Christianity and politics that although evangelicals may be becoming more socially aware than they have been in the past, a "new pietism" that rejects social involvement is also developing in America.

Dr. Richard Pierard, professor of history at Indiana State University and author of the book *The Unequal Yoke*, whose title referred to "the unquestioning attachment of evangelical Christians to the social status quo," addressed an overflow audience of 350 persons at Calvin College, a

Christian Reformed institution in Grand Rapids, Mich.

In his keynote address, Dr. Pierard declared that evangelicals were in the forefront of social reform in the 18th and 19th centuries.

At that time, he said, evangelicals were "leading lights" in the struggle against the slave trade, for prison reform, and for labor legislation in England. In America, evangelicals working in the slums were "the most important single force in the nation's first war on poverty."

But around the turn of the century, the historian related, "A profound change in attitude took place," and pietism, individualism, and conservatism led to the demise of social concern among evangelical Christians.

During the 1960s, the professor suggested, evangelicals began to awaken from their "social slumber."

As evidence he cited Billy Graham's racially integrated crusades in Birmingham and other deep South cities; Sen. Mark Hatfield's (R-Ore.) antiwar statements from a Christian perspective; and Rep. John B. Anderson's (R-Ill.) crucial vote for the 1968 Civil Rights Act, which he said had been based on his Christian beliefs.

In the 1970s, however, "a new pietism is sweeping the land," Dr. Pierard said, "which is interested only in a personal, emotional, and experiential faith and rejects any responsibility for the world and the needs of others."

This pietism is based on "a cop-out eschatology," which believes that there is no need for social involvement since the return of Christ is at hand, he commented.

"An escape theology of the *Late Great Planet Earth* (the best-selling book by Hal Lindsey) variety leaves no place for courageous and costly service to mankind," he asserted. As another example of the new pietism, Dr. Pierard mentioned Exlo 72, sponsored by Campus Crusade for Christ last year, which he said implied "a support of the (political) status quo."

He charged that President Nixon is "presiding as priest of the national religion" and that he, therefore, no longer has to "worry about prophets. Instead of being stoned, they are now invited to dinner, prayer breakfasts, and to preach in the nation's most prestigious house church, the White House."

In conclusion, Dr. Pierard quoted a statement from Sen. Hatfield, "Those who follow Christ will more often find themselves not with comfortable majorities but with miserable minorities."

Repentance for Real

Repentance refers to the turning from all known sin and not the mere turning from several selected sins. It is finding freedom and forgiveness from every false way and not merely finding freedom from a few frustrating and more embarrassing problems. And one will never experience joyful victory over one sinful habit as long as another sinful habit is cherished. It was when David said, "I hate every false way," that he could turn with confidence to the true way.

Sometimes we desire deliverance from a certain sin which has caused us difficulty or disparagement while still holding on to other sins which we delight in. But a small sin unturned from is like the leak in a ship. It finally will sink us as surely as many holes.

Different times in trying to assist persons spiritually I've met those who want to be delivered from the control of strong drink. Their drunkenness has caused embarrassment to themselves and their families time and again. At the same time such may have the habit of using tobacco. Although they are convicted of the evil of tobacco yet they really do not repent of this and do not desire deliverance.

The result: I have yet to meet one who finds deliverance from alcohol who does not desire to know deliverance from tobacco also. As long as such continues to cling to one, deliverance from the other seems impossible.

Perhaps my experience is limited. Others may know otherwise. But the more I have studied the nature of biblical repentance, the more it means to turn from the old life to a new life. It means to turn from all known sin before there is real victory over any sin.

Perhaps the above illustration is not the best. But it is concrete and can be illustrative of many other situations. Repentance is not real, nor is victory possible in other areas of our lives, if we want to cling to certain things which we know to be out of the will of God.

Regardless how large or small, rebellion is rebellion; and rebellion against the known will of God in anything means that repentance is a sham. To ask God to save us in one area while rebelling in another is trying to manipulate God who knows that we really don't mean business. But when we want God's will in all of life, then it is that we find deliverance. And not until! — D.

Preach the Gospel

Martin Luther wrote: "If you preach the gospel in all its aspects, with the exception of the issues which deal specifically with your time, you are not preaching the gospel at all."

One of our difficult problems today is to define what the gospel is. This is not a new problem. But it is so difficult because the gospel is diluted not only by added religious trappings but also with a secularism, materialism, nationalism, and such like which use what is called the gospel to bless the nation's battles, baptize its bigotries, and bow before its beauty queens.

So the gospel is identified with the cultural, political, and economic system which surrounds us to the point it really no longer resembles the good news of the New Testament.

What do people mean when they say, "Stick to the gospel!" or "Preach the gospel and don't meddle," or "Our job is to preach the gospel and other things will take care of themselves"? What does the gospel mean in this context? What do those who say this, preach?

What is the gospel? Certainly it includes the good news of what God has done in providing forgiveness and new life. Central to the good news is that Christ has come and through His death and resurrection a

whole new humanity has begun. The gospel is that war has ceased and we can proclaim the good news of peace and reconciliation in Christ. The good news is that we are part of a new nation which crosses all national boundaries. We are a new people whose lives cross every line of position, power, and prestige. We are a new people whose lives cross every creed, color, and country.

But the gospel must be concrete. Jesus never left His teaching in the abstract. Because He dealt specifically with the sins of His day He got into a great deal of trouble. If He had spoken only about the sins of Adam and Eve, Saul and Solomon, He probably could have remained above criticism. But to Him the good news meant repentance. And repentance in its real meaning involves a whole change of being, a move from a sordid, sinful, and selfish existence to new freedom, faithfulness, and fullness of obedience to God in every detail.

So we do not preach the gospel until we relate the message of Christ to definite situations, to issues which deal specifically with our time and the people of today. But, put it down, that is where the trouble starts. Yet, the servant is not above his Lord. It's also where redemption becomes real. — D.

GOSPEL HERALD

May 29, 1973



Haphazard Giving

by Menno B. Hurd

It is my understanding that Mennonite Sunday school teachers long ago preceded the lesson by a token sacrifice rite known as "The Surrender of Our Possessions." At the beginning of the lesson said leader would hold out his quarterly as an offering plate to the pupils. And said pupils would magnanimously place loose coins from their pockets on the quarterly. The act was pleasing to themselves, perhaps a bit displeasing to God. I would suppose that pennies and nickels dominated among the coins. After all, a nickel went a long way in those days. It would buy a Baby Ruth candy bar that was triple the size of the present one.

If the quarterly was passed today in a continuation of that ancient rite, I believe that dimes and quarters would predominate. Mennonite giving has increased per member, so undoubtedly we would up the ante. But I suppose it would still be a coin thing, dependent upon the loose change in our pocket. It would still be haphazard giving.

And haphazard giving is illogical giving. I thought of calling it "crazy giving," but I decided to refrain. I thought of calling it "unhealthy giving," but I also reluctantly discarded that word. I do not want to offend with adjectives that turn people off so that they throw the *Gospel Herald* across the room and scream, "I'm sick and tired of articles on tithing! Why can't they get off my back?" My own experience has been that the more insecure I am, the louder I wail when tender nerves are exposed. There may be a direct relationship, a positive correlation, between the distance a *Gospel Herald* is thrown and the guilt a person feels from

contents

Haphazard Giving	449
Menno B. Hurd	
Whirlpools and Fountains	452
Milo Kauffman	
Assembly 73 Congregations	454
Ivan Kauffmann	

reading an article in it.

Perhaps early in this article a confession should be made. I am a tither. And tithers are addicts, perhaps even pushers. There is a monkey on our backs, the satisfaction that comes from tithing, and we seek to involve others with our habit. Tithers love nontithers, but we worry about you. You skate on such thin ice.

I am amazed at the verbal reasons given for not tithing. There are those who loudly denounce it as an Old Testament teaching. Such proclaimers piously point out that they no longer live under the law, but under grace. And they see the tither as victim of a ritualistic system of giving, caught in the legalism of separating out 10 percent of their income for the church.

And yet such people seemingly ignore the fact that Jesus, the very personification of the grace under which they profess to live, went beyond the letter of the law. He was not a destroyer of the law, but a supporter of the law, a fulfiller of the law. He did not condemn the giving of 10 percent, but instead gently commended a woman who gave 100 percent of what she had. He suggested to a certain young man who sought to follow Him the necessity of giving up everything, not just 10 percent.

A nontither cannot hide behind the skirts of grace, unless he is willing to discard such New Testament Scriptures as I Corinthians 16:1 and 2; Matthew 22:21; 5:17-48, where our Jesus calls us to a level of living that surely exceeds that prescribed by Moses.

A good nontithing friend of mine righteously proclaimed that he gave what he felt like giving. He did not mention Spirit-led giving, but instead referred to the "need," "the cause at hand." Evidently if his sympathy gland was touched, he gave. If not, he didn't. It was that simple.

Of course, the world is full of people who know how to stimulate a Christian's sympathy gland, how to present needs with all the skill of the old medicine show huckster. I still remember watching such entertainment when I was a boy. There was entertainment for a while, and someone usually won an Indian blanket. Then came the pitch. Wow! Those were Depression days, yet dollar bills emerged from closely guarded wallets and were hypnotically exchanged for half-pint bottles of genuine snake oil medicine that had been mixed according to an "ancient" formula only "recently" rediscovered at "tremendous" expense. The buyers bought for one dollar some ten cents' worth of liquid that was guaranteed to dissolve gallstones and grow hair on billiard balls. It was sold by a jaundiced, baldheaded fast talker made up to look like a full-blooded Cherokee Indian. This fast talker moved rapidly to the next town after he had relieved our local yokels of every hard-earned dollar that he could extract from them.

Frankly, my good friend who gives because of the way he "feels" is little different from the snake-oil buyers of 40 to 50 years ago. He gives as he is psyched out to give. I know personally that his mailbox is full of requests from radio preachers who have gotten his name off sucker lists

that make the rounds. He gives as he is touched, influenced, manipulated, used. The extent of his giving is based on how he "felt." And his feeling was dependent upon the skill of the modern medicine man.

A tither sees the Lord's money as a trust, separate from his own money. He handles it with care, he is the administrator of it, called by God to account for it. Believe me, as a tither, I do not dash off a check to every fly-by-night cause that asks for a ten-dollar contribution to support the widow of the unknown soldier. It's the Lord's money, and I handle it with care. To tithe is to be businesslike.

Another brother of mine, one whom I questioned on tithing, said with a certain self-righteous flair, "I do not keep an account of what I give to the church. My right hand doesn't know what my left is doing. I would not doubt that I give far more, percentage-wise, by this method than you do by your pharisaic tithing of every mint, anise, and cummin." Of course, I do not tithe the mint tea that grows by our house. The only point that I would make to that brother is that we have a tithe book to support us concerning the claim to how much we gave. And several years ago when we received one of those dreadful letters from the Internal Revenue Office that requested our presence at a meeting to specifically discuss our deduction claims for giving to religious and charitable causes, I appreciated the Lord's Account Book no end.

In the above case, my wife xeroxed off our tithe book pages and they were accepted along with our canceled checks as adequate proof of our giving. Since that time we have gone one step further and made sure that our major giving, which is through our local church, is documented by the church treasurer. I'm not sure what evidence my friend has for his off-the-cuff giving that "amounts to more than actual tithing." I only know that I have a record to substantiate mine so that I do not have to talk off the top of my head.

I am saddened by hearing of people who would like to tithe but "can't afford to." With rising food prices, building a house, children in school, remodeling, and car buying, they cannot spare a full 10 percent from their gross in-

GOSPEL HERALD

Volume 66 Number 22

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

come. It's really sad. Such people made a mistake and it's a hard one to correct. They should have done as my wife and I did. Over twenty-five years ago, just prior to our marriage, my wife-to-be asked that we begin our marriage with tithing. I reluctantly agreed. I have never regretted it. We have learned to get along very well without that top 10 percent. We have never had it, so it was no loss. We have tithed regardless of circumstances, making no exceptions. We tithed when I had to mortgage our car to pay the hospital bill so my wife could come home with our first baby. We tithed when I took a year off to go to school, when we borrowed money to build, when our medical expense for one year was over a thousand dollars. Tithing has become a way of life with us. The only thing I can say to the couple who never started is to jump in now even if it is a bit late. There will be an initial shock over a few years as you cut down your standard of living, but you will find the tithing water is fine after that first plunge.

Tithing makes for relaxed giving. When our Mennonite Church, on either a local or national level, comes out with a need, we don't get uptight. I have never thrown a *Gospel Herald* across the room or even threatened to use it as a liner for the bottom of the parakeet's bird cage. When the need is presented through the church, we feel it is legitimate. Heads that are screwed on better than ours have worked on it. So we write a check.

And what if our tithing account gets overdrawn? That's all right; we will catch up later. There are more income checks on the way and the Lord gets His cut off the top. The tithe book keeps our records straight. We often end up the year with the tithe book in the red. We spent more than the 10 percent we had allotted to the Lord's work! Praise His name! We have never sent the Lord a bill asking Him for a refund because of overpayment.

Haphazard giving is rather ridiculous. Pardon the word "ridiculous," but it just slipped from my nonthinging pen. A nonthinging pen is undisciplined. But haphazard giving to the Lord does sound rather strange, to say the least. When the electric company sends me their notice of kilowatt hours used, I don't stuff a couple of dollars in an envelope with the expectation that such a casual donation will satisfy them. They want the whole thing, payment for every drop of juice they supplied. When I fill up my gas tank at the service station, I do not toss the attendant my loose change and blithely drive away. My license number would be at the police station in 10 minutes. When I check out with my groceries at the supermarket, I don't walk past the cashier and say, "I didn't plan to pay today since I'm a little short. I'll catch up next week." No way at either Krogers or A & P. I can't expect to get by with such sloppy giving . . . payment. Pardon the word "sloppy"; it's that pen again.

What do you owe the Lord? Well, how has He been treating you? Has He been keeping His part of the cov-

enant with you. I don't know; you'll have to talk it over with Him. If you're getting a bad deal from Him, cut Him off.

I belong to a local professional organization which collects \$5.00 per year from each member for gifts and services to the members. One year they gave a gift of liquor to a departing member. The next year when the person designated to collect the dues came to me, I refused to give. And I said why. It was my right to hold back the assessment.

If what God is doing, doesn't meet with your approval, then hold back the biblical assessment of 10 percent. But if God has been coming through with His share of the bargain, if you are receiving the benefits of His grace and organization in your life, if His Spirit is working in that life of yours and the blessings are there, if you want to lose your habit of throwing the *Gospel Herald* across the room because it talks about giving, try tithing.

Give tithing a spin for a year or so. I doubt if the Lord will double your income. I doubt if you will solve your spiritual problems. I doubt if the church will suddenly become perfect, that you will agree with all the editorials in this paper. But I know that you will know that you did the right thing. And that's better than a boat at the lake, a camper beside the garage, a color TV in the basement. Few tithers ever kick the habit. And that says something.

I am not trying to dechristianize someone because he does not tithe. I do think it rather odd for the Christian not to tithe. It's like not putting tires on your car wheels. Of course, the car will run, but isn't it rather uncomfortable riding in such a vehicle? ☺

Where Do I Live?

One of life's most valuable tests is in the questions we ask. The answers are important, but questions precede answers.

The Bible's characters have asked big questions. Some of them are these: "Where did I come from?" "Where do I live?" and "Where am I going?" These inquiries underlie the quest of philosophy, morals, and religion.

"Where do I live?" It's a mistake to live on "Easy Street." So many of us are trying to get by in life by looking for the easy jobs.

It's wonderful to live on the "Straight and Narrow Way," about which Jesus taught so helpfully.

Wise people learn to dwell on "Thanksgiving Avenue," and daily give God their hearty thanks for life's blessings.

Thinking persons will avoid spending much time near "Grumble Corner." It brings pessimism and despondency. I want to live in the "House by the Side of the Road," where I can be a help to passing humanity.

To live triumphantly one must live, not near a church building, but *in* the fellowship of the church. It is here that one will most likely discover what life is all about. — Wilson O. Weldon

Whirlpools and Fountains

by Milo Kauffman

The Path to Wealth is the title of a book written years ago by a blacksmith. The introduction was written by Bishop J. R. Vincent. The introduction points out the difference between whirlpools and fountains. It states that there are individuals, and groups of individuals, who are like whirlpools. But, fortunately, there are also those who are like fountains.

In the whirlpool the circling waters all tend toward the central vortex, and everything within their grasp is caught, and finally swallowed into the deep from which they never return. Everything centers in the central self which greedily engulfs all unwary victims that come within its clutches, feasting but never satisfying the measureless maw of the insatiate sea.

Whirlpools in Society

While there are few such maelstroms in the seas which God made, the sea of society is full of them. They have perverted a moral self-hood and a true self-love into selfishness that become the center of their lives. They live neither for God's glory nor for the good of men, but live only for self. Everything is measured by the personal advantage which they hope to secure. They live for gold, for place, for power, for prominence, for ease and luxury. Their center of the universe is the ego. They sacrifice the glory of God and the interests of others at the shrine of selfish interests. They are for poverty areas to remain poverty areas, the dwellers of ghettos to continue in the ghettos, for the hungry to remain hungry, as long as they continue to grow rich and have their selfish desires satisfied. They are content to build their princely fortunes on a pitiable mass of society living in poverty and misery. It may be individuals, or it may be organized commercial, political, or even religious groups that constitute this whirlpool, sucking their victims to dark despair.

This type of person asks but one question, "What will I get?" Judas belonged to this class. "What will you give me?" — to betray the Son of God. The guards at Jesus'

tomb also belonged — "And they took the money." Took the money to rob the world of the resurrection story! Men of whirlpool character ask, "What will you give me," and "they take the money." Take the money and promote prostitution, drugs, alcoholism, war, gangsterism, anything that means money in their pockets, regardless of the suffering, poverty, damnation, and death it may mean to others. All that matters to them is what they can attach to themselves, unmindful of the judgment and damnation that will shortly be theirs.

It is these whirlpools that the prophets cry out against. Micah says: "Woe to you who lie awake at night, plotting wickedness; you rise at dawn to carry out your schemes; because you can, you do. You want a certain piece of land, or someone else's house (though it is all he has); you take it by fraud and threats of violence" (2:1, 2).^{*} Amos cries out against Israel: "For they perverted justice by accepting bribes, and sold into slavery the poor who can't repay their debts; they trade them for a pair of shoes. They trample the poor in the dust and kick aside the meek" (2:6, 7).^{*}

Or, listen to Zephaniah: "Her leaders are like roaring lions hunting for their victims — out for everything they can get. Her judges are like ravening wolves at evening time, who by dawn have left no trace of their prey. Her 'prophets' are liars seeking their own gain" (3:3, 4).^{*} Jesus saw the Pharisees as self-centered whirlpools, and pronounced a woe upon them for "devouring widows' houses."

But, thank God, there are also in our world fountains and springs of fresh waters. Instead of selfishly grasping for what they can get, they are freely giving out. They fill the air with freshness, impart new life to grass, plants, and trees. These fountains quench the thirst of men, of beast and of birds. They bring gladness, joy, and singing.

Fountains of Life in Our Society

In our society there are also refreshing fountains, although far too few. They are the men and women who

have themselves drunk from the Fountain of Living Waters, and have within themselves living streams. They have received freely, and in turn are giving freely. They live for others, and for God. For they are not whirlpools, they are fountains. Their big question is not "What will I get?" but rather, "How much can I give? How can I help others?"

Jesus was the true Fountain. He came not to be ministered unto but to minister. He came that men might have life, and have it more abundantly, even though it meant His own death. The Apostle Paul was another spring of water, giving, giving, and giving, and not asking what he would receive. He was willing to spend and be spent that others might live. He was ready to be offered up, willing to be accused for his people. Barnabas was a fountain, selling his property and giving to the church at Jerusalem that others might not lack.

After meeting Jesus, Zacchaeus was a fountain, giving half his goods to feed the poor. The Christians at Macedonia were fountains, first giving themselves, then out of their poverty giving "beyond their power" to their needy brethren at Jerusalem. Thank God for the fountains today that make possible an active mission outreach, a program of relief and service, a stewardship of the gospel.

Selfish, stingy persons become whirlpools of destruction. Generous, giving persons are fountains of life.

*From *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

"The Parable of the One-Armed Parent"

by Robert Hartzler

Four and one-half centuries ago a baby was born. It was born in a time of intense religious and social ferment—a stepchild. Parents on both sides abused the baby unmercifully. Somehow, in the providence of God, the child survived. From childhood it learned to put its arms around other suffering children. It grew to adolescence. By depending upon God and working very hard the once-abused, suffering stepchild became an adult.

The young adult moved to a new continent, a new country, and a new and more favorable situation. It prospered and became independently wealthy. It no longer needed to extend its arms to embrace and be embraced by mutually suffering children. It built impressive houses of worship in sincere gratitude to God. One arm, the right one, became skinny and atrophied through neglect and disuse. The left arm grew hale and strong by caring for the evidences of the new prosperity. It serviced such things as deeds and abstracts, insurance policies, govern-

ment bonds, and mutual funds growing ever stronger as the riches multiplied.

The children of the once-abused, now wealthy, one-armed adult had other ideas about what was important in life. They resented the baggage of the left arm and longed for the security and warmth of the right arm. But it was of no use. The arm was gone, hopelessly crippled through disuse and neglect. The children refused to worship in the beautiful sanctuaries provided by the parents' left arm. Instead, they gathered in their homes to sing and pray as their grandparents had done many years before. The children hoped and prayed that their parents would extend their arms in love to provide for their children's real needs.

The world stood back and watched to see if the one-armed parents would give up the material baggage for the sake of their own children. Some observers predicted that the riches would go. Others said that the children will become stepchildren again.

What do you say?

Wit and Wisdom

Two freshmen legislators from rural environs had arrived at the State Capital for the first session of the assembly.

A girl walked by. She was the finished product—high-piled hairdo, tinted eyelids, gaudy lipstick, and silvered fingernails.

One of the rural boys stared at her for a while and then said, "All I got to say is, it must be mighty poor soil that takes so much top dressin'."

They have discovered a village in Ecuador's Vilcabamba Valley where nine of the 819 people are more than 100 years old. The oldest, Jose David, was born in 1832, and he chums around with black-haired Miguel Carpio, a youngster born in 1850. Scientists, noting this and other instances of longevity, say the puzzling thing is that such pockets of longevity are remote from modern medicine and modern civilization. That may not be a puzzle. It could be the explanation.

Political economy are two words that should be divorced on the grounds of incompatibility.

The U.S. uses 400 billion gallons of water a day for all uses. That's about 2,000 gallons per person per day. Little boys of America can help the situation by avoiding baths and saving as much as ten gallons a day.

People are more comfortable with old problems than with new solutions.

Warmth outsells dignity every time.



Assembly 73 Congregations

Assembly 73 will include a variety of items which are representative of Mennonite Church life. One of these will be a learning experience which is entitled "Assembly 73 Congregations." This learning experience is being planned by the new Mennonite Board of Congregational Ministries. Following is the planning for the Assembly 73 Congregations:

Goals for Assembly 73 Congregations

1. To involve all participants at Assembly 73 in a congregational experience. This will include:
 - a) developing relationships with persons
 - b) organizing and developing leadership
 - c) reflecting on the nature and function of the congregation
2. To provide for cross-fertilization of ideas among persons from varying congregations.
3. To enable participants to consider together issues important to them emerging from Assembly meetings.
4. To increase understanding of the new church structures and enabling resources available.
5. To provide for transfer of learnings from the Assembly to congregations back home.

Assumptions for Assembly 73 Congregations

1. Assembly 73 Congregations will be composed of about 30 persons per congregation. Delegates to the Assembly will be scattered throughout the congregations, and will have the same duties in the congregation as other members.
2. Assembly 73 Congregations will maintain the same membership from Tuesday evening through Sunday afternoon.
3. Leadership in Congregations:
 - a) multiple, not single — using all gifts available
 - b) dynamic, not static — focusing on task, not office
 - c) to serve the people, not to dominate or master
4. Assembly 73 Congregations will function within this format:

Tuesday evening — Get acquainted as persons
 Wednesday, 2:00 p.m. — Share from home congregations; build a covenant
 Thursday, 2:00 p.m. — Live in Assembly 73 Congregations

Friday, 2:00 p.m. — Live in Assembly 73 Congregations

Saturday, 10:30 a.m. — Live in Assembly 73 Congregations

Saturday, 2:00 p.m. — Reflect together on: What have we done?

How do I feel about what we have done?

Sunday, 11:00 a.m. — Make personal affirmations and commitments: How will I be different?

Sunday, 2:00 p.m. — Make commitments to the home congregation: When I get home, I will . . .

5. Assembly 73 Congregations may use as content for their meetings:
 - a) items from the worship periods and the talks at Assembly
 - b) items from Assembly business of the delegates
 - c) items from the reports of Boards and agencies
 - d) items from the personal relationships of members
6. Assembly 73 Congregations will each be provided with a facilitator trained by MBCM. Other leadership will emerge from the congregation. The training sessions of the facilitators will follow the format of the Assembly 73 congregational experiences.

Congregational Tasks for Assembly 73 Congregations

1. Develop relationships with persons.
2. Develop a covenant for the people to facilitate congregational life.
3. Discern gifts persons are to the congregation.
4. Call and develop leaders.
5. Discover concerns of persons and build an agenda.
6. Develop structures to work with the agenda.
7. Make decisions.
8. Implement decisions.

Priorities and resources for such tasks come when the congregation:

1. Relates to God, expecting to receive life and direction.
2. Relates to each member, with each expecting to experience life in the Spirit in Christ's body.
3. Relates to the world, seeking to share life from God as men are called to faith and commitment.

Any questions about Assembly 73 Congregations may be directed to Arnold Roth, c/o Mennonite Board of Congregational Ministries, Box 513, Goshen, Indiana 46526.
 — Ivan Kauffmann, Assembly 73 coordinator

'Experiences we've had money couldn't buy.'



"We've been asked: 'Doesn't it give you an insecure feeling to go into service?' And we say 'no' because we know God is leading us."

—Clifford and Velma Hartzler, Hydro, Okla.
(serving in Amarillo, Tex.)



"The Lord has blessed us with such things as we've needed when we needed them."

—Frank and Sue Keller, Forkville, Pa.
(serving their fourth VS term, in Richmond, Va.)



"When our youngest child entered college several years ago, we felt that the time had finally come. We decided to enter VS."

—Lloyd and Mary Lind, Salem, Ore.
(serving in Harman, W. Va.)



"We don't have that much financial security, but experiences we've had in service money couldn't buy."

—Orlin and Ina Elgsti, Elkhart, Ind.
(served in Richmond, Va.)

experiences money can't buy

It's never easy to get away. Especially when there are children to raise.

But the time comes when children leave home. What then? To what is God calling you?

No, it's never easy to get away. But more and more middle-aged and retired couples are doing just that.

They're selling farms and businesses, quitting good jobs. Letting go, and letting God.

They're entering service. And bringing a special quality of leadership, maturity and vocational skills to their new homes — the VS units.

Think about it. Pray about it. Is God calling you to service?

voluntary service
A CHANNEL FOR PUTTING FAITH INTO ACTION

Mennonite Board of Missions • Elkhart, Indiana

Community Lost or Found?

Conferences on Christian community used to connect the word "preserve" with "community"; now the word is "search," said John A. Lapp, in summarizing the Mennonite Conference on Christian Community, May 3-5, at the St. Jacobs (Ont.) Mennonite Church.

The conference, the first since 1965, was sponsored by the Mennonite Community Association, an ad hoc group which grew out of the Mennonite Church in the 1940s. Whatever kind of Christian community had been discussed in the twenty years of conferences previous to that—perhaps the community based on common ancestry or rural geography—was gone now, conference participants said.

The basis for Christian community had to be "reformulated," but no one could agree exactly what form the new Mennonite community should take. A few representatives of intentional communities were present, but not everyone was ready to embrace that form of community. House churches and local congregations as vehicles for community were examined less cautiously.

The lack of agreement on what constituted the new Mennonite community was exposed by the discussion, which focused on community lost rather than on testimonies of community found.

Barriers to Community

The barrier to community most discussed was ethnicism.

Several black, Mexican-American, and (less visibly and audibly) Anglo-American Mennonites pointed out that Mennonites of German-Swiss-Dutch background need to include minorities in decision-making if real community is to exist.

"You are responsible to meet the needs of the minority community with which you have said you have the good news to share," said John Ventura, Denver.

Economic inequities between whites and minority groups are a barrier to community, several people pointed out.

Hubert Brown commented that the inclusion of black Mennonites "can help white brethren to acquire... soul in the new Mennonite community."

Menno Wiebe, Winnipeg, said Mennonites of German background are suffering from a case of ethnic shame. "The question of Mennonites is not to forsake an ethnic identity in favor of a supposed nonethnic body of neutral Christians. All



Discussing economic barriers to community are, from left: Hubert Brown, Calvin Redekop, Ralph Hernley, Keith Harder, Lupe De Leon, and John Rudy. The panelists participated in the Mennonite Conference on Christian Community, May 3-5, in St. Jacobs, Ont.

authentic Christian expression must take into consideration the roots out of which its people grow." But he added that a reformulation of Mennonite peoplehood will take into account new people.

"Menno and Hubert came on different ships, but they're in the same boat now," someone commented from the floor.

Calvin Redekop, Goshen, Ind., pointed out the paradox of reconciling community with racial pluralism. "Communism creates ethnicism, and ethnicism is the basis out of which community can come."

The program committee had planned to spend at least a whole afternoon on ethnicism, but the evening's discussion of sexism as a barrier to community was an unplanned addition to the program.

Emma La Roque, Goshen College student, who had been invited to appear on a panel but could not come because of illness, sent a letter to the conference expressing her concern that true community could not exist when women were relegated to subservient roles. Joanna Wiebe, Wichita, appealed for more participation of women in decision-making in the church. Other women pointed out the predominantly male character of the conference itself.

Speakers, Discussion, and Business

Other speakers included Willard Swartley, Harrisonburg, Va., on the biblical basis for Christian community; members of the Conrad Grebel College faculty on "Searching for Christian Community: Satan's Seductions"; and Ralph Lebold, London, Ont., on "The Local Congregation."

Group discussion on Saturday morning concerned the house church, intentional

communities, Mennonites in urban communities, the Mennonite Church and the roles of women, and "Mennonite Community: Political Involvement and Social Change."

During the conference, the Mennonite Community Association held its first business meeting in twelve years, elected three new members to the board of directors (including a woman, Catharine Mumaw, and a General Conference representative, J. Winfield Fretz), and decided to hold another conference in a year. Conferencegoers instructed the association to keep free from bureaucratic ties, while still cooperating with conference agencies, and to keep the association inter-Mennonite. Members of the General Conference Mennonite Church and Mennonite Brethren Church participated in the conference in significant numbers for the first time.

Funds for future conferences will evidently not be a problem. The Mennonite Community Association, for many years the publisher of *Mennonite Community Cookbook*, has more than \$24,000 in assets. The yearly interest, about \$1,500, would pay for conferences such as the one this year, which had no registration fee and covered the travel expenses of speakers.

Future conferences on community will probably focus more carefully on one issue or perhaps on the definition of Christian community.

Part of the tension of this conference, said Lapp in his wrap-up, was that all the groups with different reasons for coming to the conference were not sorted out. Some, he said, had a personal longing to belong to something. Some came to find out how to build or enrich a community. Some already had a strong sense of community and wanted to share this, test it, and reformulate. Others wanted to develop communities for the 1980s.—*Lots Barrett Janzen*

Toward a Theology of Life and Human Values

"It requires little documentation to assert that the abortion rate in North America is increasing," said Vern Ratzlaff, of Winnipeg, Man., in a seminar sponsored by Mennonite Medical Association, May 4 and 5, in Chicago. The topic was "A Theology of Life and Human Values," but the problem—abortion.

The meeting was unusual, as John Howard Yoder, of Elkhart, Ind., pointed out, in that medical practitioners invited counsel and support from outside their profession. "I doubt," said Yoder, "that there would be many denominations in which this kind of meeting would take place."

Major speeches were given by theological scholars. Medical doctors responded.

The atmosphere was informal. Discussion arose.

Paul Lederach, of Scottsdale, Pa., gave a biblical perspective on the "Origin of Human Life." His outline included the concept of life in the context of creation, the beginning of life in procreation, and a theology of humanness. By his own evaluation, Lederach's position was conservative.

The response by Loren Zehr, MD, was even more so, in that Zehr would make only one exception for abortion, a tubal pregnancy.

John H. Yoder presented a paper on "The Biblical Valuation of Human Life." His study examined Old and New Testament regulations and principles related to abortion, life under God, and Anabaptist understandings of biblical teaching. Perhaps the key to Yoder's speech had to do with defining rights. "The biblical view of man is not centered upon the individual as the only bearer of rights." In Western legal tradition, it is the individual who has the rights. Yoder would have the community look at what happens to it when abortion is practiced. What does it do to the "viability of the community to hold a cheap view of the life of the child?"

Clarence Rutt, MD, responded to Yoder's speech. Rutt is from Lancaster, Pa. He highlighted the problem of overpopulation and alluded to natural and human controls—disease, floods, earthquakes, and the like. War was also mentioned. In some countries, he said, birthrates have not increased, but natural causes of death have been brought under control.

Vern Ratzlaff's address was a tightly structured argument against abortion of any kind and its legalization. He dealt with the subject in such a way that abortion could be considered murder.

Floyd Weaver, MD, of Pontiac, Mich., responded.

In "God's Will for the Conduct of Human Life," John R. Mumaw, of Harrisonburg, Va., covered a wide range of ideas from the meaning of personhood to improving human life.

"Ed Mininger, MD, of Elkhart, Ind., responded.

A. J. Klassen, of Fresno, Calif., was not present to give his paper. Thus, Leroy Lapp, MD, of Morgantown, W. Va., was left to conduct a discussion without the planned input. Questions he opened were: (1) Should the Christian conscience govern non-Christian behavior regarding abortion? (2) Does a fetus have a right to be born? (3) Does Supreme Court decision have any bearing on the Christian conscience?

The overall impression left with an observer was that both theologians and medics were opposed to abortion in principle.

There was some latitude evident in practice regarding exceptions.

Sowing and Reaping in Italy

Elio Milazzo, speaker and director of Parole di Vita, recently filed the following report with Mennonite Broadcasts, Harrisonburg, Va., of how the radio ministry is supporting church growth in Italy.

On July 25, 1961, I received a letter from a listener living near Lucca, a town 60 kilometers from Florence, Italy. The listener, Nella Gemignani, was the mother of ten grown children. She had a deep respect for God and a real concern for spiritual things.

But she was perplexed. For eight years she had not attended mass, confession, and communion.



Guido and Elio after the baptismal service

She wrote, "In spite of this I feel very much God's presence and I know He is helping me all the time. But sometimes I wonder if I am living in a wrong way. I feel insecure, confused, and very uncertain. Will you please help me?"

Throughout the next six years of contact with *Parole di Vita*, she listened regularly to the broadcast, wrote 26 letters, and received pastoral services.

On Dec. 20, 1967, she wrote her last letter saying, "I thank you very much with all my heart for the happiness you have given me. Your instructions have been very precious to me. Now I send all my best wishes to you and your dear wife. Your sister in Christ, Nella Gemignani." A few months later she passed away in the peace of the Lord.

She had a great concern for her children. She prayed for them and sent their addresses to me in order that I would write to them and send them copies of the New Testament and other Christian literature.

Recently God answered the prayers of this faithful mother. After this time of sowing, there has come a joyful time of reaping. Sunday, March 25, a son of Nella's, Guido, was baptized along with

two grandchildren, Patricia and Giuliana Gemignani. Guido came to Florence the week before to invite me to be present for the service. He firmly believed that all this blessed adventure of his family started through the radio ministry of *Parole di Vita*.

That baptismal service has been a real encouraging experience. I gave the testimony of their mother, Nella, through excerpts of her letters. They were really surprised to see the file with all the letters of their mother.

Afterward, the two granddaughters gave their enthusiastic personal testimonies. I preached on Rom. 10:8-10, and later the pastor of the Church of the Assemblies of God administered the baptism and communion.

The church is a newly established evangelical center in Lucca.

I was invited to Guido's home for lunch, where we spent the afternoon in counseling and fellowship activity.

From Barn-Raising to House Rehabilitation

America's urban, technological, rat-race life has robbed the nation of qualities that were precious in the past. One of these qualities was embodied, and still is, in some Mennonite communities—the practice of barn-raising. A need was expressed—someone needed a barn. The need was met—his friends and neighbors raised it for him.

Today, residents of southwest Denver don't need barns. But they do need the old barn-raising practice to help them with their critical need for adequate and decent housing. Many of them are poor, elderly, or members of racial or ethnic minorities.

Fulfilling that need is precisely the objective of Brothers Redevelopment, Inc. (BRI). It's a nonprofit, ecumenical, interracial corporation interested in rehabilitating houses. It's in the business of adapting the barn-raising practice to urban needs by helping low-income homeowners keep their houses livable.

The operation is simple: A homeowner who can supply materials but can't meet labor costs to repair his home applies to the BRI housing selection committee. If this house is chosen, the repair is done at no cost. In turn, the homeowner offers his services to the labor pool which will help others in the future.

The impetus for the formation of BRI came from a number of directions, with one of the primary ones being Denver's inter-Mennonite urban ministry programs, deeply involved in the needs of the west side community.

Because Dick Magnus, urban minister for the Lutheran Church of America in

Denver, was involved in early discussions, BRI was able to involve members of eight Denver Lutheran churches, who have volunteered time on weekends and evenings to work on "barn-raising" projects. Mennonites of Denver and members of the southwest Denver area also have been involved as volunteers. MDS in Denver has tried to be involved at least once a month in a project. One MDS project was the remodeling of the Santa Fe Hotel for use as the West Side Action Center and emergency housing location.

In its first year, 45 homes were repaired or remodeled to some extent, with \$48,000 worth of volunteer time and at an administrative cost of \$14,000. In the first four months of 1973, more than \$24,000 of volunteer time has been contributed.

It became obvious at the start that if the "barn-raising" idea was to succeed, BRI needed a person with specific carpentry skills to work full time and that this individual would also need to be able to adjust to the community and be able to communicate well with people. He would also have to be able to work with and under Hispano leadership, because what needed to be done had to be done through a well-coordinated people effort.

Last spring, Mr. and Mrs. Elmer Brandt of Goessel, Kan., came to Denver for a three-month Voluntary Service term.

"In Elmer we had found the individual who could help put it all together," said one of the organizers. The Brandts returned in September for a full year. Mrs. Brandt has been active as a volunteer in the Inner City Parish preschool. Efforts have now begun to find a successor to the Brandts after he and his wife leave on September 1.

"Elmer's role has been invaluable, and in a sense he cannot be replaced. . . . His Christian sincerity and love of people, and his skills as a carpenter have been greatly appreciated. People are accustomed to shoddy, insensitive work by general contractors," one leader said. "Elmer's insistence upon quality work is constantly being discussed and admired by those he and the volunteers have helped."

BRI is looking for a Voluntary Service candidate with good carpentry and home-remodeling skills, according to Brice Balmer, now the Mennonite urban minister. The individual also will need supervisory skill, in that there are four I-W men serving with the BRI program, working alternate weeks in a carpentry apprentice program for a construction company and for BRI. The candidate also needs skill in estimating job costs and choosing materials.

Just as important, Balmer said, is the qualification that the candidate be able to relate well with other people on an individual basis.

Individuals interested in applying for the Voluntary Service position are asked to write either to Manuel Martinez, 861 Galapago St., Denver, Colo. 80204, or Brice Balmer, urban minister, First Mennonite Church, 430 W. 9th Ave., Denver, Colo. 80204. The position includes a living allowance for a married couple. ●

Weaver to Direct Camp Hebron



Weaver family

William Weaver, 347 South Seventh Street, Reading, Pa., pastor of the South Seventh Street Mennonite Church in Reading, has accepted appointment as director of Camp Hebron, a Mennonite camp in Halifax, Pa.

He will take up his new duties on June 12, when he will move from Reading to Camp Hebron to serve as program director.

Weaver was pastor of the South Seventh Street Church from 1956 until 1973, with a year's absence for study at Eastern Mennonite College. Jacob Good, 415 South Seventh Street, Reading, Pa., has been ordained to serve as the new pastor at South Seventh Street.

Weaver and his wife, Viola, are the parents of five children: Aldine Mae, Priscilla Ann, Karen Joyce, Lucinda Grace, and Curtis Benjamin.

Church Music, the Communicative Art

"Every Christian is a musician; everyone has a voice with which to praise God," said James R. Sydnor, professor of church music at Union Theological Seminary, Richmond, in opening a Church Music Conference at Eastern Mennonite College on May 4.

He then surveyed church music from the hymns Jesus sang with His disciples through Ambrose, Luther, Watts, and the Wesleys.

Throughout the two-day conference,

pastors, song leaders, and musicians grappled with problems and challenges in the church music field.

"Everyone should be able to read music as well as he can read English," Dr. Sydnor asserted. Discussions included such questions as: "How do I teach a new song to my congregation?" and "Why don't we revive our singing schools and sight-reading classes?"

"We're expecting our young people to learn to sing parts by osmosis," said one song leader. "And it isn't working!"

Another added, "Our primary classes are focusing too much on cookies and lemonade and not enough on singing."

Sydnor stated that music is the favorite art for communicating the Christian message. "Without words it is able to arouse feelings which transcend words," he said. "When combined with words it gives added emotional force and color."

All agreed that the ideal in worship is for everyone to sing, and, someone suggested, perhaps the Mennonite tradition of four-part a cappella singing has been especially hard on males who can't sing tenor or bass.

In an address on "The Role of the Pastor in Music," J. Mark Stauffer, assistant professor of music at EMC, challenged pastors to take real music leadership in their congregations.

"The pastor is chairman of the worship team," he said. "And music is a very vital part of worship—uniting the congregation in a dynamic witness to the joy and victory of the Christian faith."

During workshop periods Dr. Sydnor introduced the group to choral anthems and gave suggestions for appropriate wedding, funeral, and contemporary music.

Conference planner Roy D. Roth, associate professor of church music at EMC, expressed disappointment that more persons did not attend the sessions.

"If the conference didn't pull crowds of song leaders and pastors here this year, we believe it at least sparked interest in those 50 who did attend," Mr. Roth said.

"The New Dawn" Tours

"The New Dawn," a ten-member Eastern Mennonite College extension team, will spend ten weeks this summer working with congregations and groups across Eastern United States.

Activities will include Mennonite Disaster Service work, camp counseling, coffeehouse ministries, and programs presented in a variety of settings. Drama, singing, creative games, and Bible studies will be employed to communicate to all age-groups.

According to J. David Yoder, director of admissions, and Norman Derstine, director



Members of The New Dawn are (front row seated, l. to r.): Gloria Shenk, Richmond, Va.; Jim Musser, East Earl, Pa.; Mary Becker, McMinnville, Ore.; Ross Collingwood, New Zealand. (Standing): Luke Roth, Harrisonburg, Va.; Lee Zook, Harrisonburg; Marla Hochstetler, Oxford, Iowa; Allison Collingwood, New Zealand; Candace Handrich, Germfask, Mich.; and Mark Fly, Schwenksville, Pa.

of church relations, who assembled the team and arranged itineraries, the team wants to "meet spiritual and physical needs of people" and to "strengthen college-constituency relationships."

Prospective team members, recommended by faculty department heads and resident assistants, were subsequently interviewed. "We wanted to find people with a variety of interests and backgrounds," Yoder said. He noted that each team member has "shown creativity in campus relationships," in addition to having "musical and speaking ability."

Career Disciples -- An Exciting New Plan

"We want to help scattered Mennonites be the church in mission where they are," said Chester Wenger, secretary of Home Ministries for Eastern Mennonite Board of Missions, Salunga, Pa. Wenger was discussing the Career Disciples plan, the latest effort of Home Ministries to prod more Mennonites into beginning Christian fellowships in communities all over Eastern United States.

"Career Disciples are scattered Christians who are serious about the business of discipleship," said Wenger. "We can disciple others best when we are not a clan of ethnic Mennonites. We learned this in foreign missions, where the very small ethnic Mennonite minority had to depend on the new believers to carry out leadership and evangelism responsibilities. This proved to be an effective way of discipling."

"In America where Mennonites are bunched together more," Wenger continued, "They tend to ignore the potential of persons of other background for ministering. The pattern of Career Disciples, where a few Christians in many places share their life and faith with broader American cultures, makes use of what we learned abroad. I believe the Career Disciples plan offers real hope for growth

As an evangelistic outreach, the team has qualified for some financial support from the Mennonite Board of Missions, Elkhart, Ind. Participating churches will also help cover expenses, while EMC pays travel costs.

Following orientation held May 19-24 at EMC and a three-week break, the team will begin an itinerary on June 16 that will take them to Pennsylvania, New York, Maryland, Ohio, and Michigan.

Persons wanting the team's complete schedule may contact Norman Derstine at EMC.

in evangelism and church building."

Wenger listed the fellowship groups in Albany, Ga., and Mobile, Ala., as examples of efforts where this concept has been used and found to be fruitful. "Larry and Judy O'Dell are an outstanding leadership couple, who have come into the Mennonite brotherhood in Albany, Ga., through this kind of witnessing," Wenger stated.

Home Ministries will aid those persons interested in becoming Career Disciples by suggesting locations, helping them to move if a move is involved, providing contacts in the location, making available literature and Home Bible Studies, sponsoring attendance to evangelism workshops, and providing encouragement.

Festival Stresses Unity in the Spirit

The three-day Festival of the Holy Spirit, May 11-13, at Goshen College, Goshen, Ind., stressed the importance of the work of the Spirit in the context of the congregation.

J. Lawrence Burkholder, president of Goshen College and chairman of the festival committee said, "Although one of the major works of the Spirit is to bring unity, sometimes disunity and conflict result — in

congregations, in families, between fellow church members. We want unity on a deeper and better level. The festival was an opportunity to see, as well as celebrate unity in the Spirit."

Theme Is "Led by the Spirit"

David Shank, minister of the Genval congregation in suburban Brussels, Belgium, delivered three major addresses on the festival theme, "Led by the Spirit."

He called on the church to be "the watchdog, critic, and judge of society." He noted that modern technology, propaganda, and fear of the future are among the spirits of the times crushing and frightening persons today.

Only the Holy Spirit working in congregations offers hope, he said. Believers should accept His life-style of "openness, freedom, and access before God and man."

According to Shank, the job to be done under Spirit guidance is: you must be a servant as well as a saint. You must have a certain toughness and hardness, yet extreme tenderness and love. You must be available when someone needs you.

Spirit's Action Is Neglected

In other addresses, J. Rodman Williams, Anaheim, Calif., delivered a clear, penetrating opener Friday evening on the topic, "The Domain of the Spirit."

Williams, who has observed or taken part in international conferences on the charismatic movement in Belgium, Germany, and Italy, said, "The action and influence of the Holy Spirit is a neglected area in the Western tradition."

He isolated 1965 as the year when stirrings in the church around the world began. Since then there have been signs and evidences of many persons empowered and filled by the Spirit.

From personal experience Williams, who described himself as a "proper, straight-line Presbyterian minister," spoke on his own "anointing" of the Spirit, and that afterward he had "a new openness, a new unity with others regardless of denomination, a new love, a new joy, and a new boldness."

Pentecostalism Among Catholics

In a Sunday afternoon report Josephine M. Ford, associate professor of New Testament at the University of Notre Dame, reported on the rapid movement toward Pentecostalism in the Roman Catholic Church.

J. Lawrence Burkholder, in the Saturday afternoon address, discussed the need for congregations to be basic decision-makers for its members.

Jerry Barker, consultant and teacher on the renewal of the church, described how

congregations have experienced and put to use spiritual gifts.

Attendance Over 2,200

Registrants for the festival numbered 1,711, but attendance was higher than 2,200 at one of the major sessions. The Union Auditorium was filled to capacity for the major addresses, with the overflow crowd Saturday evening accommodated in the church-chapel where closed-circuit TV was set up.

Registrants came from 24 states, District of Columbia, Puerto Rico, three Canadian provinces, and five overseas countries.

mennoscope

John Howard Yoder was ordained as "teacher of the Word," on May 6, at Oak Grove Mennonite Church, Smithville, Ohio. Unusual about this ordination was the specification, "teacher of the Word." Virgil Gerig spoke on "Gifts to the Church," and J. C. Wenger addressed the congregation on "Teacher of the Word." In a vespers service, Yoder shared "My Pilgrimage of Faith and New Frontiers."



Geraldine Page

A special ten-day preview of the new 35mm film version of *Happy as the Grass Was Green* has been announced by associate producer Merle Good. The film will premiere at the Fulton Opera House, Lancaster, Pa., on Friday, June 15, at 8:00 p.m., and will be shown 30 additional times during the next nine days, closing on Sunday, June 24. This reserved-seat engagement was arranged by California producer, Burt Martin, as a special gesture to the hundreds of Lancasterians who helped make the film possible. *Happy as the Grass Was Green* stars Geraldine Page (above), Pat Hingle, and Graham Beckel, in addition to several Mennonite actors. The story is set in Lancaster and is based on Merle Good's novel.

Copies of the 1973 edition of the *Festival of the Holy Spirit Song Book* are available from Festival Office, Goshen College, Goshen, Ind. 46526, at \$1.50 a

Sponsors Named

This year's festival was again sponsored by Goshen College and the Associated Mennonite Biblical Seminaries in cooperation with the Central District Conference of the General Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonite Church.

There was no registration fee and the \$8,000 budget was nearly covered by free-will offerings. A special gift has been made to defray some special festival costs not included in the budget. •

copy. The set of six new songs included in the 1973 edition but not in the 1972 edition is available at ten cents a set for those who wish to bring their 1972 copies up-to-date. Copies of *The Mennonite Hymnal*, retailing at \$4.25 but used at the Festival, are available at \$3.50 a copy. Handling and postage charges are in addition to the prices and can be avoided if customers can arrange to pick up their orders at Goshen College.

At the invitation of Christian churches in Ghana, A. J., and Alta Metzler are going to Ghana, Africa, for a period of six months to help in the area of literature development. They see this as a "faith trip," since it comes during retirement and puts a greater demand on their personal resources. "A. J., as he is known, has a long history of experience in publishing, which includes service as the publisher of Mennonite Publishing House and adviser to a number of overseas literature projects in Asia, Africa, and Latin America.

West Liberty Church, Inman, Kan., is planning an all-day 90th anniversary program for July 15. The 90th Anniversary Committee would like to hear from all former members and friends who can come. Charter members of the church came from Lagrange County, Ind., and were organized as a congregation in the home of S. C. Miller by Bishop Daniel Brundage in 1883. Interested persons should write Mrs. Harold L. Ely, Hesston, Kan. 67062.

Beginning Apr. 1, Newport News, Va., had a new interchurch counseling service whose ministry was to be peninsula-wide. Six groups are backing the Peninsula Pastoral Counseling Center, Inc., at 524 South Armistead Ave., Hampton—Catholic, Mennonite, Methodist, Baptist, Presbyterian, and Episcopal. James Forrester, a Presbyterian minister with special training in counseling, will serve as the first director.

Blanche Sell, missionary nurse on furlough from India, arrived in New York City on May 6. Address: c/o Stanley Shenk, 1406 S. 12th St., Goshen, Ind. 46526.



Menno-Haven, a home for the aged in Chambersburg, Pa., has recently acquired the services of Mr. and Mrs. Warren Grasse. Grasse began work as assistant administrator on Feb. 26. He comes to his job with VS experience in West Germany, Liberia, Morocco, and Indonesia.

Howard and Miriam Charles have accepted a special one-year assignment with Mennonite Board of Missions in West Africa. They will live in Accra, Ghana, and carry out assignments in Ghana and Nigeria. Howard will be teaching in various Bible schools and institutes and conduct a series of weekend retreats. The Charles family expects to leave for Ghana about July 15. Howard is a teacher at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

James Stauffer, missionary in Vietnam, reported recently that a seminar led by Don Larson was conducted for all the Christian workers in the Saigon area on Apr. 4, 5. Larson, an evangelical anthropological-linguist, who teaches at Bethel College, Minnesota, and also works with the Bible Societies, is on sabbatical leave for a year and is working in Thailand. "We received a lot of fresh, stimulating information on how to be effective in cross-cultural situations," wrote Stauffer.

The Eastern Mennonite High School Touring Chorus, under the direction of Marvin Miller, has just received a record album entitled "Come, Join Us in Singing." The album contains both a cappella singing and instrumental accompaniment. The master recording for the record was made by Alive Recordings, the custom-recording service of Mennonite Broadcasts. The new record is available from Eastern Mennonite High School, Harrisonburg, Va. 22801.

Work has begun on the writing of a history of the Mennonite Board of Missions, Elkhart, Ind. Theron F. Schlabach, professor of history at Goshen College, is directing the project. During this first year he has been assisted by John Stan-

ley Miller, who has been engaged in recording oral history from various persons who have had long association with the work of the Mennonite Church. The intention is not to write an institutional history of a particular agency, but to more broadly interpret the missionary movement within the Mennonite Church during the past century. An advisory group has been formed to assist Schlabbach in the work, including John S. Oyer, Melvin Gingerich, John A. Lapp, J. C. Wenger, and Wilbert R. Shenk.

Silas Smucker, Rensselaer, Ind. 47978, reports that he has a complete file of *Mennonite Community* magazine (1947-52) and the early issues of *Christian Living* which he will make available to a library or a researcher having need for them. Anyone interested may contact Silas at the given address.

The Iowa-Nebraska Conference will be meeting at Beemer, Neb., July 31 to Aug. 2.

The Christian School Institute is scheduled for Oct. 25, 26, at the Locust Grove School, Smoketown, Pa. Sanford Shetler and Charles Neff are the speakers.

The fifth anniversary of "The Voice of Hope" is being observed by "Echo Weeks," May 13 to June 17. The 30-minute weekly program is produced by Heralds of Hope, Inc., Lancaster, Pa. J. Otis Yoder is founder and speaker.

All mail for the Leetonia (Ohio) Mennonite Church should be addressed: Leetonia Mennonite Church Office, 764 Columbia St., Leetonia, Ohio 44431. Allen Ebersole has retired from all church responsibilities and will be moving to Greencroft, Goshen, Ind.

James Metzlers, missionaries in the Philippines, attended the eighth Annual Bible Conference of Missions Now, held at the Pantabangan Bible Church, Apr. 25-29. The conference was the largest for the group, with over one hundred persons registered. Missions Now is an independent missions group in the Philippines to which Mennonites relate. Theme of the conference was the responsibility to society, particularly their relation to the government's New Society.

Camp Hebron presents Sylvan View Retreat Center. This new facility provides lodging and hospitality for conferences, retreats, and seminars. It has rooms with private baths, family-style meals, lounge and craft rooms, with the chapel, lake, and trails close by. Open House for Sylvan View will be June 30 and July 1. The summer schedule for Sylvan View includes senior citizens' weeks, family weeks, spiritual life conferences, and business and professional weeks. Camp Hebron, Inc., Route 2, Halifax, Pa. 17032, is a Mennonite-owned camp, north of Harrisburg,

Pa., and a member of Christian Camping International Association. Marlin Seitz is camp manager and William Weaver is program director.

A biography of the late George R. Brunk (1871-1938) is in process, with J. C. Wenger as writer. This notice is a request for readers to send to Wenger their own recollections of "George R.'s" sermons, his role as a churchman, and personal recollections of his life and times. In addition it will help if persons who have letters from him will make them available. These letters, if requested, will be returned to the sender. Address all communication to J. C. Wenger, 1410 S. Eighth St., Goshen, Ind. 46526.

Sixty-nine graduates of Christopher Dock Mennonite High School, Lansdale, Pa., will receive their diplomas in the school's 18th Annual Commencement Program, June 7. The addition of the class of 1973 to the Christopher Dock Alumni Association will bring the total number of alumni to 1,030. Vernon H. Kratz, MD, will address the graduates in the commencement exercises, which begin at 7:30 p.m. A native of the Franconia and Skippack communities, Kratz is a graduate of Eastern College (BA) and Hahnemann Medical College in Philadelphia (MD in 1963). Currently in psychiatry residency at Temple University Health Sciences Center, Kratz will complete these studies in June 1973 and will then join the staff of the Penn Foundation for Mental Health in July 1973.

Kings View, Box 512, Reedley, Calif. 93654, announces its 25th anniversary homecoming celebration for Aug. 11. All previous employees are encouraged to send their addresses to Kings View as listed above.

The program at Spruce Lake Retreat, Canadensis, Pa., has been growing quite rapidly in the past year due primarily to newly winterized facilities. Because of the now year-round use of the camp, the board of directors has appointed Paul and Leanna Beiler as full-time camp administrators in residence at the camp. Beiler is from Morgantown, Pa., and his wife is the former Leanna Kauffman from Harrisburg, Va. Paul and Leanna have both had experience in camp work, having spent several summers in other Mennonite camps in capacities such as program director, cook, waterfront director, crafts teacher, and counselor. The Beilers are both secondary school teachers and have recently returned from a three-year

MCC assignment in the TAP program in Botswana, Africa. They have one daughter, Mary Jo, aged one year.

The Kansas Mennonite Men's Chorus has completed a successful year. Five hundred men sang to 4,200 people. The offering amounted to \$5,676.21. The committee for 1973-74 includes the following members all from Kansas: Randall Zercher, Hesston; Lloyd Yoder, South Hutchinson; Leon Thiessen, Inman; Dale Martin, Hutchinson; Curtis Yoder, Hesston; Vernon Wiebe, Hillsboro; Jarold Esau, Buhler; and Irvin A. Pauls (chm.), Buhler. This committee is now working to arrange a program for 1974.

Eastern Mennonite College alumni have contributed a total of \$60,863 to the 1972-73 annual fund as of Apr. 30, fund drive chairman Delbert L. Seitz announced. This represents a 52 percent increase over the same time period last year, he added. Seitz said that the average alumni gift thus far is \$60. Last year alumni gave \$146,934 on the current operations and capital projects. This year's campaign ends on June 30.

New members by baptism: three at Sunnyside, Elkhart, Ind.; six at East Bend, Fisher, Ill.; two by baptism and one by confession of faith at Hicksville, Ohio; two at Bethany, Imlay City, Mich.

Change of address: Allen Ebersole from Leetonia, Ohio, to 2000 South Fifteenth St., Oak Creek, Apt. C2-2, Goshen, Ind. 46526.



Vernon H. Kratz

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Bruce and Marlene (Bender), Tavistock, Ont., second child, first daughter, Tara Lee, Jan. 17, 1973.

Byler, Henry and Joan (Lengacher), third son, Shane Adam, Mar. 27, 1973.

Denlinger, Ronald and Ruby (Shawalter), Chambersburg, Pa., first child, Ronda Elizabeth, Apr. 28, 1973.

Eshleman, J. Leon and Melba (Horst), Mannheim, Pa., second child, first son, Thomas Lee, Apr. 30, 1973.

Geissinger, Laverne and Joyce (Leatherman), Quakertown, Pa., third child, first son, Douglas Lee, Apr. 26, 1973.

Good, Murray and Marlene (Horst), St. Jacobs, Ont., third child, second daughter, Melissa Lynette, Apr. 26, 1973.

Goshaw, Lowell and Lois (Jantzi), Middleport, N.Y., third son, Kevin LaMar, Apr. 24, 1973.

Hartman, Leonard and Viola (Ramer), Berrien Springs, Mich., fourth child, third daughter, Dorcas Rose, Apr. 24, 1973.

Hartman, Merlin and Mary Ellen (Halteman), Harleysville, Pa., first children, Jennifer Kaye and Janelle Faye, May 4, 1973.

Hess, Ernest M. and Lois (Myer), Lancaster, Pa., second child, first daughter, Audrey Christine, May 10, 1973.

Horst, Ray Elvin and Violet (Bixler), Malvern, Pa., first child, Heather Lynn, Apr. 16, 1973.

Leatherman, Ralph and Mary (Landes), Otts-

vill, Pa., sixth child, second daughter, Julie Lynn, Apr. 16, 1973.

Miller, James L. and Bette (Miller), Fort Wayne, Ind., first child, David James, Apr. 7, 1973.

Nissly, Don and Jewell (Garber), Hubbard, Ore., second son, Jonathan Eugene, May 6, 1973.

Reed, Larry L. and Linda (Stoltzfus), Coatesville, Pa., first child, Dustin Lee, Feb. 1, 1973.

Schwartztruber, Arnold and Connie (Hohl), Kitchener, Ont., first child, John Daniel, Feb. 7, 1973.

Sferrazza, Sam and Grace (Ropp), New Hamburg, Ont., second child, first daughter, Sonia Conchetta, Mar. 4, 1973.

Silvas, Fidel and Yolanda (Martinez), Corpus Christi, Tex., third child, first daughter, Lisa, Mar. 16, 1973.

Sommerfeld, Gordon and Deanna (Walker), Newton, Kan., second child, first son, Jason Clay, May 2, 1973.

Stauffer, Harley and Elizabeth (Yoder), Sterling, Ill., first living child, John Mark, Apr. 28, 1973.

Yoder, Gordon W. and Thelma (Swartley), Doylestown, Pa., third child, first son, Jeffrey Allen, born Feb. 6, 1973, received for adoption, May 1, 1973.

Zimmerman, Earl and Wilma (Gerhart), Pottsville, Pa., first child, Mitchell Roy, Apr. 24, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beyer — Dise. — Earl Eugene Beyer and Linda J. Dise, both from Leola, Pa., Millport cong., by Wilbur Lentz, Apr. 28, 1973.

Cressman — Snyder. — Douglas F. Cressman and Nancy Joan Snyder, both from Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, May 5, 1973.

Graber — Stutzman. — Herbert L. Graber, Susan Lawrence cong., Flora, Wis., and Linda Rose Stutzman, Ark Bible Chapel, Boyertown, Pa., by John L. Glick and Llewellyn Groff, Dec. 2, 1972.

Henney — Delagrang. — Floyd Henney, Woodburn, Ind., and Geraldine Delagrang, Spencerville, Ind., both of the Hicksville cong., by Ralph and John Yoder, May 5, 1973.

Hess — Sutter. — Marshall Hess, Conestoga, Pa., Byerland cong., and Karen Sutter, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Mar. 10, 1973.

Kiser — Shank. — Richard K. Kiser, Fishersville, Va., Springdale cong., and Lois Marie Shank, Mt. Clinton cong., Mt. Clinton, Va., by Roy D. Kiser, Apr. 28, 1973.

Layton — Miller. — Michael Layton, Marion, Pa., Cedar Grove cong., and Sandra Miller, Lititz, Pa., Hess cong., by Glen M. Sell, Apr. 14, 1973.

Martinez — Stutzman. — Anthony Martinez II, Lincoln, Neb., and Kristy Kay Stutzman, Milford, Neb., Milford cong., by Milton Troyer, Apr. 7, 1973.

Miller — Groff. — Claude D. Miller, Jr., Conestoga, Pa., Byerland cong., and Miriam E. Groff, Columbia, Pa., Rawlinsville cong., by David N. Thomas, May 12, 1973.

Miller — Kempf. — Don Miller, Middlebury, Ind., First Mennonite cong., and Bernice Kempf, Eureka, Ill., Roanoke cong., by Percy Gerig, May 6, 1973.

Stauffer — Lentz. — Steven B. Stauffer, Manheim, Pa., Kaufman cong., and Faye L. Lentz, Willow Street, Pa., Byerland cong., by David N. Thomas, May 5, 1973.

Yoder — Allen. — Edward G. Yoder, Smith, Ark., Bethany cong., and Marion Loretta Allin, Westlock, Alta., Pentecostal Church, by Willis Yoder, Jan. 27, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Freedy, Howard H., son of Levi B. and Lizzie (Hornung) Freedy, was born in West Rockhill Twp., Pa., Aug. 20, 1902; died of cerebral hemorrhage at Sellersville, Pa., Apr. 26, 1973; aged 70 y. 8 m. 6 d. On Nov. 17, 1923, he was married to Hannah Derstine, who preceded him in death in November 1959. On Sept. 4, 1960, he was married to Margaret Nyce, who survives. Also surviving are 2 sons (Harvey D. and Lucille D. Freedy), 4 stepchildren (Samuel M., Lucille — Mrs. James Detweiler, Kerry L., and John W. Nyce), 9 grandchildren, 5 step-grandchildren, and 2 sisters (Mrs. Jacob Detweiler and Mrs. Bessie Souder). He was preceded in death by one son (Harold) and one sister (Mrs. Ellen Clemens). He was a member of the Rockhill Mennonite Church, where funeral services were held on Apr. 29, in charge of Henry L. Ruth; interment in the adjoining cemetery.

Good, Daniel C., son of Charles E. and Viola (Hartman) Good, was born in Harrisonburg, Va., Jan. 13, 1910; died of cancer at Community Hospital, West Salem, Ohio, Apr. 28, 1973; aged 63 y. 3 m. 15 d. In 1933 he was married to Margaret Blosser, who preceded him in death in 1952. In 1954 he was married to Laura Brenneman, who survives. Also surviving are 2 daughters (Mrs. Dorothy Gazdik and Mrs. Carol Prater), one stepdaughter (Carnetta — Mrs. Daniel Augsburger), 7 grandchildren, one great-grandchild, and 2 sisters (Mrs. Mary Lee Nichols and Mrs. Thelma Lehman). He was a member of the Midway Mennonite Church, where funeral services were held on May 1, in charge of Ernest Martin and Paul Yoder; interment in the Midway Cemetery.

King, Bonita Loy, daughter of Paul M. and Evonna (Myers) King, was born in Kokomo, Ind., July 21, 1955; died of cancer at University Hospital, Indianapolis, Ind., Mar. 28, 1973; aged 17 y. 8 m. 7 d. Surviving are her parents, one brother (Delmar K.), one sister (Janice Ann), her paternal grandparents (Mr. and Mrs. William King), her maternal grandparents (Mr. and Mrs. Paul J. Yoder), and her fiancé (Ted Hüllinger). On sister (Janet) preceded her in death. Funeral services were held at the Howard-Miami Mennonite Church on Mar. 31, in charge of John Adams and David Freelan; interment in Mt. Cemetery.

Martin, Edward F., son of John O. and Elizabeth (Brenneman) Martin, was born in Elkhart Co., Ind., Oct. 12, 1881; died in Elkhart, Ind., Apr. 29, 1973; aged 91 y. 6 m. 17 d. On Dec. 9, 1905, he was married to Martha Yoder, who preceded him in death on Aug. 27, 1956. Surviving are one daughter (Mary — Mrs. W. D. Hershberger), 3 sons (Ellis M., Owen F., and Robert E.), 12 grandchildren, 21 great-grandchildren, and 2 sisters (Myra — Mrs. Martin Horein and Nora). He was a member of the Olive Mennonite Church, where funeral services were held on May 2, in charge of Richard Hostetler and J. C. Wenger; interment in the nearby West Cemetery.

Miller, Ammon M., son of William W. and Katherine (Stutzman) Miller, was born near Milford, Neb., Apr. 26, 1895; died at the Seward Memorial Hospital on Apr. 23, 1973; aged 77 y. 11 m. 27 d. On Dec. 30, 1914, he was married to Lydia Birky, who survives. Also surviving are 4 sons (Kermit, Merle, Richard, and Clifford), one daughter (Barbara — Mrs. Earl Stutzman),

25 grandchildren, one great-grandchild, one brother (Joseph), and 2 sisters (Mrs. Lavina Stauffer and Mrs. Gertrude Schweitzer). He was preceded in death by one son, one daughter, 3 grandchildren, 2 brothers, and 3 sisters. In 1930 he was ordained deacon to serve the East Fairview Mennonite Church. In 1950 he was ordained as a minister and in 1960 he was ordained bishop. Funeral services were held in charge of Sam Oswald, Leroy Gingrich, Oliver Roth, Sterling Stauffer, and Norman Becker; interment in the church cemetery.

Ruth, Bertha K., daughter of Menno and Ellen (Keeler) Moyer, was born in Tawamocent Twp., Pa., Oct. 11, 1894; died of a heart attack at Colmar, Pa., May 3, 1973; aged 78 y. 4 m. 20 d. On Apr. 17, 1915, she was married to Horace K. Ruth, who preceded her in death on Sept. 25, 1972. Surviving are 2 sons (Clarence M. and Joseph M.), 2 daughters (Eva — Mrs. Paul R. Swartley and Miriam — Mrs. Robert Covenels), 14 grandchildren, 3 great-grandchildren, and 3 stepbrothers (Arthur D. Willard, and Howard D. Ruth). She was a member of the Line Lexington Mennonite church, where funeral services were held on May 7, in charge of Floyd Hackman and Claude Meyers; interment in the Line Lexington Mennonite Cemetery.

Schertz, Elizabeth, daughter of David and Anna (Reeser) Ulrich, was born near Roanoke, Ill., July 3, 1885; died at Fallurris, Tex., Apr. 21, 1973; aged 87 y. 9 m. 18 d. On Jan. 12, 1905, she was married to Amos A. Schertz, who preceded her in death on Nov. 17, 1957. Surviving are 3 children (Harold J., Violet Mae, and Arthur L. Schertz), one granddaughter, 2 sisters (Mrs. W. N. Schrock and Mrs. John L. Harnish), and 2 brothers (Peter N. and Emanuel D. Ulrich). Four sisters and 2 brothers preceded her in death. She was a member of the United Mennonite Church, Fremont, Tex. Funeral services were held at the Howard-Williams Funeral Home on Apr. 24, in charge of Samuel C. Swartz and Forest E. Whitcher; interment in Fallurris Burial Park.

Shantz, Simeon N., son of Daniel and Mary (Nahrgang) Shantz, was born near Kitchener, Ont., Mar. 1, 1886; died at the Fairview Mennonite Home, Preston, Ont., May 5, 1973; aged 87 y. 2 m. 4 d. On Jan. 24, 1912, he was married to Celina Cressman, who preceded him in death in 1963. Surviving are 5 daughters (Irene — Mrs. Orton Koch, Mary — Mrs. Horace Cressman, Edna — Mrs. Harold Shenk, Fernie — Mrs. Merle Yoder, and Audrey — Mrs. John Felcht), 21 grandchildren, 11 great-grandchildren, and one sister (Mrs. Clara McKenzie). He was a member of the Geiger Mennonite Church, where funeral services were held on May 8, in charge of Stanley D. Shantz and Moses H. Roth; interment in the adjoining cemetery.

Cover photo by Galen R. Lehman

calendar

North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.

Iowa-Missouri Conference, Beemer, Neb., July 31 — Aug. 2.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

National Middle Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Jesus Confronts Life's Issues, by Joseph D. Ban. Judson Press. 1972. 128 pp. Paper, \$1.95.

Here is a book for our times! The author, by looking at the life issues that Jesus faced, spans the 2,000 years to make His life very relevant for today. The issues selected are usually discussed around three questions that lead to the heart of each issue. This approach is very helpful and makes the book more interesting and helpful. While you may not agree with the author's stance on every issue, yet most of his comments are right to the point.

Ban says, "The pitfall presented to modern Christians comes in the form of a direct statement: 'Don't mix politics and religion.'" The author feels that the president, by having his own religious services at the White House, has "successfully isolated himself from any religious opinion that would be critical of any presidential political policy. He had his religion without any of the prophetic critical elements that might upset him. The most clever way to try to avoid the judgment that religion should bring to bear upon man's political affairs is not to outlaw religion, but actually to sponsor religious events."

The above example shows how current the book is in dealing with today's issues against the background of the life of Jesus. This book would lend itself for use by small groups who want to grapple with today's issues. Excellent, except for the paper covers, for circulation in the church library. — Norman Derstine.

Grace Grows Best in Winter, by Margaret Clarkson. Zondervan. 1972. 207 pp. \$3.95.

This is not the last book written on pain; it won't be the first and it may not be the best. But it deals with the whole spectrum of pain—pain of body, mind, and spirit; personal tragedy and loss; pain of loneliness and misunderstanding; and pain of disappointment, ingratitude, bereavement, heartbreak, and loss of youth.

Margaret Clarkson believes in God's sufficiency for pain, possibly the only thing left for some who suffer. She brings together many poems, Scriptures, stories, hymns, etc., that relate to the type of suffering being written about.

Thirty chapters make up the contents, and each page is designed to bring hope and courage without which pain cannot be faced. I can sincerely recommend this book not only to the sufferer, but to pas-

sors, counselors, medical workers, friends, or to anyone who walks along with a person in pain. Excellent for church libraries. — Glenn B. Martin.

Faith in Families, by Evelyn Millis Duvall. Abingdon. 1972. 205 pp. Paper, \$1.95.

With so many speakers and writers predicting the demise of the family, is it still possible to believe in its usefulness or even in its existence? For some time, Mrs. Duvall had been a thorough student of all phases of family life and she still has much faith in the possibilities of the family, beginning with a chapter, "Keeping Faith in Families" and ending with "Expressing Faith in Families." Her hopeful outlook shines throughout the book.

We can continue to keep faith in families when we understand what purposes they serve, when we have better understandings of marriage, child training, and of the various individuals who make up the family (parents, children, youth, in-laws, the larger family). Increased understanding can allow us to relax a bit and enjoy God's plan for living. Mrs. Duvall illuminates her writing with many case histories and illustrations from her years of experience and study. She writes interestingly and parents could enjoy reading this together. Fine for church libraries. — Alta Mae Frb.

Why Conservative Churches are Growing, by Dean M. Kelley. Harper and Row. 1972. 184 pp. \$6.95.

This book could well provide the agenda for conference sessions, ministers' meetings, discussion groups in church institutions, K groups, or any group interested in a timely and necessary word about the purpose of the church, its nature, and the character of its life together. For too many churches, program had been dictated by the world, ways of working have been aimed at securing approval of the world, and inner life has been governed by worldly perceptions of how humans should relate. In most instances these have been adopted in order to do the work of the church in the world, but unwittingly have led to the undoing of the church—to failure.

This book has several traps built in: 1. There are frequent and favorable references to the Anabaptists. Let no Mennonite today gloat over this—rather let him be sobered by how far his tradition

has moved from the early commitments and how much like other Protestants (whether fundamentalist or liberal) it really is. 2. This book does not give comfort to the conservative as over against the liberal. For conservatives to use quotations from the book to clobber liberals is to miss the thrust. (A telling point relates to "social action"—both groups are involved, only different issues are selected. Instead of race and justice, the fundamentalist, for example, selects anticommunism or pornography.) The sense of the book is that all have sinned and have come short. Here is a call to a meaningful, purposeful, disciplined body of believers. 3. The need to move from permissiveness and doing your own thing to principle is not a call to a new legalism. Rather the author suggests that persons with deeply held commitments hold corporate concern for one another and discipline each other.

The purpose of the church—to give meaning to life—is on one hand comprehensive, and yet seems inadequate, for meaning in the gospel is not separated from the gift of new life. Perhaps the author used this phrase as a tool to assist the reader to focus on his argument, while allowing the reader to insert his own conception of purpose wherever the phrase appears. Had a more evangelical statement that would have suited me been used, perhaps many readers would have been busy picking quarrels with that statement—thus avoiding the impact of the author's thesis. Fine for church libraries. — Paul M. Lederach.

Questions About Your Church and Small Groups by Palmer and Ardy Becker. Faith and Life Press. 1971. 30 pp. Paper, 50¢.

This small booklet is another aid in experiencing the new community that God seeks to create since love, acceptance, and support are usually realized in a group situation and not in isolation. Definitions, needs, starting methods, steps, leadership, and failures of groups are considered. Three pages of resources concerning how groups relate to evangelism and church life are given. Photographs show small-group life.

The brevity of the book is its primary limitation. How groups interact through problem-solving discussion is not considered. More resources on how groups develop care and responsibility, as well as how groups think cooperatively, would be helpful. — LeRoy Kennel.

08092 51 9/74
H CLAIR AMSTUTZ MD
1212 S 8TH ST
GOSHEN IN 46526

Today's Our Time

I've observed that our time is no exception in having plenty of people who pine for the past, the good old days (properly spelled "daze"). Such want to recapture, recover, or reentrench something. But, the accuracy of memory should not be trusted too far. Yesterday the snows were always deeper, the cold always colder, the water wetter, the apples sweeter, the girls prettier, the men braver, and the children better behaved and much quieter. As for religion, yesterday there were giants in the pulpit and saints in the pew.

It is a little hard to check with accuracy how deep the snow was sixty years ago. Whether the snow is up to the armpits depends how young we were at the time we are talking about. We can't test the accuracy on how the apples tasted. And primitive photography probably didn't flatter persons we view on our grandparents' photo albums.

One thing we do have. We have some manuscripts of the great sermons from the pulpit masters of those days. Most of these would put a sizable section of a modern congregation to sleep in sixty seconds. And striking as it may seem these imagined giants were thundering about the low state of spiritual life in those days and they were yearning for the good old days of yesterday. They were also outraged about the looseness and laxity of their day.

When was the time of lost grandeur? Certainly not during the founding days of our nation when approximately 5 percent even professed Christianity. It was certainly not a hundred years ago when the church could not print a temperance Sunday school lesson because so many leaders

drank. It was not three generations or so ago when the church did not have missionary interest, when services were held once or twice a month, and young people were not in the church.

Or was the glorious age the first century church? Some think so. For myself, I'd rather pastor any congregation I've preached in than to pastor the immature, fighting, quarrelsome Corinthian church with all its moral, political, and personal problems.

So the fact remains that few, if any of us, would go back to a former time if we really had the choice.

Somewhere Stephen Leacock speaks of the strange way a child will look forward to becoming a big boy, the boy to the man, the man to a place of prominence, the successful man to retirement, only to look back to boyhood again and wish to recapture it. When we see the worth of the present place and when we see that life consists in living it and that tomorrow is made of the tissue of each day, we begin to live. John Ruskin put on his desk a stone engraved with "Today."

To pine for the past or the future instead of laboring faithfully today is to forget that the Spirit is here among us, that Christ is still Lord, that God's promises are as true today as ever.

A true spiritual perspective does not let us live in the past nor indulge in a cop-out eschatology for the days ahead. It impels us to "serve the present age, our calling to fulfill." We cannot serve another age and God doesn't expect us to. He calls us to serve our time. — D.

GOSPEL HERALD

June 5, 1973

Social Drinking? Is It Really That Bad?

by Menno B. Hurd

Few changes take place in a church overnight. Changes come about in a church usually as a result of a quiet and gradual erosion, the continual pecking away by forces that are not even classified as forces. There is the gentle and barely audible questioning of the principle, the quiet reference to the teaching as tradition. Does it really apply in this modern day and age? Is it really relevant? The questions are not loud, not harsh, but they are persistent.

And what happens? One morning the church wakes up and finds out it has a dead statute on its hands, a blue law on the "books." We sometimes pick up an old set of conference rules and exclaim, "Did we really believe and practice such things in the past? How quaint, how amusing!"

The church, and this includes the Mennonite Church, usually drops its standards long after the standard has ceased to wave. We chop down the flagpole years after the flag disappeared. We correct our constitution when we realize that no one is following it as written. We bring our laws up to date with our people.

I have an idea that someday we will look back at the Mennonite Church's position of the use of alcohol, our call to total abstinence, and smile at our strange legalism of the past. I have a feeling that some ecclesiastical council will decide we were a bit odd when stood against social drinking, the downing of an occasional dry martini, the quaffing of a bit of brew from a six-pack. They will declare that we violated one's Christian freedom by such legalism. So they will suggest that we adopt a more realistic, liberal view, that a spot of alcohol is good for the kidneys, the psyche, or something.

contents

Social Drinking?
Is It Really That Bad?

Menno B. Hurd

465

Testimony and Witness

Ernest E. Miller

468

Perfect Trust

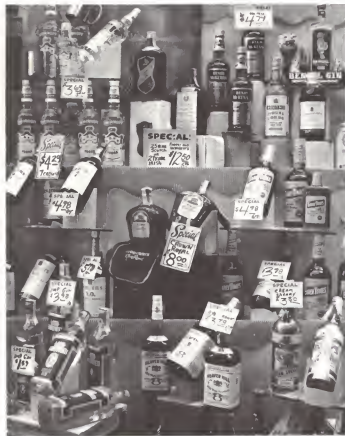
Blanche Thompson Richardson

471



Now, of course, I may be seeing spirits where none move, hear footsteps where none sound. My fears may be flawed because of my locale, the environment in which I circulate. And yet, I, Menno B. Hurd, am not exactly an old stick-in-the-mud that never got out of the backwoods. I've been around.

And I sense a warming trend in Mennonite circles toward the okaying of a light nip of the distillates and ferments, all done in the name of relaxing, blending in with the crowd, even in order to give a "witness." We seem to be leaning toward situation ethics in the matter of social drinking, sort of a "one must play it by ear."



Now, I do not hear anyone even remotely suggesting that the church should alter its position on the matter of drunkenness. We see no defense for that. It is inexcusable, inappropriate, unacceptable, uncouth, etc. We even classify it as sin.

But a social drink? Is it really wrong? Is that sin?

Surely that is not what Jesus is speaking of in Luke 21:34 where He speaks specifically against being overcome with "drunkenness," or Paul in Rom. 13:13 where he says to walk honestly, not in "drunkenness." First Corinthians 6:10 says that "drunkards" shall not inherit the kingdom of God, but it says nothing about the ex-

clusion of social drinkers. Paul lists "drunkenness" as a sin of the flesh in Galatians 5:19-21, but omits social drinking.

And wasn't Timothy encouraged to take a little wine for his stomach's sake in 1 Timothy 5:23? And did not Jesus change water into wine in John 2? Matthew 11:19 and Luke 7:34 imply that Jesus used wine. Right?

With some simple proof texting we can quickly build up a case for the moderate, careful, use of alcohol. We can defend it in our home under controlled conditions, justify it in public when it is accomplished with discretion and moderation. In the light of 1 Corinthians 9:22, can we not see how through the occasional drink we shall by "all means save some"?

Believe me, by quoting Scripture, I am not defending the downing of an occasional beer, or something smooth and mellow, for auld lang syne's sake. Let me state my position clearly, unequivocally, irrevocably. I do not feel as a Christian that I should drink in any amount beer, whiskey, wine, gin, brandy, sherry, or any of the other forms in which alcohol is dispensed to help people "feel good." They are all the devil's brew.

I would go farther. As a fellow Mennonite, as a fellow Christian, I do not think that you should drink either.

I would go one step in addition. I don't see how you as a Christian can justify social drinking in any way, shape, or form.

I quoted Scripture because I don't want any reader sneering at me and saying I don't know what the Scripture says on the subject. I have read J. C. Wenger's fine pages in *Separated Unto God* that quotes far more Scripture than I do to show the twofold attitude that the Bible presents in regard to drink.

J. C. Wenger honestly presents Scriptures that should make the heart of any occasional drinker feel good at first reading. But Brother Wenger also interprets such Scriptures and ends up confident that the New Testament warmly commends total abstinence. Brother Wenger is not Moses, but he could lead some Mennonites out of the wilderness of sloppy thinking on this subject.

GOSPEL HERALD

Volume 66 Number 23

John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

I stand 100 percent against drinking, against changing our position one iota in regard to alcohol. If anything, I wish the Mennonite Church would rise up against alcohol like we have risen up against war. We have preached the doctrine of nonresistance loud and clear, but I fear we march to a different drummer on the matter of drinking. At least the trumpet sounds with an uncertain squeak.

Frankly, I think that God expects us to use some common sense on this subject. If there was not a single word of warning in the Bible against drinking, if Proverbs had never been written, if Habakkuk 2:15, Isaiah 5:11, 12, 22, 23, etc. had been omitted from the Holy Scriptures, common sense tells the Christian to leave alcohol strictly alone.

Why? It's obvious. Check out the following.

STEWARDSHIP Anyone who pays some 30¢ for an ounce of liquid refreshment, when water is practically free, better have both his budget and head examined. That's a pretty expensive tranquilizer and is based on a fifth of Old Granddaddy at the local liquor store.

THINKING The effect of alcohol, even in moderation, on the central nervous system is irrefutable. Why should one put sand in his mental gears, encourage slow reactions, invite death and injury on the highways or job?

WITNESS Anyone who thinks that social drinking is a neat way to show the sinner that the Christian is understanding and human has rocks in his head along with his whiskey on the rocks. Show me a sinner so won. The witness is the opposite, the drinking sinner hiding behind the skirt of the social drinking Christian.

HEARTACHE It is literally sickening to think of the broken lives and hearts that can be traced back to alcohol. A Christian would need to have a very small I.Q. or a very small heart to ignore this.

HEALTH Every social drinker gambles with his health. One out of every twelve such drinkers becomes an alcoholic. Every alcoholic with a cirrhotic liver and pickled brain was once a moderator drinker. Common sense tells me not to play Russian roulette with highballs.

MORALS The typical drinker loosens up. Inhibitions are forgotten. The sin of drinking begets sin.

SPIRITUALITY If our bodies are to be temples for the Holy Spirit, the drinker becomes a slum landlord, asking that beautiful Spirit to live in a shack. I'm not sure that He will.

I jotted down the first seven points that popped into my mind, reasons for the Christian to practice total abstinence. The list could be longer.

Am I prejudiced in this matter? Exactly. Any Christian who defends drinking in himself or

others must be either totally ignorant of facts on the subject or have a financial interest in a distillery.

The Mennonite Church dare not condone drinking anywhere, any place in any manner, to any degree in its members. Our present opposition of drinking to any extent by members of the fellowship should remain unchanged, or strengthened. I am 100 percent for loving that brother with a drinking problem and working with him. I am 100 percent against saying it makes no difference.

The Mennonite Church should lobby against alcohol in high and low places. We should support the reclamation of alcoholics. We should speak up with crystal clear clarity on the subject.

I don't care how mighty and powerful the liquor interests of this country are, they should hear a Mennonite cry of, "Shame, shame!"

I doubt if God will either accept or forgive our silence.

✍

My Enemy

During World War I, A. E. Whitham, an English clergyman made a vow that if he were spared he would seek for reconciliation with every enemy. "Then I looked around to find my enemy. I had none among the nations. . . . I had not even a family relation I could call an enemy. But I had one, the Roman Catholic Church, which for me included High Church and Eastern Church. I had no fellowship with it. I had sought none. Here then was my business."

When we honestly face up to the deficiency that is within us we can usually find our real enemy. In Whitham's case surely it was not the Roman Church. It was the wrong attitude and failing in himself.

Dare I be honest to face my own real enemy or enemies? Instead of focusing upon some imaginary, faraway, possibly unreal opponent, why not search in honesty close at hand?

Could it be love of self, and seeking after praise?

Could it be love of ease, which may well be a synonym for laziness?

Could it be the joy of criticizing another or others, thereby covering up a longing for attention to be showered upon our own self? Someone has rightly said, "To speak ill of others is a dishonest way of praising ourselves."

When the plea of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me," stirs within us, we are well on the road to discovering our real enemy. — Wilson O. Weldon

To lay up treasure in heaven means to invest our money in that which is going to heaven.

Testimony and Witness

by Ernest E. Miller

I publicly confessed Christ in an evangelistic service held at our church in my early teens. It was in the winter months of 1906. I think I stood in the meeting mostly because my older brother, Orie, had done so earlier in the week.

This experience was not too meaningful until a few days later after I and a younger brother were quarreling and my father said, "Ernest, I thought you were going to be a different person." That shocked me into the realization that the decision to *be a Christian* was to really mean something. It was a class of fourteen converts. We were baptized in late spring after the water in the creek back of the church became comfortably warmer.

Following the baptism I felt a call from the Lord. He wanted me to do something. *The call was clear.* The exact manner and place were not so clear. Teacher, minister, or mission field? Whatever vocation it was to be it was clear I needed further training and experience — college, seminary, and experience in a larger world.

In college I enjoyed my Bible courses under Paul Witmer, I. R. Detweiler, A. E. Kreider. During a summer vacation I was sent by the Goshen College YPCA to a Christian Student Convention at Lake Geneva in Wisconsin. The emphasis of these large summer conventions was on missions. The motto was, "The Evangelization of the World in Our Generation." It sounded like our Probe 72 or our Key 73.

Our outstanding speakers at Geneva were John R. Mott and Robert E. Speer. It was at that convention that I first decided the Lord was calling me to become a foreign missionary. Opportunity came to go to India in 1918. But a World War intervened and no visas were granted to Far East countries. After some months of waiting, Levi Mumaw, Scottsdale, Pa., secretary of our church's newly found relief organization, requested me to go into relief in the Near East. The Mission Board approved and with a group of other young men I left for Asia.

I served for two years in Turkey and Armenia. It was

a good experience in orphanage, educational, and administration work. Here I was for the first time face-to-face with real physical, spiritual, and religious need. People were being killed before our very eyes. Others were dying of hunger. This Near East relief experience was clearly part of the Lord's plan.

After returning from Armenia, Mrs. Miller and I finally received our visas to go to India in 1921. We accompanied the George Lapp family.

After a month's voyage we landed into a heat to 115° — no air-conditioned houses, no green grass, only dust and dirt and droves of starving cattle and crowds of poor people. It was a far cry from the beauties of Lake Geneva, Wisconsin. But the Lord, the element of time, and understanding missionaries helped us overcome the cultural shock. Especially the brethren George Lapp and J. N. Kauffman helped in seeing how and where we could best serve — through schools and the training of a future leadership of the church. We loved India and her people and it was a happy fifteen years.

It was in 1931 that I was first approached in a letter from Dean Noah Oyer to return to the States and prepare to join the staff at Goshen College. To make this decision was not easy. Dean Oyer offered no financial inducement but he had a "vision." It was to become an accredited Christian college! I was challenged.

Goshen had only a few buildings, and more debts, but she had a dedicated faculty. In 1938, seven years later, on the advice of friends and the consent of the Mission Board we came and remained at Goshen College for parts of twenty-three years. And now in 1972, it's Greencroft.

In conclusion may I suggest three things which have come to me through all these years.

1. Perhaps the most lasting of my experiences was our *family worship*. Family worship was an institution in our home from my childhood. All members of the family were present. If not, we waited until they came. It was convened before breakfast — a hymn, a time for reconciliation and forgiveness of each other for offenses, and a time of prayer. No matter how much hay was down, or how urgent the plowing of the corn, or how necessary the cutting of the wheat or barley, all members of the family and

Ernest E. Miller, Goshen, Ind., was ordained a minister in 1919, served as president of Goshen College from 1940 to 1954. He is president emeritus and professor emeritus of psychology. This is the testimony he shared with the Goshen College congregation on April 1, 1973.

all hired laborers were present at morning worship. When my father was gone, my mother or one of us boys would lead. It was a blessing to us. We still have a family letter which circulates monthly and we have an annual family reunion. We communicate with each other.

2. As a senior member of our congregation, may I in a few sentences share my experience about marriage. Marriage may be a beautiful and wonderful thing, but not so without putting something into it. It must be worked at, especially in the winter of life. Ruth Blosser was not my first date nor only date, but she was my last. That is important. It has now been a partnership for fifty-six years. She has not only raised our children, washed our clothes, kept our garden, and milked our cows, but through sickness, hardships, trial, happy summer vacations in the Himalayas of India, she has provided the major share of patience, grace, and love so necessary to our many places of residence. At one time she taught English at Goshen College and she has corrected all my written speeches and sermons and much of my correspondence. Without her and her gracious help I would not have lived to this day of retirement. Not only was she of great help to me and our children, but she has many accomplishments of her own both in India and here in America.


3. The third thing that has come to me through these years is the necessity of those of us growing old to *preserve the process of growth*. I should like to give several examples of persons whom I knew and were helpful to me.

a. The first is Bishop J. S. Shoemaker from Freeport, Illinois. He was born in 1854 and lived until 1936 — a ripe age of 82 years. He served for twenty years as the secretary of the Mennonite Mission Board. He and his brother developed a poultry and hatchery business which sold eggs to hundreds of farmers in the north central part of the United States. He was also a church evangelist. He served for many years as secretary and treasurer for a cooperative creamery in his home county. Brother Shoemaker is the great-grandpa of Carolyn, Myron, and Judy Drudge, and the Lind children of our congregation, and he is the great-grandfather of Joanne Kreider, who is a junior at Goshen College.

b. The second example is C. Z. Yoder of Smithville, Ohio. Brother Yoder is a great-great-grandfather of Richard, Anne, Kathryn, Barbara, and Elaine Myers of our congregation, and he is also the person after whom Yoder Hall is named. Brother Yoder was born in 1845 and died in 1935 at the age of ninety years. He was a church evangelist and served for fifteen years as vice-president and president of the Mennonite Mission Board until he was 75. At age 66 he started a patch of strawberries and set aside the proceeds which were to support a foreign missionary. He cared for this until the time of his late death at 90 years. He as well started a greenhouse in 1895 to keep his boys on the farm which became known all over the state of Ohio. He was a leader in

composing and singing children's songs.

c. The final example is E. Stanley Jones. Dr. Jones was author, evangelist, lecturer, and world traveler. He has been described as the greatest missionary since Paul. Dr. Jones' love for his Savior has led thousands of people to Christ. Dr. Jones wrote twenty-eight books. These have inspired millions of people and he is quoted from the pulpits perhaps more than any other person. He was active until his death on January 29, 1973. He died in the Bareilly Hospital in his beloved India.

As I reflect on the life of these men, I am reminded of the words of the psalmist: "They shall still bring forth fruit in old age," or again I am reminded of the final verse of 2 Peter (TEV), "... continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, now and forever! Amen." 

Moderator's Corner

Assembly 73 Election — Offices to Be Filled

During the business sessions of Assembly 73 time will be given for the delegate body to elect persons to positions in the church program. Numerous gifted persons will be needed.

God gives many gifts to His children. Gifted men and women need to respond to the call of the Spirit to function within the church program so that its work may be facilitated. The Mennonite Church has many gifted persons. They are serving in so many meaningful ways. Some are called to local service while others to churchwide responsibility. Both are deeply significant.

It is always difficult for the body to adequately discern gifts and appoint persons when there are so many who could function in any one given office.

It is the task of the church to plan responsibly and to function under the Spirit in calling persons to positions.

At Harrisonburg, Virginia, August 7-12, General Assembly delegates will be asked to vote calling persons to the following offices:

- a. Mennonite General Assembly — moderator elect and secretary-treasurer
- b. Assembly Arrangements Committee — one person
- c. Nominating Committee — three persons
- d. General Board — chairman
- e. Council on Faith, Life, and Strategy — five members
- f. Mennonite Mutual Aid Board — three members
- g. Historical Committee — three members

Pray for those who will be used of the Spirit to guide persons through this election to places of responsibility. — A. Don Augsburger

Lodging Arrangements for Assembly 73



Assembly 73 will be held on the campus of Eastern Mennonite College in Harrisonburg, Virginia, August 7-12. The Lodging Committee under the direction of Esther Longacre is making arrangements for housing the guests who will be present at this meeting. This committee urges that reservations be sent in early for lodging. Guests will be housed in the following ways:

1. In homes in the community, no charge to guests.
2. In college dormitories
 - a. Eastern Mennonite College dormitories; the cost of a double room is \$5.00 per night (children with sleeping bags in parents' room free); \$2.00 per night for children over 12; \$1.00 per night for children 6-12; children under six free.
 - b. Madison College dormitories (three miles from EMC); about \$3.50 per night per person regardless of age.

The dormitories will be run hotel style. Sheets and pillow cases will be supplied. Bring your own pillows, blankets, towels, and washcloths.

3. Motels in the Harrisonburg area

Howard Johnson's Motor Lodge, Route 1. 434-6771
 Belle Meade Motel, Route 1. 434-6704
 Holiday Inn, Route 1. 434-9981
 Rockingham Motel, Route 1, 434-6340
 Coachman Inn 434-5301
 Wise Mid-Towne, 662 S. Main Street. 434-3491
 Marvella Motel, 687 E. Market Street. 434-3687
 Pure Village Court, Route 1. 434-7355
 Breen's Willow Bank Motel, 2426 S. Main Street. 434-9963

All motel reservations should be made early directly with the motel. The Lodging Committee does not handle motel reservations.

4. At a campsite. If you are bringing a camper or a tent you can reserve a campsite by notifying the Lodging Committee.

For home, dormitory, and campsite lodging send reservations to Esther K. Longacre, EMC, Harrisonburg, Virginia 22801. Please list the age of each person and the nights lodging is desired on the coupon printed with this article. — *Ivan Kauffmann, Assembly 73 coordinator*

Registration for: **ASSEMBLY 73**

Eastern Mennonite College Harrisonburg, VA 22801

Name(s) _____

Address _____

Names and ages of children attending: _____

Lodging is needed for: August 6, 7, 8, 9, 10, 11, 12 (encircle)

Lodging Preference: ☐ Home ☐ Madison Dormitory ☐ Will make own arrangements
☐ EMC Dormitory ☐ Reserve a campsite

Please note the following _____
 concerns or questions: _____

Perfect Trust

by Blanche Thompson Richardson

Paul Gerhardt, a German poet and for many years a preacher and a writer of hymns, was born in Saxony on March 12, 1607. He entered the ministry and for ten years performed the duties of his sacred office in the Nicolai Church at Berlin. However, his religious sentiments did not wholly coincide with those of the king, and Gerhardt was warned that if he did not preach differently he would have to leave Germany. Paul Gerhardt sent back a message that it would be hard to leave his home, his people, his country, and his livelihood, but he could only preach what he found in God's Word, and, as long as he lived, he would preach that. So he was ordered into banishment. Gerhardt, almost destitute, prepared to leave Germany, not knowing how he could provide for his helpless family.

The next morning the family started walking and at the end of the first day's journey they came to the edge of a wooded area and were offered refuge in a little inn they found there. The Gerhardt children were frightened and crying, and clinging to their mother; and she too, who had kept up bravely all day, now began to weep. Quietly Paul left the inn and went alone into the dark woods to think and pray. While he was in the woods, two texts came into his mind, and comforted him: "Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5); and "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).

Walking slowly and thoughtfully back toward the inn, Gerhardt stopped in the garden and, seating himself in a little arbor, he composed a hymn which starts as follows:

"Commend thy ways, O mortal,
And humbly raise thy sights
To him, who in his wisdom,
Rules earth, and sea, and skies.
He who for all has found a spot,
Wind, wave, and ocean dread,
Will find a place, oh! doubt it not,
Thy foot can likewise tread!"

Four other stanzas followed in rapid succession each one renewing Paul Gerhardt's trust and faith. He was convinced that God had not forgotten him. Returning to the inn, he found his wife sitting despondently in the parlor.

Sitting down beside her, he presented the hymn to her and was gratified to see her read it carefully, and finally she lifted her head and smiled into his eyes.

As the family was about to leave the next morning, two men knocked at the door and asked if he were Paul Gerhardt. Madame Gerhardt, apprehensive, turned pale, dreading some further calamity; but her husband, calm in his trust in an overruling Providence, at once declared that he was the individual they were seeking and inquired about their errand. To the great astonishment and delight of both wife and husband the men had a letter from Duke Christian of Meuseburg informing Paul Gerhardt that the duke had settled a considerable pension upon Gerhardt to atone for the injustices of which the duke felt Gerhardt had been the victim. When the men left, the pious and gifted preacher turned toward his wife and said: "See how God provides! Did I not bid you confide in Him, and all would be well?"

Calling the children to her, Mrs. Gerhardt excitedly told them about their father's good fortune and reminded them that in what had seemed like their darkest hour even God had not forgotten them. In a voice filled with love and pride the mother read the children the hymn that their father had written the night before. After a prayer of thanksgiving and a grateful "Amen," the family moved on through the forest, singing at the top of their lungs — confident that the Lord does provide — always!

Before he died on June 17, 1676, Paul Gerhardt became one of the greatest hymn-writers in all Europe and he lived to write many other hymns, among them "O Sacred Head, Now Wounded," and "All My Heart This Night Rejoices."

Wit and Wisdom

There is a story, told in the Ozarks, about an old mountain fiddler named Zeke who constantly bowed the same note on his instrument.

"Zeke," his friends asked, "How come those other fiddlers play lots of different notes on their fiddles, while you always play the same one?"

"Well," answered Zeke, "those other fiddlers are just lookin' for the right note — but I've found it!"

House Churches Grow in Waterloo

"We wanted to develop a church life in which we would not feel so isolated," said Walter Klaassen of Waterloo, Ont.

The result of his feelings and those of a dozen others was the formation of a house church.

Now, four years later, the original house church has become five, with a total membership of sixty to seventy people who are looking for the fellowship and meaning they could not find in more traditional churches.

"We had a growing dissatisfaction with what we had experienced in twenty years of churchgoing," said Klaassen. "We were visitors wherever we went, although we were members."

The Mennonite congregations in Waterloo were strongly ethnically oriented, a special problem for his wife who is not of Mennonite ancestry.

A group of people in the Waterloo-Kitchener area who felt much the same way about its present church life began talking about starting a house church. Some dropped out because there would be no Sunday school for their children, but about a dozen chose to stay with the idea.

The group met for two years, studying the Bible, singing, and working out a covenant to follow Jesus.

When the group became too large it divided into two groups, and last September they divided again, this time into five groups. One group has bought a house, where some of its members live.

The individual house churches meet weekly, usually on Sunday evening so that members who want to can attend other churches in the morning. Their membership, however, is in the house churches.

All groups do not have the same format.

"Our group," said Klaassen, "spends the first hour in Bible study and the second hour in sharing, singing, planning, and deciding about finances. Occasionally we have the Lord's Supper. The group is more strongly study-oriented than some others."

Once a month, representatives of the five house churches meet together.

There are occasional larger gatherings of all members of the house churches,

but the structure of these gatherings is presently in flux, Klaassen said.

Some disagree about the form of the larger assemblies. Some feel the gatherings should be more formal while others are not eager to reinstate the forms of worship from which they thought they were escaping.

The house churches have made no moves toward economic community, but "we have laid our own financial situations on the table," Klaassen said. "As a whole, we contribute to various things in the community, Mennonite Central Committee, Indian causes, and a local effort to provide free medical advice to people who would not go to doctors."

Although a number of Mennonites participate in the house churches, the groups do not think of themselves as Mennonite.

"But the form and what we do is very much in the historical Mennonite tradition," said Klaassen.

There has been some discussion on how the house churches relate to the larger Mennonite congregations, but members of the house churches—not nearly all Mennonite—do not have the same interest in finding out how they relate to Mennonite churches.

"Our house church is more than half of non-Mennonite background," said Klaassen. "We are very mixed—ethnically, racially, and nationally."

Most of the members are related to the academic community in Waterloo as students or former students. Klaassen is a professor at Conrad Grebel College at the University of Waterloo.

Alberta Married Couples' Retreat

"No marriage is so good that it can't be better!" Oakly Dyer told the twelve Alberta Mennonite couples who gathered over Easter weekend at Camp Nakamun. The retreat wasn't thought of as marriage retreat, and most of those present thought of the weekend as marriage enrichment.

The resource persons were Mr. and Mrs. Oakly Dyer. Oakly is a minister of the United Church who serves with the Family and Life Education Department of the Pastoral Institute in Calgary. The

theme for the weekend was, "I'm OK, You're OK," and was based on the Transactional Analysis system of examining intimate human relations. A transaction is any ordinary two-way conversation.

The weekend wasn't all study and discussion. For many, the chance for deep fellowship and learning to know fellow Mennonite Christians from other parts of Alberta were the main features. For some, the Saturday afternoon ball game or the fun and jokes at mealtimes were important. Everyone enjoyed the late night singsong around the fireplace and the tales from Oakly's African missionary days. The marriage checkup plan brought many positive remarks. The climax was the closing, informal communion service in



Raymond and Virginia Brubaker conduct their marital intimacy checkup.

which husbands served their wives the bread and wives shared the grape juice with husbands. This was the second annual couples' weekend sponsored by the Northwest Mennonite District Conference (formerly the Alberta-Saskatchewan district). Future events planned by the Home-Interests Committee are four-day family camping events for families with their own tents or camping trailers. These will be very informal gatherings in Alberta's provincial parks. One is scheduled for mid-July in the southern part of the province and one is planned for mid-August in the northern part. Bring the whole family; we'll be looking for you!

Camp Leaders Meet in Alberta and Oregon

About 40 Mennonite camp leaders from the four western Canadian provinces met on Apr. 23-25 at Camp Valaqua in the foothills of the Rockies in Alberta. The frost was still on the ground and there were occasional snow flurries, but the fireplace and wood burners helped to pave the way for warm fellowship.

From Apr. 27 to 29, twenty-five persons met at Drift Creek Mennonite Camp in Oregon representing the camp con-



Attention:
Herald Summer Bible School Workers

The Herald Summer Bible School Series has served hundreds of churches as a solid Bible teaching series for nearly 25 years. With appropriate revision, we feel we can maintain the strong Bible-teaching emphasis and mission features that have been the hallmark of this Series. We feel that we can incorporate a wider variety of teaching suggestions in order to enhance the teaching-learning process. Thus we feel this Series will continue to be useful for many years to come.

We need your counsel (teachers, superintendents, pastors, parents, former pupils, and others) to help us know what we should do to make this Series a more effective Bible-teaching tool.

Please take a few minutes to answer the questions on the following pages. Return to me, James E. Horsch, Editor, Herald Summer Bible School Series, Herald Press, Scottdale, PA 15683. Thank you very much.

Sincerely,

James E. Horsch

James E. Horsch,
Editor

What is your relationship to the Herald Summer Bible School Series?
(Check one)

- | | |
|---|---|
| <input type="checkbox"/> HSBS Teacher, years taught _____ | <input type="checkbox"/> Superintendent |
| <input type="checkbox"/> HSBS Pupil, last year as pupil _____ | <input type="checkbox"/> Parent |
| <input type="checkbox"/> Pastor | <input type="checkbox"/> Other _____ |

Note: Teachers, please limit your comments to one grade.
Responses here are for grade _____.

Other workers, relate your comments to specific
grades, whenever possible.

1. What general features should be retained in this grade?

2. What general changes should be made in this grade?

3. In what way was it necessary to adapt the contents of this grade to meet the needs of your pupils?

4. What teaching methods did you find most effective with your pupils?

5. What supplementary materials (maps, books, crafts, etc.) did you find most helpful in teaching this grade?

6. What songs should be eliminated from this grade?

7. What songs should be added to this grade?

8. What changes would make the teacher's manual a better teaching tool?
9. What changes would make the pupil book a more effective learning device?
10. This grade was used in (check those that apply):
- ☐ morning school
 - ☐ evening school
 - ☐ interchurch community school
 - ☐ 5-day school (on consecutive days)
 - ☐ 10-day school (on consecutive days)
 - ☐ 5-day school (one meeting per week for 5 weeks)
 - ☐ 10-day school (one meeting per week for 10 weeks)
 - ☐ camps
 - ☐ individual study
 - ☐ released-time classes
 - ☐ Christian day schools
 - ☐ other _____
11. What adaptations were necessary to make this grade more useful in the setting you described in 10 above?
12. The Bible text for the Herald Summer Bible School Series should be (check one):
- ☐ Good News for Modern Man (TEV)
 - ☐ King James Version
 - ☐ The New English Bible
 - ☐ Revised Standard Version
 - ☐ Other _____
13. Memory verses (check those that apply):
- ☐ should be increased in number
 - ☐ should be decreased in number
 - ☐ are too difficult for the age-group
 - ☐ are too easy for the age-group
 - ☐ should be more relevant to the lesson material
 - ☐ are satisfactory
14. How helpful are the leadership materials? (Leader's Guide, Superintendent's Manual, and Songbook) What is needed to improve their usefulness?

15. This Series is available in several languages. Check the edition which you used.

<input type="checkbox"/> Bengali	<input type="checkbox"/> German
<input type="checkbox"/> English	<input type="checkbox"/> Hindi
<input type="checkbox"/> French	<input type="checkbox"/> Spanish

16. Other comments:

This is a self-mailer. Fold on dotted lines with return address on outside, staple or tape shut, attach stamp, and mail. Thank you for your help!

FROM: Name _____

Address _____

City _____ State/Prov. _____

Zip/Postal Code _____

School/Church _____

Address _____

Attach
8¢
Stamp
Here

FIRST CLASS

TO: James E. Horsch, Editor
Herald Summer Bible School Series
Herald Press
Scottdale, PA 15683

stituency, the VS unit in Portland, and the EMB church in Salem.

The program outlines of the two conferences were similar. A central concern was that of articulating a camp philosophy. Some of the old forms such as the "Sunday school under the trees" and the revivalistic camp meeting were analyzed. Most of the study groups broke through to defining purpose in terms such as a laboratory for Christian living, an intentional Christian community, a vital part of the life of the church, and the like. Unless the camp can make a contribution beyond what is happening in the life of the congregational program, the investment in camping could be seriously challenged.

The specific aspects of camping were



Northwest Conference was represented at the Alberta MCA meeting by Lewis, Jr., and Twila Kraus, Edson; Lowell Steckle, Chair; and Wendel and Joyce Mullett, Blue-sky, Alta.

treated in interest session on crafts, backpacking, tree line camping, campcraft, biking, and experience-sharing sessions.

These are two of the four area conferences sparked by the Mennonite Camping Association in the early part of 1973. The other two were at Laurelville Mennonite Camp, Pa., Feb. 25-27, and at Deer Creek Christian Camp, May 25-28.

Mennonite Camping Association represents the camping interests of the Board of Congregational Ministries (MC) and the Commission on Education (GC) as they are concerned with camping. MCA is supported by the churchwide boards, by individual camps, and through individual \$5.00 per year membership fees. John R. Smucker, with an office at 2904 South Main St., Goshen, Ind. 46526, serves as executive secretary on a fifth-time basis.

Canadians Cooperate in Literature Distribution

Mennonites in Canada are enthusiastic about bookrack evangelism and are actively cooperating to sponsor the Choice Books paperback ministry, according to Ron Yoder who recently toured four

Canadian provinces. Yoder is director of the religious paperback ministry coordinated by Mennonite Broadcasts.

Yoder also discovered that the program in these provinces has a slightly different focus than in most of the other areas where the bookrack ministry is operating.

"Canada is a big place," he said, "and many of the racks are located in rural areas."

Yoder noted that the size of the land area and the sparseness of population makes inter-Mennonite cooperation desirable.

In reaching the outlying areas with religious paperbacks, Yoder noted that the churches are "fulfilling real needs because of the lack of religious materials in such areas."

The potential market for religious paperback books in Canada is great. "More than half of the population of Manitoba lives in one city," he said. "And when you can reach half the population of a vast province in one city, you have a tremendous market potential." A similar situation exists in Alberta where more than half of the population lives in the cities of Edmonton and Calgary.

There is some demand for books in German and French for use in cities with large German- and French-speaking populations.

In Manitoba, the Mennonite Brethren, General Conference Mennonite, Evangelical Mennonite, and the United Church of Canada are cooperating to sponsor bookrack evangelism. The program has been operating for several years now and has realized a significant growth. In 1971, 4,876 books were distributed through the program on 15 racks. By 1972 this had doubled with 9,738 books being sold in the province on 37 racks.

The sponsoring churches have formed an ad hoc committee to provide supervision for the program. The committee aims to double its book volume during 1973.

The Choice Books program in Saskatchewan is just getting started, Yoder reported. The program here is sponsored by the General Conference and Mennonite Brethren churches. Twelve racks were in service at the end of 1972.

The General Conference and Mennonite Brethren churches in Alberta are cooperating to sponsor bookrack evangelism. By the end of 1972, ten racks were operating throughout the province. While in the ski resort town of Banff, Yoder helped to place a rack in a local drugstore.

The program in British Columbia, sponsored by the United Mennonite Conference, is also just getting started with several racks in place. There is much room for growth in this province.

Western Christians Dead, Russian Observers Note

Christians in the West are dead, according to a number of brethren from the Union of Soviet Socialist Republics who attended the *Licht im Osten* Mission Conference in Korntal, Germany, from Apr. 27 to 29. *Licht im Osten* is an independent mission organization serving Slavic-speaking people.

The brethren making this evaluation of Christianity in the West were among the 90 some persons permitted to leave the USSR during the past couple of years for citizenship in West Germany.

Because of the growing political ties between the USSR and West Germany, Russian citizens from German background may apply for a permanent visa to West Germany, reports Vasil Magal, *Voice of a Friend* radio speaker and Slavic missionary worker in Western Europe.

Magal, a native Russian, attended the Korntal Conference and provided the main message in the Russian language meeting.

During the meeting, several of the newly arrived Russian emigrants gave testimonies from their experiences and from the Word of God. Their children sang some Russian songs and recited poems, Magal reports.

Among those Russians immigrating to West Germany during the past several years were several families of Mennonite background who speak Russian and German.

"After my message I called people to accept Christ," Magal wrote in a report to Mennonite Broadcasts, "and one lady openly decided to do so."

Requests for Beef Remain High

Mennonite Central Committee meat is being used in 11 countries. Mennonites processed 120 tons of beef and pork during the past winter canning season which ended in March.

The two largest shipments of meat will go to Vietnam and Brazil. In Vietnam refugees who are returning to their villages need food while they plant their crops.

"MCC beef will be of immense value in supplementing diets of Vietnamese farmers until their crops are harvested," explained George Culbert, export manager for Church World Services (CWS). CWS will help ship the MCC meat to Vietnam.

Peasants in northeast Brazil receive beef as part of a food-for-work program.

Over six tons are being used in Nicaragua for a child-feeding program. In south Jordan, Save-the-Children Fund feeding centers benefit from the beef.

"I recently visited two Centers to check on use of the beef," reported Urbane Peachey, MCC Jordan director. "The meat is usually mixed with parched crushed wheat, rice or bean soup and is served in one-ounce portions."

Each can of beef weighs 28 ounces. One hundred cartons provide 60,000 meals for children.

"The Centers are clean and well organized and contribute significantly to nutrition and family health in remote villages of the Ma'an and Karak districts," Peachey said.

On his visit he saw beef canned and labeled by the Wayne Medina Relief Committee in Dalton, Ohio, and the North Goshen Mennonite Church and the Fair Haven Church in Goshen, Ind.

Requests for beef in 1973 are almost double the available quantity.

Two Service Units Open in Southwest



Joyce and Dwight Leichty

Two new Voluntary Service units are being started in the United States Southwest. The locations are South Tucson, Ariz., and Downey, Calif.

In South Tucson, personnel has begun to arrive; in Downey it is hoped that volunteers will be available sometime in June. Both new units are working closely with emerging Mennonite fellowships and are being operated by Mennonite Board of Missions, Elkhart, Ind.

The outreach in both South Tucson and Downey is being planned by a coordinating committee for church development, comprised of persons from the Southwest Mennonite Conference and the Pacific District of the General Conference Mennonite Church.

Dwight and Joyce Leichty, Mt. Pleasant, Iowa, arrived in South Tucson May 17. They plan to be working in community service and with a small Mennonite fellowship which is beginning in the city. It

is hoped that the Leichtys, along with future VSers coming to the unit, will be instrumental in the development of the fellowship's mission and witness.

According to Paul Landes, regional director for VS whose regional office is located about 100 miles to the northwest in Phoenix, Ariz., VSers in South Tucson will "work with the local Indian center which assists American Indians who are moving into the urban setting."

At the center, work is done in Indian arts such as basket weaving, pottery, and the Indian dance. VSers will also assist in the marketing of handcrafted products. Depending on the qualifications of prospective volunteers, some VSers may become involved in the Model Cities housing program.

In Downey, a city located within Greater Los Angeles in Orange County, Calif., the Faith Mennonite Church has requested VS involvement in the middle-class community in which the congregation is located.

Volunteers are needed to work with youth in various kinds of programs; a high school is in close proximity to the church facility. Other involvements by volunteers, if they are found, will likely be with a local nursing home and with a day care program that Faith Mennonite Church is hoping to initiate.

Persons who have interest in either of these emerging VS units may contact John Lehman at Box 370, Elkhart, Ind. 46514.

Trainee Sponsors Build Bridges

Being an MCC exchange visitor sponsor means volunteering to be a bridge—a bridge toward understanding between people of different cultures. A group of trainees will arrive in the U.S. in August. MCC is looking for families who want to open their homes to these foreign visitors for six months. Trainees spend one year in North America, usually staying six months in each of two locations.

The exchange visitors hope to be placed with sponsors who can provide work for them in their area of training or interest. The new group includes trained social workers, two male cooks, six registered nurses, office workers, elementary and middle school teachers, a tax expert, nurse's aides, orderlies, trained children's workers, farmers, an office machine mechanic, and a motor mechanic. Other participants would like work in radio electronics, motel operation, graphic art, construction, and in a bookstore.

People interested in sponsorship should contact Mennonite Central Committee, Akron, Pa. 17501, by June 15.

Builder Size to Be Altered

Last week the Mennonite Publishing House sent letters to all congregations explaining that *Builder* would be altered from its present size of 7" x 10" to a smaller size of 7" x 5" in September. The reason for the change is that a number of individuals and congregations expressed concern about the difficulty of handling the wider *Builder* which appeared in March.

While this change will increase the number of pages, we plan to keep the teacher guides alongside the pupil materials since appreciation was expressed for this change. We also plan to print the graded and uniform lesson chart each quarter and include wider margins in the teacher section for making notes.

We believe that this change of size will make *Builder* easier to handle. Keep your suggestions for improvements coming. We are willing to keep innovating until we find a format and size that is useful to the largest number of teachers. *Congregational Literature Division, Mennonite Publishing House*

Koshy Studies HBS Goals

Home Bible Studies do lead to conversions, says Kochu K. Koshy of India. "They also help Christians to grow in the faith," he added.

Koshy, a student at Eastern Mennonite Seminary, is pursuing independent research at Mennonite Broadcasts, Harrisonburg, Va., as a part of his study toward an MA degree in religion.

He is especially interested in church growth. His independent research is to discover how Home Bible Studies relate to church growth.

He has discovered that Home Bible Studies do lead to commitments, and said, "I am quite impressed with Paul Roth's personal attention to students with personal or spiritual problems." Roth is Home Bible Studies director and counselor at MBI.

In addition to the mass communication office of Mennonite Board of Missions, Home Bible Studies are offered in several countries overseas, from the home office of the Board and from Eastern Mennonite Board of Missions and Charities.

After he completes his study at the seminary by the end of the current school term, Koshy plans to return to India. He is a member of the Mennonite Church.



Kochu K. Koshy



May VS Orientation group

Fifteen Volunteers Assigned

At the May 7-15 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 15 persons were commissioned for six-month to two-year assignments in 12 locations in the United States.

In orientation the volunteers lived and shared together, went to Camp Amigo, attended most of the Holy Spirit Festival in Goshen, Ind., and had a five-game volleyball tourney with Mission Board staff one evening.

A VSer commented that at orientation he was "reminded again of the uniqueness of a small body of believers." A girl said the sessions helped her "really face myself and put into words things I'd never said before." Someone else remarked that "I learned to love complete strangers in eight days. Praise the Lord."

Back row (left to right): Jim Gascho, Fairview, Mich., community worker in Portland, Ore., for two years; Henry Redmond, Washington, D.C., general camping assistant for one year at Mennonite Youth Village, White Pigeon, Mich.; Ernie Boss, Kalispell, Mont., six months as a construc-

tion worker in Philadelphia, Pa.; and Brent Leichty, Ft. Wayne, Ind., physical therapist at Immanuel Medical Center, Omaha, Neb., for two years.

Second row: Joyce Mast, Sarasota, Fla., one year as an LPN at the Regional Medical Center, Carlsbad, N.M.; Bonnie Lehman, Apple Creek, Ohio, assistant hostess at the International Guest House, Washington, D.C., for one year; Darlene Richards, Panora, Iowa, teacher aide for one year at the Olympic Center, Stockton, Calif.; Elaine Bender, Flint, Mich., one year as an LPN at Good Samaritan Hospital, Phoenix, Ariz.; and Geneva Birkey, Amboy, Ind., nurse's aide for one year at Maple Lawn Homes, Eureka, Ill.

Front row: Steve and Karen Beiler, Leola, Pa., community workers in Boise, Idaho, for one year; Dwight and Joyce Leichty, Mt. Pleasant, Iowa, program directors and community workers for one year in South Tucson, Ariz. (new unit); and Deborah and Dick Huffman, Delta, Ohio, two years as community workers with the Pico Heights unit in Los Angeles, Calif.

Thirteen Begin MCC Assignments

Thirteen volunteers joined the Apr. 3-13 orientation at Mennonite Central Committee Headquarters, Akron, Pa. They will fill needed roles as packers, maintenance workers, cooks, nurses, secretaries, teachers, printers, receptionists, agriculturists, and counselors for retarded adults. Three are MC members.

Mary E. Gehman has begun a one-year term of service with MCC in McDowell, Ky. Mary is working at the Appalachian Regional Hospital as a licensed practical nurse. She received her LPN from the School of Practical Nursing, Reading, Pa. Mary is the daughter of Noah and Eva Gehman, Bally, Pa., and a member of the Bally Mennonite Meetinghouse.

Bob and Kathy Smoker have begun a two-year term of service with MCC at Akron, Pa. Bob is serving as printer and Kathy is serving as the Akron office re-



Mennonites (MC) in Apr. 3-13 Orientation at Mennonite Central Committee Headquarters, Akron, Pa. (left to right) Kathy Smoker, Bob Smoker, and Mary Gehman.

ceptionist. Bob attended Hesston and Messiah colleges. He is the son of Arthur and Dorothy Smoker, Mt. Pleasant, Pa., and a member of Frazer Mennonite Church, Malvern, Pa. Kathy is the daughter of Albert and Lucille Stull, Scottdale, Pa., and a member of Market Street Mennonite Church, Scottdale.

New Trailer Donated

A 35-foot trailer and crew cab have been donated to the Out-Spokin' biking program by Travel Equipment Corporation, Goshen, Ind. Total cost of the donated materials and labor was approximately \$25,500.

Out-Spokin' is a special program of the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind. The program is geared for physical, social, and spiritual development.

The new fifth-wheel trailer has an area for bike repair, locker space, a fold-out "kitchen," office space—and living quarters for staff between hikes.

Construction of the custom-built trailer was completed on May 1.

Building Dedicated by Belleville Church, 75th Anniversary

The Locust Grove Conservative Mennonite congregation held dedication services for its new meetinghouse on Sunday afternoon, May 6.

The new brick structure, measuring 60 x 96 ft., has 16 individual classrooms and contained areas for classes in the fellowship area. Seating capacity on the main floor of the sanctuary is 352. However, chairs can be placed in the balcony and narthex to bring the total capacity to nearly 600.

About 500 persons attended the dedication service on a beautiful spring day. Daniel Yutzky, dean of Eastern Mennonite College, gave the dedicatory message on "The House of God" (Eph. 2:19-22). Eerie Renno, the pastor, led in the dedication responsive reading and offered the dedicatory prayer.

Lloyd Hostetler, chairman of the Building Committee, spoke briefly, after which A. Joseph Cheney of the Associated Church Builders, Inc., presented the keys to the building. The financial report was given by Ivan Glick, church treasurer, and introductions were by Merle E. Yoder.

In the forenoon 355 persons attended the final service in the old building, the original part of which was the first structure erected by the congregation in 1899. Eerie Renno preached on "The Crucified Christ—My Redeemer" and Daniel Yutzky followed with a sermon on "The Holy Spirit in My Life." "Gott ist die Liebe" was sung in remembrance of the days when all services were in the German language.

The Locust Grove congregation was organized by Abraham Zook in November 1898 with 118 charter members. Plans are being made for a 75th anniversary observance on Oct. 13 and 14 of this year.

mennoscope

Art Gish, Isaac Clarence Kulp, and John L. Ruth are calling for a meeting to review the meaning of New Testament Community. Called *Gemeinschaft I*, it is to take place at the Indian Creek Brethren Meetinghouse, on Route 63 in the village of Vernfield, Harleysville, Pa., on June 16, 17. *Gemeinschaft I* will open Saturday evening at 7:00. There will be three meetings on Sunday: 9:00 a.m., 2:00, and 7:00 p.m. Noon and evening meals will be provided. An offering will be taken. Lodging will be arranged. Each of the above will be speaking and open discussion will follow. If interested or concerned about the drift away from the New Testament-Anabaptist heritage, write to *Gemeinschaft I*, 828 Main Street, Vernfield, Harleysville, Pa. 19438.

"Palestinian refugees are not just figures in reports," said Mrs. Nimra Tannous Es-Said emphatically. "They are human beings who have been uprooted from their homelands where their ancestors have lived for thousands of years." Mrs. Es-Said, the assistant executive secretary of the Jordanian Supreme Ministerial Committee for Relief of Displaced Persons, has just completed a "friendship and love-raising campaign" in the United States and Canada at the invitation of Mennonite Central Committee. She returned to Jordan on May 14.

Mennonite Disaster Service volunteers were at work one day after tornadoes swept through parts of Ohio on May 10. "Thirty twisters tore into here," reported Nelson Hostetter, MDS executive coordinator. Four persons were killed, more than 100 injured, and 570 families have total or major loss of their homes. Worst hit was the north-central Ohio community of Willard. "MDSer Lloyd Miller from Orrville, Ohio, was in Willard by May 11," said Hostetter who arrived there on May 13. "We saw three mobile home villages swept clean—thrown into the field beyond. It is a miracle more people were not killed." On May 16, 100 MDSers were at work in Willard under the leadership of Lloyd Miller and Milton Falb. Hostetter estimated several weeks of work in Willard and a need for up to 100 volunteers. Elsewhere in Ohio, MDS cleanup and repair operations are under way in Savannah under the leadership of Abe Mast; Columbus under Glenn Esh; Bellville under Pete Mast; Kenton under Tom Anderson; Urbana under Roy Yoder; and Millersburg under Clayton Kandel.

The American Bible Society elected five

honorary members at its 157th annual meeting at the Hotel Pierre in New York City. Among these was Million Belete, general secretary of the Bible Society of Ethiopia. Belete, a clergyman of the Meserete Kristos (Mennonite) Church, has been general secretary of the Bible Society of Ethiopia since July 1, 1968, having previously served as associate the year before.

The office of the president of Goshen College announced promotions in rank and granting of tenure for ten faculty as approved at a recent Board of Overseers meeting. Faculty promoted from assistant to associate professor are Ervin Beck (English), Lee Roy Berry (political science), John K. Gotwals (physics), Norma Jean Weldy (nursing), and Orville L. Yoder (education). Three faculty promoted from associate professor to professor are J. Richard Burkholder (religion), Stanley C. Shenk (Bible), and Marion R. Wenger (German). Faculty who received tenure are Duane R. Kauffmann (psychology) and Robert L. Yoder (Spanish).

A small rural community located 22 miles west of Corning, N.Y., is in urgent need of a medical doctor who would serve as a general practitioner. He would be given a rent-free building, until established, the services of a nurse-practitioner, and other financial assistance. The doctor would be asked to locate in Woodhull, a small village located an equal distance from five hospitals. This organized search, now entering its sixth year, is the combined effort of the Woodhull, Jasper, and Troupsburg communities. Mennonite congregations are located in the general area. Those interested may contact Don Siegrist, R. 1, Box 4, Jasper, N.Y. 14855. Tel.: (607) 792-2136.

Melvin Delp, chairman of the Youth Haven Committee, Baltimore, Md., has announced the purchase of Camp Andrews located on the upper portion of Fishing Creek near Muddy Run Lake in southern Lancaster County, Pa. It consists of 44.4 acres, mostly wooded, with six cabins, a lodge building, a house with commercial kitchen facilities, a swimming pool, athletic field, and assorted equipment. The sale price was \$75,000. A qualified houseparent couple and other personnel are needed to develop a Christ-centered program. Miriam Stauffer, of the Slackwater Mennonite congregation, has moved into the community and will help where possible. Youth Haven staff hopes the camp will help meet the needs of Baltimore youth as well as persons

from other inner-city points.

The Nairn congregation will be celebrating its 25th anniversary on June 24. A weekend of special services is planned, beginning on Friday evening, the 22nd. Nelson Litwiler, Goshen, Ind., will be the guest speaker at each service. Former members and friends are invited to come and "help celebrate." The anniversary committee would appreciate hearing from all who plan to attend. Contact Mrs. N. Scheifele, Box 9, Ailsa Craig, Ont. NOM 1A0.

Central Christian High School in Kidron, Ohio, is seeking the services of a full-time English teacher who could serve in extracurricular areas of drama and journalism. Contact Wendell Hostetter, Principal, Box 9, Kidron, Ohio 44636.

The General Conference Mennonite Mission in Japan has officially dissolved as the organization directing mission work in that country, and the Japanese church conference will take over administration of the work. The changes came about recently as the result of a memo of understanding between the mission and the Kyushu Mennonite Church Conference. As of last February the missionaries' periodic meetings will decide only those problems in the area of children's education, missionary housing, transportation, fellowship, language study, and activities outside the sphere of the Kyushu conference, most of whose congregations are on the southern island of Kyushu. The church conference will be in charge of all evangelism and assignment of missionaries and other church workers.

J. D. Landis, pastor of the Mobile Mennonite Church, Mobile, Ala., reported recently, "We had our first baptismal service on Apr. 15. It was a meaningful service for the three young fellows who were baptized as well as the congregation of more than 60 persons."

Richard Bowman, missionary in British Honduras, arrived in the U.S. with his family on May 12, two months earlier than scheduled after completion of his mission associate term. Richard has hepatitis and will probably need two months of rest before overseas to work.

The Overseas Department of Eastern Mennonite Board of Missions has been interested for some time in placing a long-term Bible teaching and evangelism couple in Vietnam. Luke Martin, associate overseas secretary, said, "The Bible teacher should have Bible Institute or seminary training and preferably some experience in teaching. The couple would have opportunity to relate to a variety of persons, including members of the local congregations and English students at high school and university levels. They would be given adequate time to learn the Vietnamese language before becoming in-

volved in a teaching ministry. We will place them as soon as they become available. We will be glad to be informed of persons who might have suitable qualifications.

Two Project Timothy Seminars were recently held at the Eastern Mennonite Board of Missions headquarters, Salunga, Pa. The first, held from Apr. 27 to 29, with an attendance of 25, was the fourth seminar for the Lancaster area 1972 class. The other, held from May 11 to 13, was the first seminar for the Lancaster area 1973 class. Sixty persons attended that event. Gerald Studer, pastor from Scottsdale, Pa., was the resource person for the April seminar. Resource person for the second seminar was Paul G. Landis, Lancaster area Project Timothy coordinator for seminars.

There will be a Siding Hill CPS Camp No. 20 reunion at Inspiration Hills, a church camp located two miles east of Congress, Ohio, on State Road 904, just six miles northeast of Columbus, on Aug. 11, 12. Food and lodging are available by reservation. For reservations call John E. Ramseyer at (216) 669-4123.

The fifth series of Family Life TV Spots on the theme of reconciliation and forgiveness have been promoted to approximately 775 commercial stations in Canada and the United States, according to David Thompson, Mennonite Media Services director. To date 332 stations in the United States have indicated they will use the spots. Approximately 50 stations in Canada have also responded favorably to the spots, as well as the Canadian networks.

Goshen College's music department is offering a five-day workshop for piano teachers, June 25-29, on campus, with guest lecturer Carol Rosenberger, concert pianist. Rosenberger, who performed solo in the college's L-M Series last Dec. 1, is returning to conduct performance classes, lead seminar discussions, and explore such areas as the setting of musical goals and the psychological aspects of one's goals. Other guest lecturers will be Frances Clark and Louise Goss, cofounders of the New School for Music Study, of Princeton, N.J. On the staff will be John O'Brien, Kathryn Sherer, and Veronica Roth, all of the GC faculty. A course for piano students will be held in connection with the teachers' workshop. More information is available from Department of Music, Goshen College, Goshen, Ind. 46526.

George H. Beare suffered a fatal heart attack on Thursday evening, May 10, at Albany, Ore. Funeral services were held at the First Mennonite Church, Upland, Calif., Monday afternoon, May 14. Milo Kauffman, Hesston, Kan., represented Mennonite Board of Missions at the fu-

neral. George and Ida Beare served as Board missionaries in the M. P., India, from 1926 to 1951. Mrs. Beare's current address is 5487 S. E. Columbus St., Albany, Ore. 97321.

B. Charles Hostetter, Lagos Nigeria, on Apr. 7 reported: "We are finishing up our third school year. We have a three-year Bible course and leadership training program, so the first students will graduate on June 2. If they all pass, we will have 10 men graduate then. We had an interesting experience with our students this week. (The students' ages range from 20 years to 45.) A special speaker asked our students to tell when they found Christ in a personal salvation experience. Most of them dated their assurance of salvation since coming to the Seminary. So we are finding that our teaching has been more meaningful than we realized."

Plans are being made to dedicate the new Iowa Mennonite Museum and Archives Building, located at the Kalona Historical Village grounds, on June 10 at 2:00 p.m. The service will be held at the Junior High Gym in Kalona. Melvin Gingerich, native of this community, now of Goshen, Ind., will give the dedicatory address.



Mr. and Mrs. Jesse Adams and daughter Julie

Jesse Adams was ordained and installed as pastor of Garden Chapel, Dover, N.J., June 3. In charge of the service was Joseph Gross, overseer; Omar Showalter, speaker on the *Life with God Broadcast*; Harold Weaver, of the Franconia Conference Mission Commission, and Warren M. Wenger, resigning pastor, assisted. Adams comes to Garden Chapel from the House of Friendship, New York City, where he served as associate pastor.

The 50th Anniversary Program at Oak Shade Mennonite Mission, Quarryville, Pa., will be held in the afternoon and evening on June 10.

Special meetings: Ruth and Rhoda Ressler, Scottsdale, Pa., returned missionaries from Japan, at Martinsburg, Pa., June 3. Neftali and Grace Torres, Elkhart, Ind., at Martinsburg, Pa., June 16, 17.

New members by baptism: twelve at Willow Springs, Tiskilwa, Ill.

Change of address: O. N. Johns from

1509 E. Main Street, to 1516 Michigan Blvd., Louisville, Ohio 44641.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Arnold, Roger and Lois A. (Bender), Flushing, N.Y., first child, Carmella Ann, May 6, 1973.

Bachmeyer, Helmo and Joan (Risser), Winnipeg, Man., first child, Trevor, Mar. 24, 1973.

Baker, Murray and Marlene (Metzger), Preston-Cambridge, Ont., first child, Chad Evan, Mar. 10, 1973.

Bartel, Erwin and Linda (Stauffer), Dalton, Ohio, second child, first daughter, Heidi Sue, Apr. 23, 1973.

Kreider, J. Lloyd, Jr., and Mary Lois (Keener), Oxford, Pa., second child, first son, Ryan Lloyd, May 10, 1973.

Martin, Winston and Betty Ann (Lally), Stratford, Ont., second child, first son, Darryn Dwytt, May 12, 1973.

Miller, Ben and Donna (Ziegler), Souderton, Pa., second daughter, Belinda Gwen, May 9, 1973.

Miller, Chester and Charlotte (Miller), Dalton, Ohio, first child, Cathy Jean, Apr. 28, 1973.

Miller, Daniel and Marlene (Troyer), Bloomington, Ind., first child, Andrew Michael, May 1, 1973.

Miller, Ellis L. and Berdene (Gerber), Dover, Ohio, first child, Heather Jo, Feb. 1, 1973.

Nauman, Donald O. and Erla (Zimmerman), Manheim, Pa., third child, second son, Brent Douglas, May 3, 1973.

Roth, Ron and Charlene (Fehlberg), Mt. Pleasant, Iowa, second son, Shannon Ray, Apr. 3, 1973.

Schlegel, Carl and Marlene (Wagler), New Hamburg, Ont., first child, Melissa Renee, born Mar. 16, 1973; received for adoption, Apr. 19, 1973.

Showalter, John and Lana (Delvanthal), Hutchinson, Kan., first child, Travis Daniel, May 13, 1973.

Siebert, Richard and Barbara (Shanks), Hutchinson, Kan., first child, Lisa Lynn, May 12, 1973.

Stoltzfus, Aden and Pauline (Graber), Uniontown, Ohio, fifth child, fourth daughter, Beverly Jo, May 8, 1973.

Thut, Timothy and Margaret (Brennenamer), Washington, D.C., second child, first daughter, Rebecca Lynne, May 1, 1973.

Weaver, Harold and Debra (Forrer), Wooster, Ohio, first child, Troy Matson, May 2, 1973.

Willer, Dennis and Patty (Showalter), Inman, Kan., second child, first son, Bradley John, May 10, 1973 (by adoption).

Zielman, Dick and Anne (Janzen), Dashwood, Ont., fifth child, fourth daughter, Angela, Apr. 25, 1973.

Zook, David and Marilyn (Gehman), Hagers-town, Md., first child, Brenda Dawn, Apr. 27, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the spouse is supplied by the officiating minister.

Akers — Stoebe. — Steven Charles Akers, Greencastle, Pa., and Darlene Faye Stoebe, State Line, Pa., both of Cedar Grove Cong., by Nelson L. Martin, May 6, 1973.

Bender — Mithler. — John Michael Bender, Elkhart, Ind., and Prairie Stoebe, and Martha Louise Mithler, Lagrange, Ind., Marion Cong.,

by Ross Bender and John Powell, May 12, 1973.

Horst — Stutzman. — Leonard Hart, Newcomerstown, Ohio, Church of Christ and Arlene Stutzman, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, Apr. 19, 1973.

Horst — Redkey. — Mahlon Z. Horst, Narvon, Pa., and Ruth Z. Redkey, Terre Hill, Pa., both of Bowmanville cong., by Luke L. Horst, Apr. 14, 1973.

Leaman — Hostetter. — Gerald L. Leaman, Leola, Pa., Stumptown cong., and Sharon Ann Hostetter, Strasburg, Pa., Strasburg cong., by A. Clyde Hostetter, May 12, 1973.

Moser — Bender. — Philip Nelson Moser, Croghan, N.Y., Naumburg cong., and Beulah Jane Bender, Grantsville, Md., Maple Glen cong., by Ivan J. Miller, May 12, 1973.

Nafziger — Gonzalez. — Eldon Nafziger, Cochranville, Pa., Homeville cong., and Alicia Gonzalez, Gualaco, Honduras, La Ceiba cong., by George Zimmerman and Ephraim Nafziger (father of the groom), Mar. 10, 1973.

Smith — Winey. — Grant A. Smith, Ephrata, Pa., Groffdale cong., and Florence D. Winey, Mount Joy, Pa., Masonville cong., by Ivan D. Leaman, May 16, 1973.

Weaver — Horst. — James W. Weaver, Lititz, Pa., Hammer Creek cong., and Naomi R. Horst, Mohnton, Pa., Fairview cong., by Luke L. Horst, May 26, 1973.

Weiss — Starner. — Dennis Weiss, Millersburg, Ohio, United Church of Christ, and Linda Starner, Millersburg, Ohio, Walnut Creek cong., by Ervin Schlabbach, Mar. 18, 1973.

Zimmerman — Horst. — Henry D. Zimmerman and Sharon D. Horst, both of East Earl, Pa., Bowmanville cong., by Luke L. Horst, May 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Earnest, Norman E., son of Chris and Lucinda (Hershberger) Earnest, was born at Milford, Neb., Oct. 25, 1915; died of leukemia at the Alphonso Hospital, Boise, Idaho, May 6, 1973; aged 57 y. 6 m. 11 d. On Dec. 28, 1958, he was married to Ruth Brenneman, who survives. Also surviving are four sons (Phil, Galen, Leland, and Everett); two daughters (Alice — Mrs. Sam Miller, and Vonnice — Mrs. Bob Oxnam); 8 grandchildren, his parents, 3 sisters (Elvera — Mrs. Paul Brenneman, Virginia — Mrs. Robert Miller, and Hazel — Mrs. Richard Conklin). He was a member of the First Mennonite Church, where funeral services were held on May 9, in charge of Max G. Yoder and Robert Garber; interment in the Hillcrest Cemetery.

Egli, Oscar Frederick, son of John and Anna (Riggenbach) Egli, was born at Hopedale, Ill., Sept. 7, 1906; died at Manson, Iowa, May 15, 1973; aged 66 y. 8 m. 8 d. Surviving are 4 brothers (William, John, Elmer, and Edward) and 2 sisters (Lydia — Mrs. Art Martin, and Mabel — Mrs. Frank Nafziger). Two brothers and one sister preceded him in death. He was a member of the Manson Mennonite Church, where funeral services were held on May 18, in charge of Walter Smetzer; interment in the Roselawn Cemetery, Cochenour, Ralph, son of Bruce W. and Mae (Cochran) Cochenour, was born at Chambersburg, Pa., Mar. 29, 1912; died of cancer at Chambersburg (Pa.) Hospital, Apr. 16, 1973; aged 61 y. 18 d. On Sept. 14, 1935, he was married to Anna Sollenberger, who survives. Also surviving are 2 daughters (Ida Mae Strite and Miriam Smith), 4 sons (Ray of Elm, Ralph, Jr., Carl, and Roy), and his mother. He was a member of the Chambersburg Mennonite Church, where funeral services were held on Apr. 19, in charge of Omar R. Martin and Laban Haw-

baker; interment in the Chambersburg Mennonite Church Cemetery.

Glick, Samuel G., son of Samuel S. and Lydia (Kanagy) Glick, was born at Allensville, Pa., Jan. 13, 1902; died of heart failure at Belleville, Pa., May 16, 1973; aged 71 y. 1 m. 3 d. On Nov. 14, 1926, he was married to Mabel Hartzler, who survives. Also surviving are one son (Samuel E. Glick, Jr.), 3 grandchildren, one brother (Raymond), and 6 sisters (Mrs. Mary Blank, Mrs. Ada Byler, Sadie — Mrs. Aaron S. Yoder, Mrs. Bertha Zook, Lydia — Mrs. Stephen Kauffman, and Linda — Mrs. Adam Wengend). On Nov. 10, 1963, he was ordained to the ministry and served the Rockton Bible Church, Rockton, Pa., for 14 years. He was a member of the Maple Grove Mennonite Church, where funeral services were held on May 19, in charge of Paul Bender and Charles Shetler; interment in the Locust Grove Cemetery.

Hershberger, David, son of William and Mary (Miller) Hershberger, was born in Holmes County, Ohio, Sept. 21, 1920; died at Union Hospital, Dover, Ohio, Apr. 30, 1973; aged 52 y. 7 m. 9 d. He was married to Ruth Domer, who survives. Also surviving are 5 sons and 4 daughters (Kolan, Wade, Kenneth, William, Stewart, Birdene, Marlene, Nancy, and Debbie), 4 grandchildren, and four brothers (Cloyce, Paul, Clayton, and William). One brother preceded him in death. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on May 3, in charge of Ervin Schlabbach; interment in the church cemetery.

Kauffman, Glada Juanita, daughter of Oliver and Alta (Mast) Miller, was born at Fairview, Mich., June 1, 1911; died of a heart attack at Fairview, Mich., May 10, 1973; aged 61 y. 11 m. 9 d. On Mar. 28, 1937, she was married to Ira Kauffman, who preceded her in death on Dec. 17, 1956. Surviving are children (Polly, Merrill, Alfred, Sherman, Kathryn Hochstetler, and Bertha), 7 grandchildren, 5 sisters, and 3 brothers. She was a member of the Fairview Mennonite Church, where funeral services were held on May 12, in charge of Virgil S. Hershberger; interment in Fairview Cemetery.

Miller, Dan R., son of Menno B. and Rachel B. (Gingrich) Miller, was born at George Co., Ohio, Mar. 15, 1902; died in an automobile accident at Monteagle, Tenn., Mar. 2, 1973; aged 70 y. 11 m. 15 d. He was married to Katie Schrock, who survives. Also surviving are 5 sons (Levi, Mahlon, Melvin, Olin, and Ora), 2 daughters (Lydia — Mrs. Lloyd Hershberger, and Viola — Mrs. Crist Miller), 18 grandchildren, 3 sisters (Mary Ann and Virginia E. Byler, Rachael — Mrs. Amos Mast, and Clara — Mrs. Levi C. Miller), and 2 brothers (Andy and Mahlon). He was preceded in death by one son, one daughter, one granddaughter, 2 brothers, and one sister. He was a member of the Southwest Clinton Amish Mennonite Church, where funeral services were held on May 6, in charge of Joe A. Bontrager, Perry Nisley, and David Bontrager; interment in Thomas Cemetery.

Miller, Katie J., daughter of John J. and Polly (Kendal) Schrock, was born in Lagrange Co., Ind., Sept. 21, 1899; died near Goshen, Ind., Apr. 24, 1973; aged 73 y. 7 m. 3 d. She was married to Dan R. Miller, who preceded her in death on Mar. 2, 1973. She is survived by 2 daughters (Lydia — Mrs. Lloyd Hershberger, and Viola — Mrs. Crist Miller), 5 sons (Levi, Mahlon, Melvin, Olin, and Ora), 18 grandchildren, 3 brothers (Dan, Levi, and John), and one sister (Lydia — Mrs. Alvin E. Bender). She was preceded in death by one son, one daughter, one granddaughter, 4 brothers, and 2 sisters. She was a member of the Southwest Clinton Amish Mennonite Church, where funeral services were held on Apr. 27, in charge of Joe A. Bontrager, Perry Nisley, and David A. Bontrager; interment in Thomas Cemetery.

Sommer, Joseph D., son of John and Anna (Smith) Sommer, was born in Woodford Co., Ill., Apr. 18, 1880; died at the Maple Lawn Home, Eureka, Ill., May 9, 1973; aged 93 y. 21 d. On Oct. 26, 1911, he was married to Anna Litwiler, who preceded him in death on July 15, 1969. Surviving are one son (Gerald), 2 grandchildren, and 4 great-grandchildren. He was preceded in death by one daughter, 6 sisters, and 5 brothers. He was a member of the Metamora Mennonite Church, where funeral services were held in charge of James Detweiler; interment in Stewart Harmony Cemetery.

Steckley, Matilda, daughter of Loel and Phoebe (Zimmerman) Steckley, was born at Milford, Neb., July 30, 1891; died at Fairlawn Haven, Archbold, Ohio, May 11, 1973; aged 81 y. 9 m. 11 d. She was a member of the Central Mennonite Church. Funeral services were held at the Griest Funeral Home on May 13, in charge of Charles H. Gausche; interment in the East Fairview Mennonite Cemetery.

Stutzman, Albert, son of David D. and Mary Ann (Becker) Stutzman, was born in Wood River, Neb., Oct. 19, 1905; died of cancer at Wellman, Iowa, June 6, 1973; aged 67 y. 17 d. On Mar. 5, 1929, he was married to Lavina Danner, who survives. Also surviving are 3 sons (William, Marlin, and Norman), 11 grandchildren, one brother (Ira Stutzman), and 2 sisters (Mary Ann Boshart and Verda Hochstetler). He was a member of the Wellman Mennonite Church, where funeral services were held on May 9, in charge of George S. Miller and Ron Kennel; interment in the Wellman Mennonite Cemetery.

Wyse, Joe S., son of C. F. and Martha (Short) Wyse, was born at Rome, Iowa, May 27, 1897; died at his home in Archbold, Ohio, May 13, 1973; aged 75 y. 11 m. 17 d. On Nov. 28, 1916, he was married to Mable Short, who survives. Also surviving are 3 sons (Mahler, Warren, and Marvin), 19 grandchildren, 17 great-grandchildren, 3 brothers (Arthur J., Willard, and Dan B.), and one sister (Elizabeth — Mrs. Cletus Aschliman). He was preceded in death by 2 infant daughters, a son (Junior), one grandson, one great-grandson, 3 sisters (Sura, Maude, and Bessie), and one brother (Ellis). He was a member of the Salem Mennonite Church, Waldron, Mich. Funeral services were held at the Lockport Mennonite Church, on May 16, in charge of Earl Stuckey, Archie Graber, and Dale Wyse; interment in Lockport Cemetery.

Yoder, Clarence Earl, son of Peter B. and Emma (Huber) Yoder, was born Nov. 21, 1897; died at Kendallville, Ind., Apr. 24, 1973; aged 75 y. 5 m. 3 d. On Mar. 4, 1937, he was married to Alma Bain, who survives. Also surviving are one stepson (Ernest Yoder), 3 step-grandchildren, one sister (Mary Smetzer), and 2 brothers (D. A. and Harvey Yoder). Funeral services were held at the Linhart Funeral Home, Wakarusa, Ind., in charge of Willard Conrad; interment in the Olive Cemetery.

Cover photo by Toge Fujihira; p. 466 by Paul Schrock.

calendar

North Central Conference, annual meeting: Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 5.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campground, 7-12 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Deplore "Moral Vacuum" in U. S. Education

The Greater Minneapolis Association of Evangelicals (GMAE) has deplored a "religious and moral vacuum" which is developing "in much of our educational system today."

At the same time it protested the increased attention which it said is being given the occult and psychic phenomena in both public and private schools.

The association, at its annual meeting, warned that "teachings about psychic phenomena and the occult often confuse the distinction between the legitimate pursuit of truth and dangerous involvement with powerful spirit forces."

Christians, it said, should avoid participation in "spiritistic experiments" and oppose instruction in spiritism in the public schools.

Where public schools offer instruction in the occult, Christians should be given equal opportunity to teach the Christian viewpoint with regard to spirit phenomena, it declared.

Holds First Sessions in U.S.

For the first time in history the Prague-based Christian Peace Conference has held an international meeting in the United States.

The controversial organization's United Nations subcommittee in the U.N. convened at the Church Center for the U.N. A delegation was received by U.N. Secretary-General Kurt Waldheim.

Metropolitan Nikodim of Leningrad and Novgorod, president of the conference, did not attend because of "reasons of health," according to a spokesman.

Last year the American group changed its name and widened its scope, saying it would maintain ties with the CPC in Prague but would also seek other channels for relations between Christians of the U.S. and in communist nations.

Paul Peachey, a Mennonite sociologist from Washington, D.C., is chairman of the U.S. group. He attended meetings at the United Nations.

To Publish 100,000 Bibles

The United Bible Societies announced receipt of an order for sufficient paper to publish 100,000 Bibles in Rumania.

It also reported that it had been asked to forward to that country 5,000 copies — in braille — of the Gospel of St. Mat-

thew which is being published in the United States.

Both orders were placed by the Rumanian Orthodox Church.

The paper will be sent within a few months and the Bibles will be produced within 18 months at the 300-year-old printing plant operated by the church.

The announcement added that since 1968, 250,000 copies of Scriptures, among them 100,000 Bibles, have been produced for the Rumanian Orthodox Church on paper received from the Bible Societies. The distribution of these Scriptures had been carried out through congregations on a quota system.

"This latest production of a further 100,000 Bibles indicates a continuing opportunity for the Scriptures in Rumania," the Bible agency said.

Reject Bid to Reduce or Halt Military Work

Stockholders of Honeywell, Inc., refused to adopt resolutions aimed at reducing or stopping military contracts.

The challenges were introduced by Clergy and Laity Concerned, a New York-based interreligious antiwar group, and supported by a number of churches.

Most of the attention during the four-hour meeting, attended by only 240 stockholders, focused on a resolution asking Honeywell not to "develop or produce antipersonnel weapons." During the height of the antiwar movement Honeywell was a key target of protest because of its munitions contracts.

The resolution went down to defeat on a vote of just under 16,000,000 to 224,795. Of Honeywell's 18,973,402 outstanding shares of common stock, 16,177,789 were represented at the meeting.

Honeywell argued that the weapons it currently manufactures and those it has made since January 1972 are "clearly antimaternal and very definitely do not fall within Clergy and Laity Concerned's definition of antipersonnel weapons."

Thongs Greet Easter in Moscow

The faithful and the curious crowded the churches that remain open in the Soviet capital for the dramatic and colorful rituals of Russian Orthodox Easter.

Patriarch Pemen, spiritual leader of the church, presided at the service at Yelokovsky Cathedral. Worship began on the

evening of Holy Saturday and at midnight Easter was proclaimed with shouts of "Christ Is Risen."

The Patriarch's Easter message appealed for "peace, freedom, and justice" for all people and he praised Soviet initiatives in planning a "world peace conference" in Moscow for next fall. His 1973 message was quite similar to that he issued in 1972.

There were few reports this year of youthful jeering outside Orthodox churches. Rather, observers noted a great deal of curiosity about the all-night services among young people.

Ecumenical Movement at a "Standstill"

The progress of the official ecumenical movement has slowed from a march 10 years ago "to a shuffle and a standstill in many places," Dr. Albert Outler of Southern Methodist University said during the Arkansas Arts Center's ecumenical lecture series.

Dr. Outler, a United Methodist theologian, said "Work is going on without any goals and the overall situation of the official ecumenical movement is very nearly static."

Despite the lull in the official movement, the ecumenism movement at the grass-roots level is taking on new life and vigor, Dr. Outler told the audience.

Scripture Press Founder Dies at 73

Dr. Bernice T. Cory, who founded Scripture Press Publications, Inc., with her husband in 1932, died at Wheaton, Ill., at the age of 73.

With her late husband, Victor, Mrs. Cory began work on the graded Sunday school lessons that grew to be Scripture Press. Today the work that they started has a worldwide ministry of Christian education materials used by more than 70 denominations. Its courses are printed in 78 languages and are distributed in 120 countries.

Mrs. Cory's work included the writing and editing of Sunday school lessons, vacation Bible school lessons, flannel-graph visuals, a cradle roll course, and children's books.

She considered her work with the firm to be a lifelong calling, and frequently asked its employees to make certain that their association with Scripture Press was God's calling for them.

1979 51 174
CLARA AMSTUTZ
1217 S 8TH ST
GOSHEN IN 46526

Rush for Respectability

I have observed that many Mennonites are in a rush for respectability.

One of the first evidences of the rush for respectability is the crush to conform. Modern psychiatry tells us time and again that the most juvenile trait of all is the blind, mass conformity to gang thinking and modes.

Adolescent thinking always wants to do away with the familiar, branding it as narrow and confining while going out for anything new, trading one set of inhibitions for another. As one does not become emancipated by trading hayseeds in the hair for smog in the lungs, so one does not experience freedom by trading a plain coat for everyone wearing faded blue jeans.

This rush for respectability, the monkey-like-aping what we see others do, has a number of serious results. It plucks the flower of meaningful faith and commitment to Christ and His church. Not that the flower was ever in full bloom or perfect but the compelling cry to conform and be respectable takes away any uniqueness found in those seeking to follow Christ faithfully. Our faith is in the favor of people and our commitment is basically to the world rather than to Christ and fellow saints. Our

belief becomes the biases of our land rather than "What saith the Lord?"

Our rush for respectability makes us quick to pick up the slogans and fears which sway society. We use the same labels our society does, even against our brothers and sisters who may differ. So one can use almost the exact words of our Anabaptist forefathers and be called subversive or heretic. Or we pick up the same status symbols of a sinful society such as big cars, luxurious homes, and full lines of expensive leisure equipment.

A rush for respectability makes us less sure where we stand on vital issues. In our desire to please people some are less sure on such things as the New Testament peace position, the use of alcohol, that all wars are wrong, and that we ought to speak out against sin in our community, state, or nation. We are fearful that if we speak out we will not be respected. And this is true. The servant is not above his lord.

We will need to decide whether we really want to tread the path of Christ in discipleship or whether we die a respectable death. Someone reminds us there is nothing that looks more respectable than a corpse. — D.

Check the Impulse

Antonia Bourginon said, "If the Holy Spirit inspires anything, He always gives time to consult upon it with God." We need to keep this in mind. No inward voice which causes impatience of spirit comes from the Holy Spirit. On the other hand, satanic and selfish impulses, which may even come under the guise of piety, demand instant action, resent restraint, and do not like to allow time for examination.

Notice how Paul and his party, even in the case where the Scripture says they "immediately . . . endeavoured to go into Macedonia" (Acts 16:10) following his vision, first submitted his vision to the prayerful perception of his companions until they were assured it was the leading by the Holy Spirit.

No impression or impulse is of God which will not allow for the careful examination of fellow Christians or

which is contrary to sanctified perceptive powers. We are not to be driven by unreasoned impulses. We are to be guided by the "knowledge of his will in all wisdom and spiritual understanding." Rather than emptying of the mind, a work of the Spirit is to guide the mind. And this usually happens in the context and help of fellow believers. Beware of such who refuse to bring their impulses or impressions under the judgment of other mature Christians. Those who refuse only add to the long list of spiritual casualties.

Therefore it is good to remember, in discerning the Spirit, that the Spirit does not induce haste or impatience nor does He despise or destroy the mind in leading us into God's will. He sanctifies the mind and verifies His will through other believers who set their minds on God and His will. — D.



GOSPEL HERALD

June 12, 1973

America's Homelife Needs Refurbishing

by Art Linkletter

My father was a Baptist minister — the kind who was interesting. He was an old-fashioned marvelous minister who scared people into heaven! After he described the sins and the flame of hell the average person was relieved to accept Christ and find some escape from the terrible things that were going to happen to him. Many times after we had been in a town some little lady would come up to him and say, "Reverend Linkletter, we didn't know what sin was until you came to our town!"

I was born in a little town called Moose Jaw, Saskatchewan, Canada. I was an orphan, and this nice middle-aged couple (the Linkletters) came through town a few months after I was born and adopted me. I spent my youth growing up as a preacher's son. During the Depression I found one of the great advantages of being a member of a minister's family, our family didn't notice the Depression — except that other people were beginning to live the way we'd lived all our lives.

I have spent most of my life walking on the sunny side of the street: having fun; raising a family of five beautiful, wonderful, lovely children; traveling all over the world, with everything I touch turning to fame and fortune. And so, as you must appreciate, two years ago when death struck our family with the tragedy of our youngest daughter, I and my family were completely unprepared.

We had never been really close to a serious and tragic loss — and when our 20-year-old girl lost her life because of this mindless experimentation with drugs which has afflicted our country, it was an insufferable, agonizing, unbelievable,

contents

America's Homelife Needs Refurbishing	485
Art Linkletter	
Assembly 73 — A View of the Total Church Mission	489
Ivan Kauffmann	
Home Christmas with Mennonites	490
Virgil J. Brennenman	

impossible-to-understand loss. At that time we had to make up our minds, as a family, whether we would do what Hollywood stars have been trained to do—and that is to suppress, hide, push under the rug any bad, painful, unhappy news. And yet we felt that it was time someone stood up and said that the tragedy of drug abuse was on everyone's doorstep . . . that it crossed geographic, economic, religious, educational—every kind of line you can imagine.

Following our announcement, our mail was unbelievable! Hundreds of thousands of letters—*literally, hundreds of thousands*—from all over the world sympathizing, holding forth love and prayers for us. As a result I set out on this crusade which has occupied so much of my time in the past two years.

I found first that being the victim of a tragedy does not make you an expert. I was ignorant of the subject. I had the same stereotyped, caricatured, mythical view of what drugs were and what they did to our children as most middle-class Americans did. I thought that we had to hire more policemen, build bigger jails, arrest the pushers and the users, crack down on our immigration authorities so that they were more particular about the kinds of drug pushers they allowed in our country, etc.

I found so many other things that were different that today when I talk about drugs I do it with great understanding. Sympathy, and compassion for the people who use it—and even for the people who sell it! Let me tell you something about this tragic subject.

Our youngsters today are using drugs in the amounts that they are and with the reckless abandon that they are because it is the "in" thing to do. It is the fashionable way of expressing your young, daring, growing-up years. And just as most of us when we were young did something foolish, so today the kids are experimenting with chemicals.

Then, of course, there are a certain number of youngsters who are rebellious. They are using this as a means of expressing their disenchantment with life or as rebellion against authority. Then, of course, there are those who are curious (as all youth are) and there are those who are watching the older generation who has pretty well set up two standards of morality as far as drugs are concerned.

I want to point out that in this day and age most Americans are using some kind of drugs—"mind-bending" drugs. Most Americans are smoking or drinking or using drugs to go to sleep, or to wake up, or be tranquilized, or to lose weight, or for any other thing that possibly can be a source of anxiety or worry.

We have been brainwashed in the past 25 to 30 years by the greatest barrage of advertising that the world has ever known. Most of us believe that relief from anxiety is just a swallow away. Our medicine cabinets at home are filled with pills. Our radios, TV, magazines, and newspapers are filled with ads that say, "Better Living Through Chemistry."

Most of us feel no compunction about taking an aspirin (many of these things are good drugs) but we take too many, too often instead of facing up to our problems, which is the real way of growing up. And so our youngsters are doing just what they've seen us do but they are doing it in excess.

Furthermore, they are following two different kinds of missionaries, who are very seductive, very persuasive. These missionaries of the first type I am going to mention started in about 1960-1969 with the advent of the acid rock musicians.

These young musically talented people like the Beatles, Jefferson Airplane, and many others, sang drug songs (among many of the kinds of songs), and the drug songs familiarized our young people, through records and radio mostly, with the words of the drug culture and with the feeling that drugs were kind of a part of the entertainment scene. They weren't shocking! They weren't frightening! They weren't alarming! They were singing about them.

Now I don't say that anybody goes out and tries drugs because they listen to a record or listen to a song, but subliminally that song is conditioning them not to be shocked if they are offered drugs.

Second, these same young acid rock stars were not just singing about drugs, they were living drug lives and bragging about it! Through the young world of the growing-up child went the delicious stories about how the Beatles standing outside the Queen's official chambers in Buckingham Palace in London, waiting to be given one of the

GOSPEL HERALD

Volume 66 Number 24

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1906 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

highest honors the British Commonwealth of Nations could bestow upon any commercial group, went into the men's lavatory and got high on marijuana. They bragged about this and it went through all the world of the publishing newspapers and magazines, etc., and the kids chuckled with glee at the fact that the Beatles were disdaining the old Establishment by turning on, getting "high," while they were waiting to be given this award. That's one example.

Grace Slick of the Jefferson Airplane was inadvertently invited to the White House to attend a party and tried to smuggle LSD into her purse to drop it into the punch — a huge joke to turn on everybody at the White House. It was reported in *Time* and *Life* and *Look*, and by AP and INS, and other wire services — and all the underground press picked it up.

Don't think the kids of this country and elsewhere didn't laugh at the thought of one of their favorite singers trying to turn on the whole White House! These kinds of things were what made the idea of following in the footsteps of their idols, the singing stars, who were using it and telling everybody at rock concerts to turn on and get high. This was a very important factor.

On the other side of the spectrum, we have a man like Timothy Leary, Harvard professor, speaking as he did (sometimes in the same town I was speaking), telling everyone that LSD was the greatest chemical ever invented by God, that it gave you a religious experience, gave you an insight to yourself that nothing else could do, and that LSD should be used if you really wanted to expand your mind and live internally as you have been taught to live externally.

So, LSD was given the stamp of approval by many college professors and college students. Now this forest fire of chemical misuse, along with barbiturates, amphetamines, and all the other kinds of tranquilizers that were available everywhere across the counter has combined to give us a chemical forest fire that is raging in this country today.

Over 75 percent of all the young people who are growing up in this country will have tried drugs before they get out of high school or college. Thank God most of them will have tried it only as curious, daring, showing off, being part of the gang — they will have experimented with marijuana or one of the other drugs. Most of those will not go on and become regular users.

Roughly, 20 percent will become what we call weekend or party recreational users — the kind who don't really need drugs. But when they are at a party and people have it, they say, "Sure we'll try it. Everybody else is trying it." Then, of that 20 percent to 25 percent, about 10 percent will become what we call "heads" or "freaks" — they really need it. They're anxious; they're defeated;

they're disturbed; they're the kind of people who are losers. They are loners. They have a very low self-profile. They actually need something and they turn to drugs to give them that something.

Then, of course, there's the 1 percent to 2 percent who go on to be the real losers. They're the ones who go on to the hard drugs, maiming them and using all of the hypodermic needles, whether it is speed or heroin or morphine or cocaine, or any of the other things.

Today I want to tell you that this vast number of young people, added to the millions of older people who are hooked on sleeping pills and pep pills and diet pills and all of those things that the doctors carelessly prescribe or the druggists carelessly sell — all of these people are in danger of doing permanent harm to themselves one way or another, either mentally or spiritually — in their careers or in their families. I am not going to talk in great detail about any of the drugs because I don't feel this is the place to do that. What I want to do is to tell you what I think we must do in this country and the important ways in which we must fight this drug abuse problem.

We must stop to think *why* people are taking drugs, not *what* are they, or *where* they come from, because we will never be able to stop the supply of drugs. Today there are over 5,000 different psychoactive drugs all the way from the organic drugs grown naturally to the drugs created in laboratories. We're never going to be able to stop the supply or availability of drugs. We have to make life more meaningful! We have to, as parents, give our children more love, and more care, and more concern and communication; and as human beings we have to fill our lives with something more important than materialistic things.

This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe — rather than whether we love, care, and communicate with each other. *I say to you that the homelife of America needs to be refurbished, strengthened, and brought back into its proper focus.* Today our kids are so far down the list of priorities that it is shameful and alarming.

Dr. Urie Bronfenbrenner of Cornell University says of all the Western civilizations, in the United States we give our children less of our own time, and care, and love than any other country. We give them more cars, more TV sets, cassettes, money, vacations, private schools — but *how many of us give ourselves to our children?* That is what we're coming back to.

I see across this country as a result of this terrible drug plague, a resurgence of care — and do you know, God moves in mysterious ways? Perhaps the frightening

thought of losing our children will drive us back to looking at them with a new eye, and perhaps strengthening a great many of the loosening family ties that have bound us together in the past.

If you will just very briefly look at the average American family you will see: (1) Divorce splitting up people. (2) Moving to new communities with new roots, new temptations. No corps of old friends and relatives surrounding them. The myth of a father who is no longer a father figure. We see instead gratification of desires. Permissiveness as has never before been the case in American history.

And all these things combine to make our American families today so loose and so uncaring for each other that there is no wonder that we have alcohol, drugs, liberalized sex attitudes, runaways, vandalism, disregard for law. All of these things (not just drug abuse) coming out of the fact that American life, and modern life everywhere, has become a pursuit of the material and a lack of the realization that human beings interacting with each other is the most important deterrent to all forms of excess living that deteriorate and destroy the soul and the body of the average human being.

I am encouraged by a number of things.

I find that there is a gigantic upsurge of religious and spiritual interest among young people of America. Now, like most young people, there are excesses.

You see the Jesus freaks, as they are called, who run up and down the streets, almost intemperately, advertising their belief in Jesus. But I would rather see that than to have them turned on to drugs of any kind. We also see the street Christians of many, many different kinds.

The point is, the young people are telling us, one way or another that they need something inside . . . that all the exterior things are NOT enough . . . that they need something to live for, some values they can believe in, some love and caring that they have too long been denied. And if they get that, drugs aren't going to be that important. Drugs aren't going to be that much of a needed crutch. That's all they really are—a crutch to get us past defeat, anxiety, despair, loss, loneliness.

In this country today we have more lonely people than we have ever had before living in the biggest crowds—loneliness. It is a great sickness. Drugs raise and elevate a person—they turn them on, give them a “high.” When I talk to people, I tell them that same “high”—much better—much more constructive—and much longer-lasting—can be had by spiritual help and strength. Religion has been the greatest “high” that human beings have ever had in the thousands of years that all kinds of humans have used drugs.

Ever since human beings have been on the earth they have unerringly found drugs to relieve their anxiety. The

natives in the high mountains of Peru, gasping for breath and fatigued from the fields, found the cocoa leaf, which they chew with lime, and from which we get cocaine. The natives in Mexico working in the hot, fertile tropical valleys found the mushrooms which are full of hallucinogenic materials. The cactus bud gives us the mescaline, the peyote; and then, of course, there is the cannabis sativa plant or marijuana plant, grown all over the world. I don't have to tell you what the poppy has brought us.

These kinds of things have been available for humankind for 5,000 years, and it's always been the inadequate “no-hopers,” as we say in Australia, who have turned to these kinds of drugs. But today, for the first time in the history of the world, the leaders of the future are being threatened by drugs. The finest young people of this country and of the world are the ones who are turning on. And that's why I am so concerned.

I left the United Nations where I spoke before a distinguished audience and went to Appleton, Wisconsin, a little town in the Middle West, where you think there would be no drug abuse at all (a kind of farm town). They're so desperate; they have so many drug addicts there they don't know which way to turn. I spoke to 900 first-graders seated on gym mats in a great big auditorium—and if you don't think that's quite a switch in both language, figure of speech, and attitude—from the UN to the first-graders.

While the UN Secretary General paid me one of the finest compliments of my life when he told me that it was the most moving speech he had heard in his life at the UN, I got an even better compliment from a first-grader who wrote me in big black letters after I spoke at Appleton. He says: “Dear Art Linkletter, you are the best speaker I have ever heard. [Period, Paragraph] You are the *only* speaker I have ever heard.” *That* came right from the heart.

As I go from place to place with different audiences, different age levels, different intellectual pursuits, and different motivations, I try to convey all of the various facets of this complicated, exasperating, and desperate subject. But I want to tell you that it all comes down finally to one thing: that is, *What do you have inside of you?* Do you have hope? Do you have God? Then you don't need drugs; you can be turned on by an exaltation greater than any chemical that was ever invented.

I tell the kids in high schools, colleges, and grammar schools and their mothers and dads that the way to be turned on to life is to live a meaningful life, a life where you have faith, and where you have love running through it.


If I could leave one word that would be more

important than any other word with the average person in the United States that has to do with battling drugs, all of the other excesses, it's that one word, "LOVE" — care, loving each other.

I am going to conclude with a little story that I am often reminded of because too many of us living our fast-paced lives involved with materialistic pursuits and fun and games and excitement forget that there are people right next to us who are dying inside because of lack of love. Since I am an orphan originally, this particular story has appeal for me because it is about an orphanage.

One time at the little orphanage a girl arrived who was an unattractive sort of girl. She was a "loner" as so many people are; she didn't make friends easily. She wasn't the kind of person you'd rush over and become a buddy with very rapidly. And so, shortly after she had been there, the children who had made some faint overtures to her had

disdained her, and the teachers didn't care for her. She was a little girl by herself. Nobody invited her to play games and they just accepted her as part of the scenery. One day a schoolteacher saw her go down in the pasture behind the orphanage, and she kind of sidled down to a big low-lying oak with a lot of branches. She reached in her little apron and took out something. She put it in an opening in the oak tree. The teacher thought, "Uh-huh, that miserable child has been stealing, and I am going down and find out what she has been stealing and report her."

After she had gone, the teacher went down and reached in the oak tree and brought out a crumpled piece of paper. On this paper were written these words, "To anyone who finds this, I love you." A dramatic instance of a child crying out for love and unable to express it — unable to communicate, and yet it was needed, as it is with all of us. My message to mothers and dads and youngsters, ministers, teachers, parole officers, and all, is that we *love one another*, as Jesus said. 



Assembly 73 -- A View of the Total Church Mission

Persons who attend Assembly 73 will have the opportunity to see the total Mennonite Church program illustrated in a unique way. The churchwide agencies will visualize their task, vision, and program in an elaborate display-happening event which is designed to help the constituency understand the church's worldwide mission.

The setting for Assembly 73 is the campus of Eastern Mennonite College at Harrisonburg, which is located in the beautiful Shenandoah Valley of Virginia. The large mass meetings will be held in the large tent used by George R. Brunk for his evangelistic campaigns. Located around this large tent will be four small tents (size 18 x 50) in which the display-happening events will occur. Each churchwide Board or agency will be assigned space in one of these small tents for their prepared displays and for the happenings to occur.

Each agency will prepare a "display" — pictures, drawings, visual aids, literature, etc. — which is to be designed around the Assembly 73 theme "God's People in Mission." Each agency will also plan some "happenings" which will help the constituency to gain a fuller comprehension of the agency's program. This will include meeting agency staff and field personnel who can personally report what

God is doing in their lives. It will mean a fuller reporting of the program of the agency. It will provide the opportunity for the constituency to ask questions about the where, what, and why of the agency's program. Persons who are interested in some form of service can use this as an opportunity to get information and counsel.

There will be specific times assigned for persons to visit the display-happenings areas. From Wednesday through Saturday, August 8-11, these times will be from 12:00-2:00 p.m. and 3:30-7:00 p.m. Each person who registers at the Assembly 73 meeting will receive a map and schedule of the display-happening events so that a view of the churchwide program can be experienced.

Persons planning to attend Assembly 73 are encouraged to preregister in order to facilitate the planning by the host, Virginia Mennonite Conference. Around 5,000 persons are expected to attend, so it will be necessary to make arrangements in advance. Send your name, address, and lodging need to: Assembly 73, Eastern Mennonite College, Harrisonburg, Va. 22801. In return you will receive a program, local arrangements brochure, and confirmation of your lodging reservation. — Ivan Kauffmann, Assembly 73 coordinator.

Home Christmas with Mennonites

by Virgil J. Brenneman

"Last Christmas was one of the happiest times (experiences) I have ever had, not only since I came to this country but also since I came into the world of human beings." So says a foreign student about his experiences with Christmas International House.

A hostess writing about her experience with the program writes, "Never before have I been a participant in such an exciting project as this! A Christmas my family will never forget."

Christmas International House (CIH) is a program through which Christian churches share hospitality—and their faith as they celebrate the birth of Jesus with foreign students for two weeks during the Christmas holidays. During Christmas 1972 over 2,000 international students were hosted in 54 communities. These students might have otherwise spent a lonely Christmas in an empty dorm on a deserted campus. They came to CIH from over 80 countries and are studying at almost that many colleges in the United States and Canada. Another nearly 500 who applied to CIH were turned away.

CIH, which had its beginnings in one congregation and community in 1965, has grown to 54 programs involving hundreds of congregations in many denominations.

Last Christmas, three of the 54 programs were initiated by Mennonites in communities in York, Pennsylvania; Walsenburg, Colorado; and Lancaster, Pennsylvania. Between them they hosted nearly 100 internationals.

"Be Ready to Accept More"

At York, one Church of the Brethren and four Mennonite congregations hosted 20 students from 10 countries. The chairman, Mrs. John C. Bucher, says, "We felt this program was very worthwhile and enjoyed it more than any project we ever attempted."

"Ninety percent of our host families are enthused about it and want to do it another year. The rewards are greater than the work. We felt as though we had traveled around the world. The students we entertained in our home seemed like part of the family. We hated to see them leave."

Another host family says, "It's amazing but we feel like we have always known David and Ming (Hong Kong) and not just for two weeks. They are our brothers! Their interest and finally participation in our faith in Christ was thrilling."

The CIH brochure invited students to the York community to "enjoy being part of a family with all the activities associated with Christmas . . . in a beautiful rural setting (with winter sports, if the weather is cold enough). . . . A visit is planned to Pennsylvania Dutch Lancaster County . . . the Amish . . . and other places of interest." The hosts planned a variety of family and other activities with their guests.

The churches joined in sponsoring three tours which took students to Amish country, to potato chip and other factories, to the Ephrata Cloisters, to the farmers' market and a hospital and other sights and sounds. On two evenings hosts, their guests, and others met for carry-in dinners and programs. One evening the hosts told "The Mennonite Story," using the film by that title, and shared their faith through answers to questions from students.

On another evening, students told their stories about family life, the religions, and customs of their countries. One student wrote his York hosts, "Be ready to accept more students next year, both for those returning and for newcomers, for words of your good work will spread." Students enjoyed the planned activities a great deal. They were even more appreciative of the relationships they were able to establish with their hosts. Two students from France say, "Jean-Pierre and I felt as though we were two of your children, and it was most important for the two of us."

Wide-Open Spaces and Christian Celebration

The churches of Walsenburg and La Veta hosted 13 students from seven different countries. They had expected nine more but they were not able to come at the last minute. Participating with the Mennonite Church were the Community Church, United Methodist Church, and the Catholic Church, either by providing hosts or through the use of their facilities.

The chairman for this program was Bobbie Wilcox, who with her husband, Jim, lives on a ranch. They are members of the Mennonite Church in Walsenburg. Bobbie says,

Virgil J. Brenneman, secretary for student services at Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, is a member of the steering committee of Christmas International House. He urges that Mennonite communities interested in participating in Christmas International House begin laying the groundwork now. Contact him for details—before midsummer.

"This was a great challenge and very rewarding. Our church is looking forward to Christmas International House '73. We have already discussed ways we can improve the program. I do hope many more Mennonite churches become involved in this wonderful program."

Their invitation on the CIH brochure extended a warm welcome to students to "Spend Christmas with us . . . in our lush valley among snow-capped peaks (of the Sangre de Cristo Mountains) and the friendly natives . . . to enjoy the beauty of scenery, snow fun in the mountains, visits to cattle ranches, ghost towns, and abandoned mines . . . a good example of Frontier America."

Hosts arranged a wide variety of activities. Some saw an Indian dance, one was invited to speak to a social studies class at a local school. They visited museums and other historic points of interest. Other activities included a carry-in fellowship dinner, the snow sports of inner-tubing and skiing, a Christmas Eve church service, interviews over a local radio station, and so on. The international students were constantly amazed at the great distances and wide-open spaces of Colorado.

Host family Cal Hochstedler, Walsenburg, had mixed feelings at first, "After we consented to take a student couple over the holidays, we panicked! As it turned out, our worry was unnecessary. Our new friends turned out to be happy and helpful. They liked our children and wanted to know all they could about Americans and about being Christians.

"Being Muslims, they found the Christmas celebration entirely new. . . . Algeria seems more friendly to us now. We learned to like a few Algerian dishes besides making a very warm and lasting friendship. We all cried a little when they left."

A young Korean stayed with the Eugene Schulz family. "Kyung is a Buddhist by birth but not by practice. He asked us questions about many things about our faith. He also spent much time late into the night discussing questions with our older son. He wondered why the Bible used words like 'thee' and 'thou,' which opened a discussion about translations. We gave him a copy of *Good News for Modern Man*, explaining that it was written in the language of the common man on the street to which Kyung replied with obvious pleasure, 'Oh good! Now I can read the Bible.'"

A Blessed Christmas

CIH in Lancaster County was sponsored and coordinated by home ministries of Eastern Mennonite Board of Missions. They were prepared to host over 90 persons in homes of the Mennonite Church in the area. Only 62 persons arrived, a disappointment to many. "No-shows" is one of the unsolved problems of the CIH program.

Students came to Lancaster from 21 countries. The largest group was from Japan. The CIH invitation to students enticed them with the attractions of Pennsylvania Dutch country as "the garden spot of America" and an offer ". . . to share our homes with you, including our

faith in Christ and our way of life. You can share with us in our celebration of the birth of Christ."

The Lancaster program was very well organized. It began with an orientation for 70 hosts. Bus tours of the scenic, cultural, and industrial sights in Lancaster County were offered. One evening all gathered for food and fellowship at which time hosts shared the story of their community and faith.

A highlight of the Lancaster experience was a concluding program at the Mount Joy Mennonite Church. Following a meal a program was given by the international students featuring customs and costumes of their countries, songs in native languages, slides of families and homeland. The Japanese students showed a 28-minute movie about Japan.

Lancaster hosts report that their international guests literally "made our Christmas" this year. Many marveled how the Lord opened the door for them to share their faith in God with non-Christian students. For those who had Christian students, it was a beautiful experience of oneness in Christ.


The foreign students responded in kind. Mr. Mimbu Kawamara (Japan) says, "I was greatly impressed by my host family's pure and earnest devotion to God." Mr. Pierre E. Monnin (Switzerland) says, "I liked the spontaneity and genuine concern of the people we met. Christmas has kept its truly Christian meaning among members of your church who resist commercialization. Thank you for a *blessed Christmas*."

Strangers Remain Strangers

Most foreign students speak fluent English though sometimes with heavy accents. They are the brightest and best students from the schools in their countries. Some of them lose this status in the much heavier academic competition of the American schools.

Since World War II, American colleges have educated over one million internationals (*Newsweek*, December 11, 1972, "Education"). There are fewer foreign students in America than several years back, but there are still nearly 140,000 who study here each year. The most painful new experience of foreign students, according to *Newsweek*, is the fact that Americans simply are not interested in them as they once were. The Alfred Newmans of Walsenburg, who had Mr. and Mrs. Chun Chi (Taiwan), expressed their new awareness: "It was rather awesome to realize that ours was the only American family and home they have visited. And may be the only one throughout their stay in the U.S."

Mennonites, who have been given the gift of hospitality, we hope, share that gift with the strangers in our midst throughout the year. However, the two-week experience over the Christmas holidays can be especially meaningful.

Christmas is longer than a casual evening or even a weekend. It allows for better exposure and depth associations. Further, sharing one's faith comes quite naturally at Christmas. Christmas is about Christ. 

"Retired" British Pastor Starting Home Congregations

Editor's note: Karel and Constance Kulik, Basildon, England, visited Mennonite congregations, homes and church institutions in Canada and the United States, Apr. 12 to May 22. The fraternal visit was planned to accomplish real spiritual goals in the lives of the brotherhoods mutually involved.

A pastor, who was dragged from his Czechoslovakian church in 1939 by the Nazis, stepped down from the pulpit of his own free will last year to start a new type of ministry in Basildon, England.

Karel Kulik left his 12-year pastorate at an independent church in Basildon to start "congregations" in individual homes.

Kulik was in Harrisonburg this past week on a six-week visit to the U.S. and Canada, sponsored by the Mennonite Board of Missions at Elkhart, Ind.

He said his tour is "a fraternal visit, to meet Mennonites in action in their own homes."

The pastor is describing his home ministry to Mennonite churches in North America. "I believe in the power of prayer and fellowship. It's great encouragement to know persons here are interested in the English home congregation," Kulik commented.

The minister said he has started eight groups that meet regularly in homes in Basildon. Three of them, he added, are Christian fellowships.

Kulik said that when he meets with a group for the first time, "I do not immediately take out my Bible and open to the Gospel of Matthew. First I listen to their problems. Eventually we come to the Bible."

He said he prefers home ministry to a formal church because "the neighbors come. They come to ask questions."

Kulik noted that in Basildon, which has a population of 100,000, only 2 percent of the people attend church. He said the town is "a concrete jungle" that was created to relocate persons from the London slums.

Kulik has been interested in the ministry since he was 12 years old.

For eight years Karel pastored an evangelical church in Skutee, Czechoslovakia. In the summer of 1939, after pressuring him for four months to collaborate with Hitler's cause, the Nazis came to his



Constance and Karel Kulik

church on a Sunday in June and literally dragged him from his pulpit and into prison.

The next year of Kulik's life was apparently a combination of nightmare and fleeing from more nightmare.

Eventually the minister arrived in England, where he has lived ever since. In 1960 he moved to Basildon from London.

Kulik said he first became acquainted with the Mennonites through his seminary studies. Later, an aunt who lived in Illinois 19 years told him about Mennonites she had met. "She was impressed by their peaceful, loving ways and simple living," the pastor related.

While living in London, Kulik read an advertisement in the newspaper about a meeting at the Mennonite Centre in London. "That was my first confrontation with them," he said.

Kulik has since joined the Mennonite Church and is working in cooperation with the Mennonites in his home ministry program. His wife teaches English and literature at a Basildon high school. — Ben Gamber. Gamber is a staff writer for the *Daily News-Record*, Harrisonburg, Va., from which this news story is reprinted.

Peace Section Testifies to Senate Subcommittee

Mennonite Central Committee Peace Section recently submitted written testimony to a Senate appropriations subcommittee concerning fiscal year 1974 appropriations for the Selective Service System. The subcommittee is responsible

for recommending to the Senate a proposed budget for the Selective Service System.

The Administration has requested 55 million dollars for the continuation of registration, classification, and examination of eighteen-year-old men by the Selective Service System. Even though the use of the draft has ended and the president's power to induct is scheduled to end in July, the Selective Service System will continue until action is taken to rescind the Selective Service Act or until funds for operations are cut off.

In keeping with earlier stands advocating the abolition of conscription, MCC Peace Section testified against appropriating funds for Selective Service. Cutting off funds would have the practical effect of abolishing the system.

The Peace Section testimony also focused on the present opportunity for ending Selective Service. "We are thankful that in the face of increasing militarism, the use of conscription has ended. The president's decision to stop using the draft affords a unique opportunity at this time to end the entire system which has been established to conscript young men for military service. Ending the use of the draft is not enough. The Selective Service System, which is no longer needed, should be dismantled. Continuing Selective Service, which is an integral part of military operations, will only help to further militarize our society."

Conference Microfilms Records

Records of the Franconia Mennonite Conference recently placed on microfilm are: original private minutes of Jacob B. Mensch (1880-1907) in handwritten German script; the Mensch conference minutes as copied by John C. Wenger of Goshen, Ind. (in German); the Mensch conference minutes translated into English by Raymond C. Hollenbach of Royersford, Pa., April 1968; conference minutes from October 1907 to October 1961; minutes of Franconia Mennonite Board of Missions and Charities, 1917-1972; minutes of Associated Sewing Circles of Franconia Mennonite Conference, 1920-1970; Methaicon Mennonite Sunday School records 1898-1944; record book of Henry S. Bower (1836-1909), historian, watchmaker, farmer, and preacher at the Salford Mennonite meetinghouse; Joseph Overholt Book of Plumstead Township of Bucks County, Pa., records of carpentry work done in Deep Run area, 1858-1874.

These records were microfilmed for wider distribution possibilities and for research. They constitute an important contribution to Mennonite history.

Wounded Knee, Symbol of Indian Frustration

On May 6 a cease-fire was signed at Wounded Knee. The dynamics of the situation are complex; both Indians and whites have mixed feelings about Wounded Knee. However, one positive aspect of the confrontation is that it drew public attention to the problems and desperate needs of Indian people.

"Wounded Knee is symbolic of the frustration and anger of the Indian community," explained LaDonna Harris, who also spoke at the inter-Mennonite seminar on Indians. Harris is the Comanche president of Americans for Indian Opportunity and wife of former Senator Fred Harris of Oklahoma.



LaDonna Harris

More than a dozen Indian and Anglo resource persons, experienced in Indian education, legal rights, natural resource development, offender rehabilitation, and government bureaucracy, shared LaDonna's feeling that it is time for Indians to make their own decisions and mistakes. Indians were the last people to be granted United States citizenship rights (1924). Many schools, health programs, development projects, and social services for Indians are still white-dominated.

"We want the right to be different," concluded Harris. "Let us be different but be a part of America, a part of your school and a part of your church."

Most of the seminar participants were Anglo-Mennonite and Brethren in Christ missionaries and church and agency representatives. "I'm here partly because I'm beginning to realize I'm an enemy of the American Indian and I want to change that," said Peter Ediger, pastor of the Arvada Mennonite Church in Denver, Colo.

Several Indian Christians, including Elijah McKay, Winnipeg, Man.; Ethelou Yazzie, Chinle, Ariz.; Cecil Werito, Bloomfield, N.M.; and Lawrence Hart, Clinton, Okla., added their perspective.

Ethelou Yazzie, director of the experimental bilingual Rough Rock Demonstra-

tion School, was particularly concerned about what white education has done to Navaho people. Only 20 schools in the United States are Indian-controlled. Of 279,000 Indian children in school, only 4,000 attend the schools run by Indians. The large majority attend public schools or the even more socially disorienting government boarding schools.

Emerging concerns of seminar participants stated in a general resolution, included (1) educating constituent churches about Indian concerns, culture, religion, and values; (2) applying more church financial and personnel resources to needs in Indian education, advocacy and legal counsel, economic development and social and physical health; (3) recommending an inter-Mennonite staff person to facilitate understanding between Indians and non-Indian Mennonites; (4) including Indian experience in Mennonite planning for the 76 centennial celebrations; and (5) encouraging congregations to open themselves to Indian ministries.

MCC Canada is planning a similar consultation on Indians later this year. An August meeting of American Indian Mennonites in the Midwest will hopefully give more concrete direction to use of Mennonite resources.

Help for Congregations at Laurelville

Two special programs planned by the Mennonite Board of Congregational Ministries to help congregations are scheduled for Laurelville in June this year. The first is designed to help believers in their congregational evangelism service and the second to give pastors a new sense of mission in their pastoral work. Howard J. Zehr, associate secretary of MBCM, will direct both of these.

The Evangelism Seminar is scheduled for Friday evening to Sunday noon, June 22-24. It is designed for a team of five to ten, more or less, from any given congregation to participate. The weekend will include help in sharing the gospel personally, meeting people, opening conversations, taking advantage of situations, and learning to care for other persons. Gene Herr, Norman Kraus, and Ray Keim will serve as resource leaders.

Since this is the year for evangelism, designated as Key 73, this seminar will enable congregations to engage in their work effectively. Congregations will want to register as large and as many teams as possible. The costs have been reduced by subsidy that is being provided.

The Ministers' Seminar is scheduled for Monday to Sunday, June 25, to July 1. Ministers who have been in the work some

years and would like to have a refresher course will find this most helpful. Ministers who have recently transferred locations or may be planning to will also find it helpful in making good adjustments.

Ray Keim and Paul Miller, both of Goshen, Ind., will serve as resource persons. The program is designed for both pastors and their wives and will be limited to 25 couples. Pastors having attended previous seminars have expressed great appreciation and encourage others to take advantage of this opportunity. Through subsidy the costs for this week have been greatly reduced. Those interested in attendance should write or phone immediately for reservations.

Education Board Receives Communication Report

"A church with unique emphases cannot survive without a unique type of education." This was the introductory comment of the report of the Planning Task Force for a Churchwide Thrust on Education to the Mennonite Board of Education on May 12. The task force members were Bill Mason, Hesston College; Boyd Nelson, Mennonite Board of Missions; and Lee Yoder, Christopher Dock Mennonite School.

The task force identified this unique education as that which equips for kingdom living. This type of education, as noted in the report, requires special consideration of values, life-styles, discipleship, and relationships.

The three-member task force had been appointed by a group of seven high school, college, and seminary administrators that met in January. This group was brought together by the Mennonite Board of Education to consider possibilities for strengthening churchwide communication on educational issues.

The primary goals of a prolonged emphasis on the church's involvement in education are (1) to develop ways of helping the total brotherhood strengthen its understanding of the mandate and responsibilities of the schools in the church's work, (2) to encourage thinking and discussion about the congregations' stake in the education decisions of its young people, and (3) to provide for the coordination of communication between schools, the constituency, and the Mennonite Board of Education.

The report to the Board of Education identified nine areas of action to increase the visibility of the involvement of the Mennonite Church in education. The activities are projected to extend from the fall of 1973 to the spring of 1975. These include an audiovisual presentation; a

newsletter for communicating among Mennonite teachers, administrators, and Board members; a churchwide conference of Mennonite high schools, college, and seminary faculties; and the preparation of study materials.

Click to Head New School at U. of S. Mississippi

Lester J. Glick, associate dean of Syracuse University's School of Social Work, has been appointed dean of the new Graduate School of Social Work at the University of Southern Mississippi, Hattiesburg, Mississippi.

During the academic year 1973-74 he and a core faculty will develop the various components of the school including the determination of goals, the development of curriculum, and procedures for admission. The new school at Southern Mississippi is the only school of social work located in Mississippi.

Glick's address as of July 1 will be R. 7, Hattiesburg, Miss. 39401.

A member of the Syracuse University faculty since 1967, Glick came to the School of Social Work from Goshen College, Goshen, Ind., where he served as the dean of men and developed the undergraduate social welfare sequence there.

As associate dean of Syracuse University School of Social Work, Glick developed and directed the undergraduate program and was responsible for curriculum and faculty development for both the graduate and undergraduate levels of the school.

Gingrich Named to Center for Discipleship

Paul M. Gingrich, director of church relations at Goshen College and former missionary to Ethiopia, has been named assistant to the director of the Center for Discipleship, a program based at GC.

Gingrich, who will give one-fourth time to the Center for the fiscal year beginning on July 1, will assist C. Norman Kraus, director, in carrying out programs like the new "Discipleship Forums."

The forums will be offered to congregations for the first time in a weekend-type format beginning next fall.

In another move to meet requests for the Center's services, Betty (Mrs. J. B.) Shenk will be secretarial assistant next year. She was a part-time secretary for the Center during 1972-73.

The Center was launched in summer, 1970, and has been self-supporting, thanks to special gifts, grants, offerings, and income for special services.

In the current year its activities included evangelism workshops, a "Christian

Perspectives in Health Care" workshop for medical and medical-related persons, a series of three forums on the correction of criminal offenders, student dialogue teams for congregations, plus major responsibility for Christian Renewal Week on campus. The Center also sets up summer seminars.

International Ed Grant Funds Trips

Eight Goshen College professors will be in Central American and Caribbean countries during the summer under an international education grant from the Department of Health, Education, and Welfare.

The six men and two women will be gathering materials and information to enrich their own classes and strengthen the whole international education program at GC. They will travel only to countries that have hosted Study-Service Trimester units since the program began in 1968.

The eight professors are Olive G. Wyse, C. Franklin Bishop, Berdene A. Wyse, Samuel L. Yoder, Robert L. Yoder, Delmar G. Good, Abner H. Hershberger, and J. Howard Kauffman.

Alumni to Return to GC on June 16

Members of ten Goshen College classes celebrating anniversaries of their graduation are planning reunions and other festivities on Alumni Day, Saturday, June 16, in or near Goshen.

The program for the weekend begins on Friday evening, June 15, with the President's Old-Timers' Banquet.

"Old-Timers" to be honored are the living graduates of the Class of '23, celebrating the golden anniversary of their graduation. Alumni and former students of '23, as well as of earlier classes, are being invited to the banquet.

Noon luncheons, barbecues, or buffets are planned by the classes of '23, '28, '33, '38, '43, '48, '53, '58, '63, and '68 at nearby parks or restaurants on Saturday. Graduates, as well as all former students of the reunion classes, are invited.

From midafternoon to dinnertime, the college is providing "Open Campus." For two hours faculty of the Turner X-Ray Laboratory, electronic piano teaching laboratory, Mennonite Historical Library, art gallery, ceramics studio, marine biology center, career center, and Study-Service Trimester Center will be on hand to welcome alumni and talk about current learning operations.

Alumni Day, a tradition at GC when acquaintances are made and friendships are renewed, will be capped by the Saturday evening annual banquet in Alumni

Memorial Dining Room and a discussion by J. Lawrence Burkholder, president of the college. Alumni, regardless of class, are invited to the annual banquet.

GC Offers Frosh Courses in Elkhart

Eight freshman-level courses will be offered in Elkhart beginning next fall under a cooperative arrangement among Elkhart Community Schools, Goshen College, and Bethel College, of Mishawaka, Ind.

An unusual aspect of the venture is the cooperation of public and private educational institutions to offer Elkhartians a program that none of them would have been able to offer separately.

Classes will be taught in the regular evening schedule at the Elkhart Career Center. In addition to being open to high school graduates, the courses will also be available to advanced high school students of the Elkhart School Corporation.

Whether the joint offerings are expanded depends on the success of the first year's operations and its acceptance by the Elkhart community. Currently, no college program is situated in Elkhart, a city of 43,000.

Bethel College, joining Goshen College in providing professors for the program, was founded in 1947 by the Mennonite Brethren in Christ Church, now known as the Missionary Church.

Bethany Graduates 73

Bethany Christian High School, owned and operated by the Indiana-Michigan Mennonite Conference, held its nineteenth annual commencement activities on May 27 for seventy-three seniors. Both baccalaureate and commencement were in the Goshen College Church-Chapel.

At the baccalaureate service, Robert J. Baker, Elkhart, Ind., spoke on "The Parable-Miracle of the Paper Cups." Baker used paper cups to portray the roles of the twelve disciples. The A Cappella Choir, under the direction of Darrel Hostetler, sang two numbers, and Mrs. Beulah Kauffman, Elkhart, sang "Fill My Cup, Lord."

The speaker for the commencement service was John M. Drescher, Scottsdale, Pa. He entitled his address "Making Life Meaningful."

J. Robert Gingrich, son of Mr. and Mrs. Paul M. Gingrich, Goshen, delivered the valedictory address. Gingrich not only achieved highest academic honors but was active in other areas too. He served as senior class president; editor of *Witmarsum*, Bethany Christian's yearbook; and was an all-American soccer player.

mennoscope

Everyone Invited to Assembly 73

Assembly 73 (Aug. 7-12 at Harrisonburg, Va.) is a churchwide meeting to which everyone is invited. There are 300 delegates who have special responsibility in the General Assembly business sessions. Also, each congregation has been encouraged to select a household to represent the congregation and to bring back an account of Assembly 73 happenings. Hopefully, many others will also plan to attend. Plans are being made to accommodate 5,000 persons. You are invited to send your lodging reservation now to "Assembly 73, c/o Eastern Mennonite College, Harrisonburg, Va. 22801."

The General Board of the Mennonite Church has now completed two fiscal periods—the first for 12 months and the second for five months. The total 17-month financial operation ended with a deficit of \$57,222. General Secretary Paul N. Kraybill, with General Board direction, is contacting interested individuals to raise "transitional funds" to help eliminate the deficit. Hopefully, the deficit can be reduced to \$45,000 by the time of General Assembly in August of this year. It is being proposed that \$22,500 be added to each of the budgets for 74 and 75 to take care of the remaining deficit.

The Mennonite Board of Congregational Ministries is now operating as a separate program board. Since Kitchener 71 the General Board has been responsible for helping to get MBCM on its feet. Until last February the General Board was responsible for fund-raising and bookkeeping for the MBCM. As of Feb. 1 they have assumed this additional responsibility. MBCM reports that in the new fiscal year since Feb. 1 sufficient funds have been received to finance their program operation.

Between November 1972 and April 21, 1973, General Board staff members, along with various program board staff persons, held consultations with all of the district conferences in Canada and United States. These consultations consisted of either two- or three-session meetings in which the new organization of the Mennonite Church was explained, fund-raising practices were discussed, and the role of new Board of Congregational Ministries was clarified. These consultations were very meaningful experiences for two-way communication between district conference and churchwide agency. District conference personnel expressed much appreciation for this opportunity, and churchwide personnel were given a much broader

view and more specific insight into the church constituency and its wishes. Expenses for these consultations were paid for by a grant from Schowalter Foundation.

The 1974 and 1975 budgets of the General Board and the program boards were given preliminary consideration in the General Board meeting. These budgets now go back to the respective Boards for further review and refinement and will finally be brought to the General Assembly in August 1973, for consideration, revision, and approval. This kind of procedure is a first in the history of the Mennonite Church under its new organization. Under the old organization budgets were approved by each respective Board or agency.



Daniel B. Suter hours unselfishly given in an attempt to motivate, encourage, and faithfully represent students in preparation for and entrance into the medical profession."

The Mennonite Publishing House, Scottsdale, Pa., is looking for a secretary to the Personnel Director. Must like working with people and have basic office skills. Shorthand is not required. If interested write to the Personnel Director.

A steel stairwell on the south elevation of Goshen College's 70-year-old Administration Building is being built this spring with the help of a Kresge Foundation grant. The \$70,000 stairwell construction will complete the remodeling of the building, and is one of a number of projects in the current five-year program to strengthen the college on many fronts. The grant from the Kresge Foundation was \$50,000 and was received last fall. Remodeling of the "Ad" building included extensive renovation of offices and adjoining work areas, as well as classrooms and Assembly Hall. Total spent was \$250,000.

Rosedale Bible Institute closed its 1972-73 terms with another record enrollment. The third term included Bible School and Institute, with a total of 217 students. The fourth term was all Institute students

for a total of 172. The new catalog for the 1973-74 terms is available. For information or your copy of the catalog, write Philip Shetler, R. 1, Irwin, Ohio 43029, or call (614) 857-2275 (after Aug. 20 (614) 857-1768).

Freshmen entering Goshen College in September may choose between two orientations this year—either a special mid-summer one on campus, Saturday, July 14, or the one on Sept. 10, just before school starts. The same pre-enrollment activities will be covered, whether the freshman chooses Saturday, July 14, or Monday, Sept. 10. Edward L. Herr, director of orientation and freshman affairs, says. The daily schedule of each orientation will allow for testing, counseling, preregistration, information sessions, introduction to campus, and other pre-college activities. More information is available from Office of Admissions.

Asrat Gebre, executive secretary of the Meserete Kristos Church, the Mennonites of Ethiopia, recently reported that a serious drought is affecting one and a half million people in parts of Ethiopia, including Shoa Province, where Mennonite churches are located. The Ethiopian government, which is welcoming external assistance, has officially declared some locations to be famine areas. A Christian Emergency Relief Fund Committee with representatives from most Protestant missions and churches and the Catholic Church in Ethiopia has been formed to help provide aid. Paul T. Yoder, missionary doctor in Ethiopia, is representing the Mennonite Mission and Church.

For quite some time the church has sensed a need for coordination of the various kinds of promotion by the different Boards. At the last Board meeting the appointment of a task force, headed by Associate General Secretary Ivan Kauffman, was approved. This task force will endeavor to coordinate and unify the promotion of all the churchwide agencies. The task force had its first meeting on May 30 and 31. The ultimate goal of the task force is to reach each congregation and the members of the congregation with the kind of information that is meaningful and which helps to involve each person in the total program of the church.

Erland Waltner, president of Mennonite Biblical Seminary in Elkhart, Ind., addressed Eastern Mennonite College's graduating class on the subject of solitude on May 20.

Laurville Mennonite Church Center programs for the summer include: Camps for Juniors, ages 9-11, June 24-30; Camps for Junior Highs, ages 12-14, June 30 to July 6, directed by Charles and Marian Shenk; Primitive Camps for Junior Highs, July 8-14, Primitive Camps for

Juniors, July 14-20, directed by Darrel and Peggy Jackson; Families with a Retarded Child, July 8-14, Seminar on Retardation, July 12-14, directed by Raymond Troyer and John R. Mumaw; Business and Professional Families Week, July 21-27, directed by Vernon and Ferne Click; Mennonite Business Associates Convention, July 30 to Aug. 1, John Bontrager, president; Music Week, for all who would sing, Aug. 4-11, directed by Lowell and Miriam Byler; "Parent Effectiveness Training" for families, Aug. 18-25, L. Sanford Alwine, leader; Week for Seniors, Aug. 26-30, directed by Moses Slabaugh; "Outspokin'" Bible Trip, Sept. 7-9, Terry Burkhalter, tour leader. You are encouraged to write today for other information and reservations concerning any of these programs to Laurelvine Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Persons have been appointed to edit Eastern Mennonite College student publications for the 1973-74 school year. Marla Hochstetler, a junior English major from Oxford, Iowa, will edit the *Weather Vane*, the biweekly newspaper. Mike Sarco, a senior history major from Harrisonburg, is assistant editor. Philip Loux, a junior biology major from Souderton, Pa., and Eunice (Mrs. Ted) Hartman, a junior nursing major from Harrisonburg, will coedit the 1974 yearbook, *Shenandoah*.

A Birmingham Mennonite Church Council was formed on Apr. 25 in Birmingham, Ala., with Delmar Sauder being chosen pastor. Janet Landis, secretary-treasurer; Paul Fretz, Sam Stover, and Jim Strite are other members.

Jay Garber, Lancaster, Pa., was reappointed chairman of the Voluntary Service Committee for a one-year term at a meeting of the committee held at Eastern Mennonite Board headquarters at Salunga on May 24. This is Garber's second term as chairman. The Voluntary Service Committee meets bimonthly to discuss and evaluate the VS program, and to act as a resource-counseling group to VS administrators.

Dorothy Harnish is the first woman to graduate from Eastern Mennonite Seminary with a master of divinity degree. Originally from Strasburg, Pa., Dorothy plans to teach English at Eastern Mennonite High School this fall.

Several copies of the Hallam Street Band record "Home" have been found to be slightly warped. If you have purchased this album and your copy plays imperfectly on a high-quality phonograph, please send it to the Voluntary Service



Dorothy Harnish

Office, Box 370, Elkhart, Ind. 46514, attention Lloyd Miller. You will receive another copy.

The church in Amasaman, Ghana, is growing but not by leaps and bounds, according to Lydia Burkhalter. We have had several new members at Amasaman, where she is serving. Three were received on confession of faith and one was baptized.

Albert and Lois Buckwalter, Saenz Pena, Argentina, recently reported: "Last weekend we ran something of a test. The setting of this test was the annual conference of the United Evangelical Church, which is the one important event of the year when Indian delegates and others from the many scattered churches come together for several days of fellowship and consultation. Rather than our being present for the first two days of this conference, we opted for a visit to some of the churches in the Fortin Lavalle area about 80 miles north of us. . . . When we returned to the conference. . . . we found that no one rushed to have us participate in the proceedings, not even in the impressive outdoor baptism in which a dozen were baptized, including a white-haired Moocvi Indian couple. . . . In effect, more and more we see we are becoming unnecessary to the operation of the church organization. This frees us for more complete dedication to the role of Bible resource persons. . . . Orlando has finished the translation of Exodus. . . . and is now working on Luke, having already gotten to the fifth chapter. By the time he finishes Luke we expect to continue on with him on 2 Corinthians."

Needed: a married couple to work on a Voluntary Service basis in Phoenix, Ariz. Assignment will be with Glenhaven, Inc., a preschool for retarded children in Glendale. Husband—maintenance work; wife—teacher aide at Glenhaven (one-half time) and unit hostess (one-half time). Assignment begins on Aug. 20. If interested, please contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tele.: (219) 522-2630.

Out-Spokin' bike hikes upcoming in August are: Aug. 5-10, Camp Eder (Pennsylvania), 200 miles; Aug. 10-12, Ontario, 70 miles; Aug. 12-19, Kitchener, Ont., to Grand Rapids, Mich. (Youth Convention), 325 miles; Aug. 12-19, Kidron, Ohio, to Grand Rapids, Mich. (Youth Convention), 300 miles; Aug. 24 to Sept. 1, Grand Rapids, Mich., to Johnstown, Pa., 475 miles; Aug. 27 to Sept. 1, Camp Deer Park (New York), 225 miles. If interested in signing up for one of these hikes, or for more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; Tele.: (219) 522-2630.

Paul Roth, counseling pastor for Men-

nonite Broadcasts, will be guest speaker at a weekend Bible conference to be held at Bethel Church near Warfordsburg, Pa., June 30 to July 1. Topics will include suffering and death and gifts of the spirit.

Wanted: Director of Housekeeping for Sunshine Children's Home, Maumee, Ohio. Primary responsibilities include supervision of cooks, cleaning and laundry employees; supervise and be responsible for children's clothing and linens, including ordering from parents, mending, etc. Training for this position should begin on Aug. 1. For more details and application, contact Sunshine Children's Home, 7223 Maumee Western Rd., Maumee, Ohio 43437. Tele.: (419) 865-0251.

A. J. and Alta Metzler left the U.S. on May 24 for a six-month assignment in Ghana with Mennonite Board of Missions, Elkhart, Ind. They will be publishing consultants to the newly developing Asempa Publishers. "Asempa" is the Twi word for good news. The Metzlers will be making their home with their daughter and family, Willard Roths, while in Ghana. The Roths are West Africa program coordinators for the Mission Board. Metzlers' address will be: P.O. Box 6484, Accra, Ghana.

Carlton J. Wyse was licensed to the ministry on May 27 at Maple Grove, Gulliver, Mich.

Jose Feliz, originally from the Dominican Republic, was installed as a pastor of the Bronx Spanish Church on May 6. Juan Suero was moderator of the service and Guillermo Torres and John Smucker were the officiating overseers. George Morello also participated in the service.

Elton Yutzy, Plain City, Ohio, was ordained on May 13 to serve as assistant pastor of the Maranatha congregation near Plain City, Ohio. Elmer Jantzi, Melvin Yutzy, and Willard Mayer officiated.

Nigerian trumpets and drums greeted 400 guests who arrived for the official opening of Mada Hills Secondary School on May 10. It was a significant occasion for the Nigerians because the school, which serves three tribes, is the first and only full secondary school in the area. The occasion was no less significant for four Mennonite Central Committee teachers—Glenn and Sue Leppert and Jim and Margaret Dyck—who make up half the teaching staff. Guests included the three top-ranking officials of the Benue Plateau State Ministry of Education, the chiefs of the three tribes whose people benefit directly from the functions of the school, the Divisional Officer, and the Commissioner for Education, Sambo Daju.

Special meetings: Nelson Litwiler, Goshen, Ind., at Clinton Frame, Goshen, Ind., June 10-17.

New members by baptism: three at Maple Grove, Gulliver, Mich.; two at West Zion, Carstairs, Alta.; six by baptism and seven

by confession of faith at Wooster, Ohio.

Change of address: Daniel D. Leaman from Jamaica Plains, Mass., to 30 Denlinger Ave., Strasburg, Pa. 17579. Edgar Metzler, Peace Corps, No. 65 Ave. Takhte Jamshid, Tehran, Iran (until Oct. 1). David Eshleman from Flanagan, Ill., to 2632 N. Eastown Rd., Lima, Ohio 45807.

readers say

Submissions to Readers Say column should comment on printed articles.

Thanks for publishing Francis A. Schaeffer's "Beware the New Spirituality." As stated the basis for the Christian faith is objective truth. We act upon that truth in a response of experiential relationship with God. Both content and experience are essentials in the Christian pilgrimage.

Although our religious heritage emphasizes the centrality of the Scriptures and the commitment of full discipleship, we seem quite susceptible to the religious mood about which Schaeffer warns. Consequently his corrective emphases on biblical content and the lordship of Christ are quite appropriate. His reminders are needed about a proper balance of knowledge and experience, of the objective and subjective in Christian faith, of the response of commitment and credence. —Harold D. Lehman, Harrisonburg, Va.

Thanks, Reo M. Christenson and editors for a sincere and articulate piece (G.H. 4/3/73, "The Church and Public Policy").

I also believe ("advocate of enlightened social ideas") that I am not alone in my personal concern and concern have probably a hundred times more actual impact on the lives of others than our advocacy of "enlightened social ideas."

I would only assert that it's not always easy to reach a broad consensus with my neighbors or church on whether I am condemning gross public injustice (which you also feel is necessary) or promoting certain ideas or candidacies — there is no sharp delineation.

Nor am I much concerned about charges of naivete or shallow idealism when a cause or person fails. The world is a human place after all and such charges abound wherever kindness is shown as a real public alternative. But nothing is more repulsive than personal kindness handed to stony indifference or hostility by the space of an ocean or mountain range — or a line in some governmental white paper. Christ's example shows involvement as a priority with little concern for impact or public respect. —Wayne Burkhardt, Brutus, Mich.

Thank you for printing Vern Miller's view on "The Church and Public Policy" (May 15 issue). I was somewhat disturbed by the views of Christenson on the same subject in the Apr. 3 issue, especially after hearing Hubert Schwartzentruber's illustrated lecture on the theme "Beyond Religion" in which he emphasizes the need for personal involvement in righting the wrongs inflicted on the poor and minority groups as well as pricking the consciences of those responsible for the public policies. I read Christenson's article again, but I didn't respond then because, according to him, I don't have the "expertise to deal intelligently with social problems." If my only response is to be, as he says, in the area of personal relationships — husband, children, neighbors — aren't we in danger of making our worlds terribly small?

We need more persons like Miller and Schwartzentruber who have lived or are living in these situations to prod us out of our apathy

and keep us from the temptation to do nothing because we don't know enough about it. —Grace Weber, Kitchener, Ont.

"The Church and Public Policy (Another View)" by Vern Miller in the May 15 issue of the *Gospel Herald* expresses excellent insight into the oversight of the Christenson article of Apr. 3. I am alarmed when my brothers plead for less political involvement and social action to bring about justice for the poor when they themselves support without question a system that seems good to the affluent, but may be destroying a whole nation.

I lived in a major urban ghetto during the explosions of the middle and late 60s. A few people in power could read the "smoke signals" and actively supported movements for human justice. The flames died down in the hard-core oppressed communities and the nation grew tired of listening to the voices of the oppressed. The church cried for non-involvement in the political arena while it silently voted into power a man of "law and order."

I predict the fires are not out. Should the flames spring up again it will not be in the ghetto, but many symbols of the unyielding power structure that oppresses the poor will be engulfed in the flames.

If I were a prophet my message to the brotherhood now would be, "Woe unto those who do not understand Vern Miller but cleave unto Christenson. Woe unto those who ignore the poor and oppressed while they themselves get rich. Woe unto them that refuse to see the crimes committed by the U.S. in Vietnam and Cambodia. Woe unto them that can sleep well in the suburbs while many in the ghettos are cold and hungry. Woe unto them that will not grant amnesty to those that refused to participate in war crimes. Woe unto them who refused to see the inhuman conditions of our nation's prisons."

Surely the "Watergate" shall open wide and the floods thereof will carry away the fortresses built on high places. Those who lived by deceit and benefited from deceit shall only be saved from the flood as they strip themselves bare and swim to the community of the oppressed, acknowledge their sin, and join hands to rebuild a society destroyed by the mighty, rushing waters from "Watergate."

I am, however, not a prophet, so I have no right to say that. Should a prophet utter those words I would say, "Amen." —Hubert Schwartzentruber, Goshen, Ind.

I want first of all to express my appreciation for the *Gospel Herald* and the fine work of Brad Drescher. Especially am I grateful for the article, "The Church and Public Policy," in the May 15 issue. I, too, am greatly disturbed by the apathy of so many Christian people toward the issues of public policy and social justice. When people's programs are scuttled in favor of economy and 2.4 billion dollars are spent for a malfunctioning space lab it seems to me it is time for the church to raise its prophetic voice. In Thanks to Vern Miller for stating the issue so clearly and forcibly. —Eldon Schertz, Lowpoint, Ill.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, John and Suzanne (Good), Wanatah, Ind., second child, first daughter, Kimberly Sue, Apr. 23, 1973.

Burkholder, Owen and Ruth Ann (Augsburger), Harrisonburg, Va., first child, Minnette Ann, Apr. 20, 1973.

Hostetler, Lowell and Carolyn (Troyer),

Middlebury, Ind., first child, Deven Lamont, Mar. 25, 1973.

Krabill, Lytle and Carolyn (Gerig), Portland, Ore., first child, Kristin Denise, May 21, 1973.

Litwiler, Walter and Janice (Horsch), Hope, Ind., second child, first daughter, Tonya Kay, May 22, 1973.

Martin, Floyd and Naomi, Quakertown, Pa., fourth child, third daughter, Kristin Alycia, Mar. 5, 1973.

Martin, Harold H. and Mildred (Hoover), Ephrata, Pa., first child, Doris Ann, Apr. 26, 1973.

Nafziger, Tom and Shirley (Klopfenstein), Sarasota, Fla., a son, Todd Eric, Feb. 20, 1973.

Pfeiffer, John and Jean (Stanley), Palm Harbor, Fla., third child, first son, Joel Fletcher, Apr. 30, 1973.

Ramseyer, Myron and Myrna (Nussbaum), Sterling, Ohio, second son, Stephen Alan, Apr. 26, 1973.

Stahl, Jacob A. and Rachel (Landis), Lititz, Pa., sixth child, fifth daughter, Rebecca Dawn, May 24, 1973.

Townsend, Donn and Daisy (Beiler), West Lafayette, Ind., first son and first daughter, Robert Donn II and Angelyn Ruth, May 15, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Badertscher — Hostetler. — Dennis Badertscher, Orrville, Ohio, Church of Christ and Maria Hostetler, Orrville, Ohio, Orrville cong., by J. Lester Graybill, May 19, 1973.

Bechler — Kilmer. — Roger Bechler, Goshen, Ind., and Melody Kilmer, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontrager, May 5, 1973.

Brenneman — Seguin. — Don Brenneman, Goshen, Ind., and Donna Seguin, Kitchener, Ont., May 20, 1973.

Garges — Halteman. — Henry W. Garges, Harleysville, Pa., and Deborah Halteman, Souderton, Pa., both of Franciscan cong., by Floyd Hackman, May 5, 1973.

Harris — Fleck. — Kenneth Harris, Springfield, Ohio, Church of God, and Roxanne Fleck, Grabbill, Ind., First Mennonite cong., by David Harris (brother of the groom), Apr. 14, 1973.

Hofstetter — Boughner. — Rodney Hofstetter, Apple Creek, Ohio, and Betty Jo Boughner, Orrville, Ohio, both of Kidron cong., by Bill Detweiler, May 5, 1973.

Kaufman — Gerber. — Thomas Kaufman, Wblottville, Ind., United Methodist Church and Amy Gerber, Orrville, Ohio, Orrville cong., by J. Lester Graybill, May 19, 1973.

Kremer — Zehr. — Timothy Alan Kremer, Mt. Pleasant, Iowa, and Lynn Ann Zehr, Newfane, N.Y., both of First Mennonite cong., La Junta, Colo., by Wallace Jantz, Mar. 10, 1973.

May — Radhe. — Harry W. May and Barbara Lynn Radhe, both of Sarasota, Fla., Tuttle Avenue cong., by Merle C. Stoltzfus, May 26, 1973.

Mishler — Fisher. — Allen Mishler, Lagrange, Ind. Shores cong., and Mary Elaine Fisher, Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontrager, Apr. 27, 1973.

Schmucker — Mast. — Brad Schmucker, Millersburg, Ohio, Millersburg cong., and Diane Mast, Orrville, Ohio, Martins cong., by Bill Detweiler, May 11, 1973.

Stoltzfus — Groff. — Ralph E. Stoltzfus, Parkersburg, Pa., Parkersburg cong., and Erza M. Groff, Lancaster, Pa., Mellinger cong., by Paul G. Landis, May 19, 1973.

Swartz — Good. — John Robert Swartz, Harrisonburg, Va., Pike cong., and Anna Mary Good, Dayton, Va., Bank cong., by Lloyd S. Horst, May 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beare, George H., son of Robert and Ella Beare, was born in La Platt, Neb., Nov. 25, 1898; died of a heart attack at Albany, Ore., May 10, 1973; aged 74 y. 5 m. 15 d. On July 8, 1920, he was married to Ida Swartzendruber, who survives. Also surviving are one granddaughter, 2 great-grandchildren, and one brother (William Beare). Two daughters (Evelyn and Allene—Mrs. Menno Horst) preceded him in death. In August 1926 he was ordained to the ministry. He served as a missionary in India until 1931. He served the Seventh Street Mennonite Church in Upland, Calif., from 1956-1964. After his retirement he served as interim pastor at Faith Mennonite Church, Downey, Calif., and at the Plainview Mennonite Church, Shedd, Ore. He was a member of the Seventh Street Mennonite Church. Funeral services were held at the First Mennonite Church, Upland, Calif., May 14, in charge of Roger Richer, Milo Kauffman, and Stanley Weaver; interment in Bellevue Mausoleum, Ontario, Calif.

Eshleman, Marion C., daughter of Charles S. and Annie (Brewer) Charlton, was born at Williamsport, Md., Nov. 17, 1890; died at the Washington County Hospital, Hagerstown, Md., May 15, 1973; aged 82 y. 5 m. 28 d. She was married to Jonas C. Eshleman, who preceded her in death. Surviving is one brother (Roger O. Charlton). She was a member of the Salem Ridge Mennonite Church. Funeral services were held at the Leaf Funeral Home on May 17, in charge of Norman Martin; interment in Clear Spring Mennonite Cemetery.

Greider, J. Roy, son of Abram and Lillie (Forrey) Greider, was born in Silver Spring, Pa., Sept. 8, 1883; died unexpectedly at the Lancaster General Hospital, Lancaster, Pa., Apr. 25, 1973; aged 79 y. 7 m. 17 d. On Nov. 18, 1921, he was married to Ada Risser, who survives. Also surviving are 2 sons (Jay R. and J. Robert), one daughter (Lilly Ann—Mrs. William C. Nichol), 5 grandchildren, one great-grandchild, and one sister (Mrs. Myrtle Garvin). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Apr. 28, in charge of H. Raymond Charles and Henry W. Frank; interment in Risser's Mennonite Cemetery.

Jentzi, Aaron, was born at Wellesley, Ont., May 28, 1900; died at the Saginaw Community Hospital, Saginaw, Mich., May 11, 1973; aged 72 y. 11 m. 13 d. On Dec. 28, 1920, he was married to Barbara Bauer, who preceded him in death on June 5, 1971. Surviving are one daughter (Mrs. Dorothy Schroepfel), one son (Gerald A. Jentzi), 3 grandchildren, and one great-grandchild. He was preceded in death by one son (Clarence) and his brothers and sisters. He was a member of the Pigeon River Mennonite Church. Funeral services were held in charge of Loren Dietzel.

Kanagy, L. Glen, son of Levi and Rebecca (Knepp) Kanagy, was born in Logan Co., Ohio, Dec. 23, 1893; died in Morrow Co., Ohio, May 3, 1973; aged 79 y. 4 m. 10 d. On Dec. 8, 1920, he was married to Leona Detwiler, who survives. Also surviving are 2 sons (Paul and Joe S.), 2 daughters (Lois—Mrs. Walter Fenton and Janice—Mrs. Earl Spitzer), 22 grandchildren, and one sister (Laura—Mrs. Ira Plank). He was a member of the South Union Mennonite Church, where funeral services were held on May 6, in charge of Howard S. Schmitt and Murray Krabill; interment in South Union Cemetery.

Kaufman, Harold Y., son of David C. and Anna (King) Kaufman, was born in Garden City, Mo., Oct. 27, 1908; died of heart failure at Harrisonburg, Va., May 13, 1973; aged 64

y. 6 m. 16 d. In July 1935 he was married to Wilma Kropf, who survives. Also surviving are 8 children (Mrs. Verla Fae Haas, Zella Maxine and Zolla Pauline Kauffman, Wayne David, Dwayne Daniel, Dwight Allen, Elton Lee, and Dennis Gehl), 11 grandchildren, one sister (Mrs. W. W. Kauffman) 2 brothers (Floyd and Nelson Kauffman), and one foster brother (Dale Huntzinger). He was a member of the Lindale Mennonite Church, where funeral services were held on May 16, in charge of Moses Slabaugh and John R. Mumaw; interment in the Lindale Mennonite Cemetery.

Kremer, Jake J., was born in Milford, Neb., June 1, 1888; died at Ontario, Calif., May 5, 1973; aged 84 y. 11 m. 4 d. He was married to Malinda ———, who preceded him in death. Surviving are one son (Lyle), 2 daughters (Mrs. Lee Schrock and Myrna Kremer), 6 grandchildren, 12 great-grandchildren, one sister (Mrs. Anna Eicher), and 2 brothers (Joe and Amos Kremer). He was a member of the Seventh Street Mennonite Church. Funeral services were held at the First Mennonite Church Upland, Calif., in charge of Roger Richer and George Beare; interment in the Bellevue Mausoleum, Ontario, Calif.

Lugbill, Harvey, son of John C. and Anna (Yoder) Lugbill, was born in Allen County, Ind., Oct. 28, 1898; died at the Parkview Memorial Hospital, May 16, 1973; aged 74 y. 6 m. 18 d. He was a member of the Leo Mennonite Church, where funeral services were held on May 19, in charge of Earl Hartman and Orvil Crossgrove; interment in the Leo Cemetery.

Stoltzfus, Stephen H., son of Christian U. and Malinda (Mast) Stoltzfus, was born at Morgantown, Pa., July 18, 1884; died at Morgantown, Pa., May 20, 1973; aged 88 y. 10 m. 2 d. On Nov. 28, 1912, he was married to Sadie Kurtz, who survives. Also surviving are 4 sons (Emery, Leroy, Clarence, and Ralph), one daughter (Mae—Mrs. Phares Shreiner), 15 grandchildren, and one great-grandchild. He was a member of the Conestoga Mennonite Church, where funeral services were held on May 23, in charge of Nathan Stoltzfus, Harvey Z. Stoltzfus, Christian Kurtz, and Ira A. Kurtz; interment in the Conestoga Church Cemetery.

Yoder, Alta, daughter of John and Sarah (Diener) Kennel, was born in Lancaster Co., Pa., Sept. 25, 1894; died at the Riverside Hospital, Newport News, Va., Apr. 17, 1973; aged 78 y. 6 m. 23 d. On Dec. 17, 1922, she was married to Harvey E. Yoder, who survives. Also surviving are 3 daughters (Sarah—Mrs. Lloyd Weaver, Jr., Erma—Mrs. J. Paul Lehman, and Twila—Mrs. Kenneth Brunk), one son (John David Yoder), 15 grandchildren, and one sister (Kate Yost). One son (Chris) preceded her in death. She was a member of the Warwick River Mennonite Church, where funeral services were held on Apr. 21, in charge of Kenneth G. Good and Truman H. Brunk, Jr.; interment in the Warwick River Church Cemetery.

Cover photo by Robert Maust.

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22.
Iowa-Nebraska Conference, Beemer, Neb., July 31—Aug. 2.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Gospel Herald



ROSANNA OF THE AMISH
J. W. Yoder

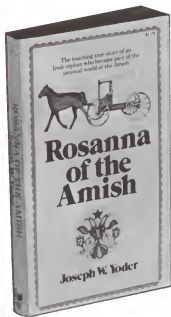
NOW IN PAPERBACK

This is the thrilling true story of Rosanna McGonagal, an Irish Catholic baby girl, who came into the care of an unmarried Amish lady, Elizabeth Yoder.

In addition to telling an interesting story, this book gives an honest, sympathetic, and straightforward account of the religious, social, and economic customs of the Amish.
Paperback. 1714-X: \$1.25



PROVIDENT BOOKSTORE



items and comments

Factor in Watergate Case

A Massachusetts theologian charged that "White House religion" is a factor that should be considered in the Watergate scandal.

"Too much of what passes for evangelism today seeks the salvation of souls and allows the damnation of society," according to Dr. Gabriel Fackre of Andover Newton Theological School, Newton Center, Mass.

"Thus a White House religion that insulates the leaders of government from the prophetic words cohabits with a White House ethics of deceit and dishonesty," he told the Florida Conference of the United Church of Christ.

Member Loss of 35,789

A membership loss of 35,789 was reported by the Lutheran Church in America during 1972, and its president has predicted that this trend will continue in the future.

Dr. George F. Harkins, LCA secretary, reported to the church's Executive Council that the figure for the end of 1972 was 3,155,102, compared with 3,190,891 in 1971.

Dr. Robert J. Marshall, president of the denomination, said that "clearing the rolls" and improved reporting methods accounted for some of the decline in baptized members. But, he added, "We can expect continuing loss as mobility makes evangelism efforts more difficult."

Fears Crop Failures Could Leave Millions Hungry

The prospect of hungry millions and higher food prices has been raised as likely should the weather conditions this year result in serious crop failures in one or more major producing areas.

This danger was sounded by Eric Ojala, assistant director-general of the Food and Agriculture Organization (FAO) in Rome, during a meeting of the Economic Committee and also at a press conference.

He told reporters that wheat crops had fallen sharply, reserves were down to 30 million tons from 50 million last year, and that no adequate buffer existed "to weather" another bad year safely.

Told "Glossalalia" Is of Minor Import

"Glossalalia," the phenomenon of speaking in tongues, was considered to be of minor importance by two speakers at the 105th annual meeting of the Chris-

tian Holiness Association.

Wilber F. Dayton, president of Houghton (N.Y.) College, a Wesleyan Church school, and Richard S. Taylor, professor of missions and Christian theology at Nazarene Theological Seminary, Kansas City, Mo., discussed speaking in tongues and other gifts of the Holy Spirit.

A general rule regarding tongue-speaking, Mr. Dayton suggested, "seems to be that when . . . [tongues] are not sought they are not experienced." He asserted that "the outpouring of the Holy Spirit is practically never accompanied by tongues in modern times except where people have been taught to seek and expect them."

In the Bible, the educator said, "there is no whisper of tongues in the recorded words of Jesus or in the four Gospels aside from a passing reference of uncertain meaning in the disputed long ending of Mark. . . . In Acts we find the only three reported historical events of tongues in the New Testament. There is no command, exhortation, promise, suggestion, or evaluation, simply the historical statement that people so spoke."

More Abortions Than Births

A report by the New York State Health Department shows that there were more abortions than births in the state last year—278,000 abortions to 252,278 live births.

However, almost all of the births were to mothers who were state residents, while more than half of the reported abortions were performed on out-of-state women.

The ratio of induced abortions to live births has been steadily rising in New York state since the liberalized abortion laws were passed in 1970.

There was an average of four births to every abortion in the first year of the liberalized law. The ratio rose to about three births per abortion in 1971. In 1972, for the first time, abortions outnumbered live births.

Hatfield Sees Presidency Victimized "by Our Idolatrous Expectations"

Sen. Mark O. Hatfield holds that there is an "idolatry of the presidency" which makes the "temptations and burdens that fall on the shoulders of any mortal man who occupies that office to be almost inevitably unbearable — and corrupting."

"That is why any president deserves our compassion and needs our fervent prayers. For in certain ways, he is victimized by our idolatrous expectations," he said in remarks at the Chicago

Mayor's Prayer Breakfast.

"There is often a cultism that springs up around personalities of power. Perspective becomes lost and reality is distorted as the ego is constantly massaged," the lawmaker said. "The plaudits, the honor, and the unswerving allegiance can create a moral vacuum. So bribes become referred to as inappropriate gifts. Crime is reduced to misguided zeal. Lies become misspoken words. But the fault lies with us all," said Sen. Hatfield, Congress' best-known spokesman of evangelical Christianity.

He asserted that the American people want "so desperately" to believe in "man-centered power," to place such a "total and uncritical faith in our institutions," and to believe that "God blesses America more than He blesses any other land" because "we have let the well-springs of deep spiritual faith in our lives run dry."

"God-Talk" Requires "Integrity"

The Nixon Administration's "God-talk is cheap unless it is backed up with integrity in government," a United Methodist bishop said in reference to the Watergate scandal.

Bishop James Armstrong of Aberdeen, S.D., added that integrity is more important than words.

"We have had few if any Administrations in recent years that have been more self-consciously religious. There has been frequent reference to God in public statements, open identification with popular religious figures, and White House services."

The bishop said that Watergate shows the American people they must "be wary of embracing earth-bound messiahs" and "short-sleeve religious piosity."

But he warned against "gloating over" or finding pleasure in the scandal for, he said, Watergate is a national tragedy.

Bishop Armstrong was interviewed while in Nashville to speak at a conference sponsored by the denomination's Board of Discipleship.

He was asked about his views of well-known evangelists, particularly Rev. Billy Graham, speaking on national moral issues.

The bishop replied that Mr. Graham "is called as each one of us is called to be a Christian and a Christian will say something about the Christmas bombing (of Hanoi), Watergate, and other issues."

Bishop Armstrong added that he feels Mr. Graham's comment, explaining why he had not publicly condemned the Christmas bombing, that he was not an Old Testament prophet was "irrelevant."

05152 51
PAUL BENDER
1804 MAYFLOWER PL
GOSHEN IN 46526

6/75

Jesus Christ or Caesar?

Guest Editorial

Because of his noteworthy editorial of January 16, the *Gospel Herald* editor received considerable reaction. Has the atmosphere sufficiently cleared of the smoke and the dust for a few further reflections?

Responses indicate that some readers pledge their first loyalty to Jesus Christ. Some also indicate a divided loyalty, both to Jesus Christ and to Caesar! The question still remains for all to answer: Will we worship the god in Washington, or will we rather turn with pure eyes toward the God of heaven? Will we say unequivocally and most emphatically as the confessing Christians of the first century when they confessed, "Jesus Christ is Lord."

It seems to me that all of the events which have occurred on the Washington screen of politics during the first one third of this year should make it possible for every Christian to make a clear ethical choice! No one should be confused any longer.

The psalmist stated the case when he said, "It is better to trust in the Lord than to put confidence in princes." The prophet Isaiah pronounced judgment upon those who put their trust in military might by saying, "Woe to them that go down to Egypt for help; and stay on the horses, and trust in chariots, because they are many." So the Christian who sees the tragedies of failure in the political world can be sure that when the earthly powers in whom some put their trust, suddenly collapse, he simply says that "Jesus Christ is the same yesterday, today, and forever."

Watergate floods the news media and has already precipitated one of the greatest shake-ups in the history of the United States government. More and more persons in high places are being named for their complicity. The erosion of persons continues and it is anybody's guess how many more casualties will be named among the highest government officials. Confidence of people in their government is tremendously shaken and many even question whether the present administration will be able to govern the nation, let alone how to relate to other nations. It really is not wonder that questions are being raised as to whether the FBI will ever be able to regain its lost credibility. But Watergate has not caused the sacrifice of human lives like the bombings of North Vietnam. A question still remains as to whether the bombings may have

been intended to take the heat off Watergate?

Some of us can remember the witch-hunting days of the late Senator Joseph McCarthy era. The tragedies of those times and the possibility that any American citizen living then could become a casualty like Alger Hiss. A few of us can remember the Teapot Dome oil scandal. (An event that so completely turned off some of us from politics because we had the truth of the above-quoted Psalm 118:9 indelibly inscribed upon our hearts.)

Indeed all of us do want to be loyal citizens of our nation, and some of us at least will even say like the three Hebrew children who lived in Babylon and who were a part of the ruling community, "We will not serve thy gods, nor worship the golden image [political powers of this world]."

Sometimes it is awfully difficult to make decisions. But for many of us it is clear that we cannot give our financial support to political parties. The work of the kingdom needs our dollars and with our supreme loyalties to the King of kings, we will determine where our money shall be used.

Again it is clear for many Christians that the only confession that can be made is that "Jesus Christ is Lord." As such they could not allow themselves to become involved in partisan politics, because they do remember so much corruption, as for instance, the ancient Vane machine of Philadelphia, Tammany Hall of New York City, and the Daley machine of Chicago. Christians do not want their good name as "Christ followers" to become marred by allowing any other loyalty to displace this supreme loyalty to Jesus Christ!

So for those who would be the disciples of Christ, bearing the cross, it is possible to give only second place or even last place to Caesar. It is clear that a national religion (civil religion) is not a Christian religion. Our confession is clear for now and all time that "Jesus Christ alone is Lord." One just cannot worship God and country! There must always be a clear distinction between God and country. The Christian simply lives in a country, but he worships the God of heaven to whom he pledges his supreme loyalty.

— John E. Lapp, Lansdale, Pa.



GOSPEL HERALD

June 19, 1973

The Question We Must Ask

by Paul M. Lederach

Maybe it is because I'm getting older, or because life is getting more complex and fast-paced, or because the changes in the world are more radical and far reaching making me feel unable to cope with them — whatever the reason, I am growing in my opinion that Paul's question, "For what does the scripture say?" (Rom. 4:3, Gal. 4:30) is one of the most significant ones we can ask.

Sometimes I feel that some Christians want to go anywhere but to the Scriptures to find help for personal problems, for decisions at home with spouse and children, for direction on the job, in the neighborhood, nation, and even in the church.

Solutions of Ann Landers to marriage and family problems may be more familiar to many Christians than those of Jesus and the apostles. The philosophy of business letters and trade journals may be accepted more quickly and vigorously by believers in the business world than those offered by Jesus and Paul.

Promises of politicians and the lure of political power are more quickly embraced than the way of prayer, meeting evil with good, and suffering love. And the findings and observations of social scientists are considered more relevant to today's issues than ancient writings from ancient cultures.

For what does the Scripture say? Of course, the Bible cannot answer every question put to it! The Bible was not intended to do that. But it is my belief that the Bible, along with the teaching, leading, and clarifying work of the Holy Spirit, and the giving and receiving of counsel among brothers and sisters in Christ, will not only yield insights and point the direction for

contents

- | | |
|--|-----|
| The Question We Must Ask
Paul M. Lederach | 501 |
| You . . . Jesus . . . and the Law
Leighton Ford | 504 |
| The Forgotten POWs
Luann Habegger | 505 |

dealing with central life issues, but also will yield explicit directives for specific behavior.

There are many problems inherent in discovering what the Bible has to say: What the writer actually said, what his intentions were, what resources were used, what literary forms and why, who originally received the writing, what was their situation, and how did they understand the writing—all these must be investigated. How the church has responded to and made use of the writings across the centuries must also be explored. Of course, some persons have worked at all these problems and missed the message. More often the tendency is to give up. The problems are so complex, there is no use to try! Then the temptation comes to go in the other direction, to study the Bible in a surface way as a source of proof texts to support what one happens to believe at the moment.

The complexity of Bible study may lead persons to say, "We really can't tell what the Bible says," and so they feel free to do as they wish or as society suggests. The surface-free proof texting on the other hand may encourage persons to codify conduct with rigid, inflexible demands. Both positions are attractive in our highly individualistic society. But the Bible studied in the context of a Spirit-led brotherhood encourages neither an "I'll do my thing" or a "law and order" mentality.

The Bible needs a brotherhood; the brotherhood needs a Bible. The greater the interaction between brotherhood and Bible, the greater the witness; the greater the distinction between church and world, the more Christlike the brotherhood becomes.

As the brotherhood studies the Bible, it will discover more and more implications of being "born again" into a new family (the people of God) and into a new kingdom (Jn. 3:3) in which Jesus is Lord. It will discover that being born again includes the "renewal of your mind" (Rom. 12:2), a mind not conformed to the world, to the wisdom of men, to the findings and solutions of secular scholars, or to the views and programs of the state. To be born again means a new family.

A New Family

As members of the new family study the Bible they will discover much that bears on homelife. Many in the new family do indeed have families of flesh and blood. They love and care for them. But many in the brotherhood do not have families of their own. The gifts of the single will be appreciated as contributing to the furtherance of the church. 1 Corinthians 7:25-34. Those desiring marriage will be helped to secure mates "in holiness and honor, not in the passion of lust like heathen who do not know God" (1 Thess. 4:5).

Today's courtship practices with emphasis on lust and premarital sex as portrayed in films, widely distributed magazines, and encouraged by secular counselors will be

openly examined and refuted by brothers and sisters concerned that each person grow without spot or wrinkle.

Faithfulness will be encouraged among those who are married. Divorce among believers will be seen as a denial of the gospel which has at its heart the breaking down of the walls of hostility. Ephesians 2:14-16. Homosexuality, though common in the world, will not be found among believers, because, as Paul wrote, "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11).

A New Citizenship

Bible study among those reborn into the kingdom of God will bring into sharp focus the implications of their national citizenship. For natural man his homeland has great importance, for the reborn somewhat less. Philippians 3:20. Those whose commonwealth is in heaven are ready to stay in one country or go to another. As children of Abraham, they are obedient in response to Jesus their Lord (Commander-in-chief, President, King).

The purpose of the kingdom of reborn citizens is to bring all men to a knowledge of Jesus Christ. Thus nationalistic desires to be biggest, or best, or most powerful are not shared. If anything, they are criticized or witnessed against.

In the new kingdom citizens seek primarily to love and to serve. Romans 12:12-21. The so-called national enemies of the moment are seen as men for whom Christ died, to be loved, served, and witnessed to rather than killed. Matthew 5:43-45. The use of political power and pursuit of military might are rejected by the reborn citizens as they pursue the ways of prayer, meekness, and suffering love.

Citizens of the kingdom realize that their rebirth and their life in Christ's kingdom is a very political thing, for every time they assemble they say, "We have a Lord who precedes national leadership; we have an allegiance that transcends national boundaries and aspirations; we have a hope that is not tied to the history of any nation; we have goals and ways of working that are the ways of life." (The ultimate power of the state is death, whether capital

GOSPEL HERALD

Volume 66 Number 25

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

Paul M. Lederach, Scottsdale, Pa., is director of Congregational Literature and editor of *Builder* at Mennonite Publishing House.

punishment or military might. Note, too, the power of death is in the hands of the devil. Hebrews 2:14.)

At this moment Bible study is much needed among kingdom members to combat a growing error—the use of Romans 13 and Luke 20:25 to defend a civil religion in which the church blindly supports the state or allows itself to be prostituted by the state for its purposes.

Kingdom members recognize that under whatever government they live they are aliens, pilgrims, and strangers. They pray for the rulers (along with all rulers in the world), they obey the laws (that don't conflict with allegiance to Christ), and they witness by word and deed to the truth of the gospel.

A New Mind!

The new birth has been associated primarily with certain moral and emotional changes—a renewed mind suggests new ways of thinking, new attitudes, new values, new goals, and new knowledge—which take the teachings of Jesus and the apostles seriously as revealing the mind and will of God. Persons with renewed minds are not conformed to the thought patterns of this world—concerning pleasure (Pet. 4:1-5), wealth (1 Tim. 6:3-17), poverty (Eph. 4:28), oppression (Lk. 4:18), greatness (Lk. 22:24-27)—to name a few.

The transformed mind which brings every thought into captivity to Christ is misunderstood—to those who fail to sense the radicalness of discipleship, it is *sick*; to those who want to “do their thing,” in their own time, in their own way, it is *rigid*; to those who use religion to support personal power and acquire gain, it is *demonic*; to those who identify religion with the state, it is *unpatriotic or subversive*; to those who like the Athenians always pursue the new, it is *outdated and irrelevant*. But to brothers and sisters who gather around the Lord and His Word it is the sound mind (2 Tim. 1:7); it is the *mind of Christ*—humble, loving, serving, obedient even unto death (Phil. 2:5-11).

I feel deeply that every congregation should commit itself to serious Bible study, both individually and corporately. This is not to cast reflection on Sunday school efforts nor on the preaching of faithful pastors—it is just that Bible study is needed on a careful, serious, disciplined level.

I am amazed at the evidences of study in the early church. There are many indicators that the Old Testament was carefully studied. The words of Jesus were seriously considered and applied. The many doctrinal statements found in the New Testament (Eph. 4:4-7; 1 Tim. 2:5; Phil. 2:5-11) suggest that they transmitted doctrine one to another with precision.

The early Christians dealt with moral issues. The “put offs” and the “put ons” and the catalogs of virtues and vices in Paul's epistles (for example, Colossians 3:5-14) are in reality outlines for studies of morality. These outlines are exceedingly appropriate today (and needed!).

The Bible, the Spirit, brothers in Christ all are available to help us find the way in the world today. All three are essential. I think back to the Bible conferences around the turn of the century, and I wonder whether we should not be searching for their equivalent at the end of this century. In what ways should brothers and sisters gather to study the Bible together, to allow the Holy Spirit who inspired the Word to teach them, and to discern the mind of the Lord of the church for their life, witness, and service in the world? For what does the Scripture say?



Moderator's Corner

Assembly 73 Theme and Themes

The theme for Assembly 73, “God's People in Mission,” assumes several large factors. First, that we are God's people and, second, that there is a known mission and that progress is being made toward an established goal.

A theme can mean very much to a people. It can unify efforts, stimulate action, and be a kind of measure of achievement. Some persons may shoot at random, then circle the achievement and call it success. Paul calls for all things to be done decently and in order. The Holy Spirit leads God's people to directed action with purpose and objective.

What shall be the goal for the next biennium? What is the basic challenge to the church for the period 1973-75? This will bring us to the mid 70s if the Lord tarries. What shall be the emphasis? What is the crying need? Some suggestions might be:

1. A call to biblicism.
2. A new interpretation of discipleship.
3. Home and family life education.
4. A new sense of responsibility relative to possessions.
5. A new awareness of ministry as it involves the total brotherhood.

Or is there some theme you have in mind that should be added? If you have such, send it to:

Mennonite Church
10600 West Higgins Rd.
Rosemont, Ill. 60018

May that the theme for Assembly 73, “God's People in Mission,” may become an actuality for the total brotherhood. — A. Don Augsburg, moderator, Mennonite General Assembly

You . . . Jesus . . . and the Law

by Leighton Ford

A new wave of paganism is sweeping across the Western world. The moral foundations on which our societies once stood are steadily being chipped away. Disregard for the teachings of the Ten Commandments and of Jesus is becoming more blatant and obvious. The "permissive" society is becoming more open all the time.

Recently the Supreme Court of the United States made a sweeping decision which said that no state could bar abortion before the seventh month of pregnancy. The Court said much about the rights of the mother to control her own body, but little about the rights of the unborn child and hardly anything about the rights of the father. But the really startling thing is that the Court appeared to base its decision partly on an appeal to pagan religion. It said that "ancient religion" did not bar abortion. But Christianity and Judaism *did* bar abortion, so the Court can only be referring to paganism such as existed in the Roman Empire before Christ.

We are all aware, I am sure, of the growing cynicism toward honesty and moral integrity. Many movies are cleverly calculated to work up sympathy for the criminal or for the couple having an extramarital affair. Even hijackers, particularly those who have escaped with large sums of money, earn the admiration of some people. Surely this says something about the breakdown of our ideals!

Although I'm not at heart a pessimist, I believe we can expect more lawlessness the further we get from God. One of the basic definitions of sin in the Bible is "lawlessness." In society this means anarchy; in individuals it implies "do your own thing."

Yet there is a countertrend to lawlessness. We are learning that we cannot live effectively without law, either as individuals or as a society. A reaction is setting in against soft living and low standards. Dr. Dean Kelley, in his book *Why Conservative Churches are Growing*,¹ shows that since 1960 liberal churches have lost ground while churches which make hard demands on people have mushroomed!

¹Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association. This is a condensation of a recent text for *The Hour of Decision* radio program.

What should be our stance as Christians at this point in time? While we can't go along with the "anything goes" attitude, we also have to beware that we not just react and become hard-line legalists. There is a grave danger that an overpermissive society can suddenly swing into a dictatorship. The answer is that we are not to conform either to the anarchy or the legalism of our times. Rather we are to be transformed by the "mind of Christ" (see Romans 12:2), which is revealed to us in the Sermon on the Mount.

Jesus stated: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Jesus made His position clear: fulfillment, not abolition, was His purpose! Christ "fulfills" and "completes" the law in three ways.

First, He gives it a deeper meaning. He shows that the law of God demands more than living by a code of rules. It demands both clean hands and a pure heart. The law said, "Do not kill." Jesus said, "Do not have unjust anger." The law said, "Do not commit adultery." Jesus said, "If you look on a woman to lust you have already committed adultery in your heart." God looks on the heart, not just the actions, says Jesus.

Second, Jesus fulfilled the law by perfectly obeying it in His own life. He "fulfilled all righteousness" by His actions and in His Spirit. And He did this not only in His sinless life, but in His atoning death. By His death, Jesus gave us a new motive for righteous living. "If you love me," He said, "You will keep my commandments."

Third, Jesus fulfills the law by giving us the power to live it. "I can will what is right, but I cannot do it" (Rom. 7:18). That's the common human confession—for doing

wrong is like going downhill; doing right is like going uphill! But if we let Jesus actually come and live in us, through His Holy Spirit, what a difference that would make. "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom. 8:2-4).

Perhaps you've been struggling with some terrible temptation or trying to find God by good works and obeying the law. But God's goodness is only found by faith! Receive the goodness that Christ provided for you by His death on the cross and receive the goodness that Christ will work out in you by His Spirit. That is the way to the righteousness of God!

A nation and society that turns from God's laws is

inviting disaster. We can no more break God's laws than we can step off a building and defy the law of gravity. In Edmund Burke's famous words, "Society cannot exist unless a controlling power on will and appetite be placed somewhere and the less of it there is within, the more there must be without . . . men of intemperate minds cannot be free. Their passions forge their fetters."

What our world desperately needs, as the outer buttresses of morality are removed, are men and women and young people who will demonstrate by their lives an inner commitment to truth and integrity. Jesus' people ought to be living models today of the mind of Christ—neither soft-living anarchists nor hard-lining legalists, but people disciplined in mind, body, and actions to show that the answer is "faith working by love."

God help us to turn to Christ in faith and by the power of His Spirit to show that His commandments are not grievous burdens, but the gateway to freedom that is freedom indeed!



The Forgotten POWs

by Luann Habegger

The American public is suffering from selective amnesia. While unwilling to forget the "offenses" of American draft resisters, the public has blotted from its memory other victims of the Vietnam War. While celebrating the return of 588 American POW's, the public has forgotten the 200,000 political prisoners (other estimates range from 35,000 to 300,000—a lot in any case) who remain imprisoned throughout South Vietnam.

In early February a Mennonite from Kansas sent the MCC Peace Section, Washington office the answer he received from the State Department regarding political prisoners. "The South Vietnamese have shown leniency toward prisoners. . . . For a nation at war, its (the government of the Republic of Vietnam) record of permitting civil and political dissent has been remarkable."

I realized the brutal irony of these words after hearing Jean Pierre Debris and Andre Menras speak before representatives of church agencies in Washington. The two young Frenchmen, who went to South Vietnam in 1968 as exchange teachers, were released December 29, 1972, from the Chi Hoa prison in Saigon after being confined for 2 1/2 years. They were imprisoned for unfurling a National Liberation Front flag outside the National Assembly of Saigon and for scattering leaflets written in Vietnamese that urged peace.

Since their release, Debris and Menras have been traveling throughout the world "to say what has to be said, even

to those who do not want to be concerned, to those who take refuge in their selfishness." Atlee Beechy and Doug Hostetter, MCC representatives, heard the Frenchmen address those present at the Rome Conference on the Reconstruction of Vietnam. In Paris, Debris told 5,000 people: "At our prison of Chi Hoa, and elsewhere, there are other ways of killing people: by giving them nothing to eat, by rationing their water, by beating them, by torturing them, by leaving them in tiger cages."

Despite international outrage after the exposure of the tiger cages in 1969, the cages were rebuilt. When the political prisoners refused to build their own tiger cages, they were put into shackles. The Thieu government then turned to its ally and received 384 new tiger cages . . . two square feet smaller than the former cages. The U.S. Department of the Navy gave \$400,000 of U.S. taxpayers' money to an American firm for the construction of the cages.

Jean Pierre Debris described the tiger cages as follows: "The cages are too low for the prisoners to stand up. They have to take turns lying down while the others crouch. The cages are kept in completely dark rooms without ventilation; most of those who manage to live in the cages have told us how they were forced in desperation to wash themselves with their own urine, even to drink their own urine. . . . Beside each tiger cage is a container of quicklime which the guards throw onto the prisoners and which burns their skin."

Political prisoners fall into three categories: those with communist connections; those who view President Thieu's

Luann Habegger serves as an administrative assistant on the Peace Section, Washington office staff. This article was written following a meeting with Jean Pierre Debris and Andre Menras.

policies as militaristic, dictatorial, and corrupt; and those who have not committed a crime but have been seized at random. Many women and children who remained in a village after it was occupied have been imprisoned and labeled political prisoners. Some individuals have been interned for up to forty-six days while the government determined the charges. Signed confessions are the main evidence used to convict people. "If they are innocent, beat them until they become guilty," is a saying familiar to the police.

During the last nine months of Debris and Menras' imprisonment they saw a new type of political prisoner arriving at Chi Hoa. In Debris' opinion the lawyers, intellectuals, professors, students, and Buddhist monks belonged to the neutral "Third Force." The July 10, 1972, issue of *Time* magazine reported that "arrests are continuing at the rate of 14,000 per month." An article appearing in the November 10, 1972, *Washington Post* said that President Thieu's closest adviser, Hoang Duc Nha, reportedly told a group of Vietnamese publishers that 40,000 "communist agents" had been arrested "in the past few weeks."

So this is peace with honor. The United States helps finance the Saigon police force, build their prisons, and train their interrogators. Many of the prisoners were apprehended by American troops during the clandestine program — Operation Phoenix.

So peace with honor means supporting a government which passes into law edicts that permit all police and military forces "to kill all those who urge the people to demonstrate and those who cause disorders or incite other persons to follow communism."

Peace with honor? According to Menras and Debris, the Thieu government has been forging records and transferring prisoners to that thousands of political captives can be reported as common criminals and kept in jail. This is a direct violation of the Paris peace treaty. Saigon and the Vietcong agreed "to do their utmost" to accomplish the exchange of prisoners "within ninety days after the cease-fire comes into effect." In signing the Paris peace accords, the United States agreed to "undertake to respect and to implement them." Nevertheless, the U.S. has winked at Thieu's efforts to hold on to its civilian political prisoners.

Peace? "Not at all!" cry the two Frenchmen. "We must not say that we have peace, that it's a cease-fire, that it's finished." Debris and Menras urged their Washington audience to "get a name or names of political prisoners from the Indochina Resource Center (1322 18th Street, N.W., Washington, D.C. 20036) and write the Thieu government. Ask why this person was imprisoned, where he is located, how long he has been in prison, the state of his health, and the date scheduled for his release. Send a carbon copy to your congressional representative and ask him or her to try and gather this information also. Write the State Department, the American Embassy in Saigon, the Saigon Embassy in Washington, and the prisoner himself. We have seen the tortures stop when there has

been international publicity . . . and start up again when there is silence.

For the twenty-six prisoners Menras and Debris knew were being tortured to death when the Frenchmen were released, the silence is deadening. Will the voice of the church break the silence? Will the prisoners in the tiger cages hear the church echo Isaiah's words: He sent me to tell the oppressed good news, to restore the broken-hearted, to announce liberation to the captives, and daylight for all those imprisoned. ☺

Crises

In the Book of Jeremiah, chapter 12, there is a very searching and, too, very helpful question. I give it this translation: "If you have run with men, and they have made you tired, how will you do when you run against horses? If in time of peace you have become weary, how will you do in the time of crisis when the river Jordan is overflowing?" (v. 5).

Many of us modern Americans have developed resources for the hour of crisis — but we let down when peace and ordinary times come upon us. We need to develop a faith, not only for the "swelling of the Jordan" but also for easier times.

To be able to come through with a faith, strong and steady, in the hour of crisis is a grand achievement. But too many depend upon some catastrophe to draw out their best.

James Hilton once made this strong statement: "The League of Nations sickened and died from the deadliest of modern diseases — popular approval without private faith." It is no wonder that many of our dreams and hopes for world brotherhood have crashed to pieces in former days — and will do so again unless we undergird our popular plans with a private faith which moves in the direction of goodness and devotion for every individual. — Wilson O. Weldon

Wit and Wisdom

One dad said to another: "I'm not a model father. All I'm trying to do is to behave so when people tell my son that he reminds them of me, he'll stick out his chest instead of his tongue." . . .

We don't give eight-year-olds much credit for deep thinking, but one of the best essays written on what a mother means came from an eight-year-old boy who wrote: "A mother is a person who takes care of her kids and gets their meals and, if she is not there when you get home from school, you wouldn't know how to get your meals and you wouldn't feel like eating them anyhow." . . .

A gossip is one who can give you all the details without knowing any of the facts.

summer's forget-me-nots



- ☐ Family vacation
- ☐ Mennonite General Assembly
Harrisonburg, Virginia (Aug. 7-12)
- ☐ Camp
- ☐ Fishing
- ☐ Mennonite Youth Convention
Grand Rapids, Michigan (Aug. 19-24)
- ☐ Family reunions
- ☐ Mennonite Disaster Service
- ☐ Lemonade
- ☐ Congregational offerings

Your church needs faithful
support — all year long.

Mennonite Board of Missions
Elkhart, Indiana 46514

Paul M. Lederach Resigns, Congregational Lit Division

The Publishing Council for the Anabaptist Curriculum Project, meeting May 21 in Newton, Kan., unanimously decided to invite Paul M. Lederach to serve as executive director of the project.

The possibility of inter-Mennonite curriculum development and publishing was discussed a year ago in Camp Amigo, Sturgis, Mich., by Mennonite Central Committee constituents and other related groups. Out of this consultation came the proposal to develop an Anabaptist-oriented curriculum.

The Anabaptist curriculum will be a completely new graded Sunday school curriculum from preschool age through grade eight and may include youth and adult studies.

The Publishing Council is made up of representatives of those groups who agreed to cooperate on the curriculum.

Since it is impossible, due to the work loads involved, to direct the Congregational Literature Division of Mennonite Publishing House (MPH) and serve as director of the new project, Lederach is resigning from his position at MPH.

Paul M. Lederach is uniquely qualified to fill his new post, both by academic training and experience. A graduate of

Goshen College and Goshen Biblical Seminary, he received advanced degrees from Eastern Baptist Theological Seminary in Philadelphia and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He did post-doctoral studies at the University of Pittsburgh in empirical research in 1965-66. He has served as a pastor and bishop in various churches. Paul is a member of the Allegheny Conference.

Professionally, Lederach served as field secretary for the Mennonite Commission for Christian Education, 1952-59; editor, *Herald Graded Sunday School Series*, 1952-61; director, Curriculum Development and Service Department at Mennonite Publishing House, 1961-69; director, Congregational Literature Division at Mennonite Publishing House, 1970-73; and editor of *Builder*, 1972-73.

He is the author of *Learning to Teach*, 1964; *Reshaping the Teaching Ministry*, 1968; *Living with Kindergarten Children*, 1970; *Mennonite Youth*, 1971; and *The Spiritual Family and the Biological Family*, 1973.

Paul is married to Mary Slagell and they have four children: James, Judith, Deborah and Rebecca, ranging in ages from 19 to 12.

Properties Go to Church, Madhya Pradesh State

All properties previously held and operated by Mennonite Board of Missions, Elkhart, Ind., in Madhya Pradesh state, India, were transferred on May 11 to an Indian agency, the Evangelical Trust Association of Northern India.

S. Paul Miller, teacher at Union Biblical Seminary in Yeotmal, reported by cable that registration had been completed. The Mennonite Church in India (MCI) joins other evangelical churches across Northern India in using the properties holding service of the Trust Association.

This historic moment climaxes official arrangements to transfer all properties previously held and operated by the Board in M.P., reports Wilbert Shenk, overseas secretary. "It is the culmination of our decision in 1970 to complete Indianization by 1975," he says.

The decision respects the Mennonite Church in India to be the church, Shenk states. "We believe this the right way to go," he says, adding, "In fact, we've been

planning to do this for 25 years."

The Mennonite Church in India has gained a new sense of self-responsibility in mission, according to reports from church leaders and missionaries. P. J. Malagar, a bishop of the MCI, characterizes the earlier time of the mission as gathering people together. Now is the time of the church; the task of the Indian church is to scatter in mission, he states.

Increasingly, new people are coming to faith. A new climate of openness, search, and response seems to be evident in many parts of India, says Blanche Sell, who has served in nursing, nurses' training, and administration in India since 1949. It is not uncommon to hear of persons of non-Christian background added to the church at this place or that place, she reported in a recent chapel service at Mennonite Board of Missions.

Although no missionaries are present in Dhamtari, personnel will be assigned to India as long as requested, says Wilbert

Shenk. Missionaries continuing in India have been reassigned to programs where they serve the larger Christian community, he says. They are also able to relate to Mennonite congregations.

For the future "we expect to intensify the patterns of fraternal relations which have been developing over the years," Shenk indicates.

Patriarch Speaks to Eastern Board Leaders

"We would be glad for the opportunity of cooperation in development work, if this is possible," said His Holiness Abuna Theophilus to leaders of the Eastern Mennonite Board of Missions and Charities at a Mennonite fellowship dinner held in his honor at Bird-in-Hand Motor Inn Restaurant, Lancaster, Pa., on May 29.

The patriarch, head of the 12-million-member Ethiopian Orthodox Church, which dates back to AD 340, had arrived in the United States on May 15 for a visit of one month, contacting church leaders and agencies which work in Ethiopia.

In discussion the patriarch mentioned that 80 percent of his fellow countrymen live from subsistence agriculture. "I feel obliged to do whatever possible to help them. A large percentage of our clergy are farmer-priests, just like the Mennonites. We have begun special training courses, both to equip them for the spiritual guidance of society and for helping improve the living conditions of their people.

In private conversation after the meeting Patriarch Theophilus invited Harold Stauffer and Hershey Leaman to meet with him for further discussion when, God willing, they visit Addis Ababa in July.

Following the fellowship meal several presentations were given as background for the discussions to follow. Chester Wenger, speaking in Amharic, reviewed Mennonite involvement in Ethiopia. Wenger and his family had served sixteen years in Ethiopia. John C. Wenger, Goshen, Ind., sketched how Mennonites are and what they believe. He pointed out that while part of their heritage is derived from the Reformers, many of the basic foundations were received from the pre-Reformation churches. John A. Lapp, also from Goshen, Ind., after noting how that the Mennonite Church and the Orthodox Church have begun to learn from each other, described the service ministries of the denomination. He emphasized, "We respond to God's love by serving others."



Bishop David Thomas greets Patriarch of Ethiopia, His Holiness Abuna Theophilos

During the afternoon the patriarch and his party enjoyed a drive through the heart of Lancaster County's farmland, and a visit to the farm of Jay and Lois Garber, who only last year had experienced the hospitality of the Mennonites of Ethiopia, the Meserete Kristos Church.

As an eminent historian and linguist, the patriarch also visited the Mennonite Historical Library and Archives, Lancaster, Pa.

Cethun Dilebo in a spontaneous expression conveyed to Patriarch Theophilos the gratitude of the Mennonite hosts "for his unprecedented gesture of friendship," for taking such initiative to get acquainted, and to begin discussing matters of mutual concern.

Initial impetus for the patriarch's visit came through efforts of the theological seminary of Vanderbilt University to microfilm many of the ancient manuscripts and original paintings of Eastern Christianity in Ethiopia, many of which have begun to deteriorate with age.

Interchurch Group Plans for Prison Project

First steps toward a volunteer visitation program at Kansas State Industrial Reformatory are beginning with a mass meeting of interested persons in June and the employment of an executive secretary for the Interfaith Offender Concerns Committee.

An interdenominational meeting of those interested in starting an M-2 (Man-to-Man) program at KSIR in Hutchinson was held at the Metropolitan Baptist Church in Wichita.

Providing about half-time staff assistance in starting the M-2 program is Albert Gaeddert of Newton, Kan., employed by the Interfaith Offender Concerns Committee, based in central Kansas.

The committee grew out of an inter-Mennonite seminar on the offender in Newton last January. The seminar recommended starting the M-2 program at KSIR. The M-2 program started in Seattle

and has spread across the U.S. and Canada. A program based in Kansas City secures volunteers to visit men in the prison at Lansing, Kan.

The present offender committee, chaired by Virgil Claassen, Newton, includes official and unofficial representation from the Western District Conference of the General Conference Mennonite Church, South Central Conference of the Mennonite Church, Mennonite Brethren Church, Beachy Amish Mennonite Church, Conservative Mennonite Church, and Church of God in Christ, Mennonite. The committee is also open to non-Mennonites.

In addition to his work helping to organize the M-2 program, Gaeddert will find what services in the area are available to the offender, find how these programs interrelate, fit volunteers into the programs, or start new programs if necessary. His job began on May 1.

Medical Sociology Focused, Lancaster Study

Chester Wenger, secretary of Home Ministries for Eastern Mennonite Board of Missions and Charities, spoke at a medical sociology seminar held on June 2 at Lancaster General Hospital. The seminar, attended by 25 young doctors and chaplains, was to share experiences of Mennonite mission workers with Lancaster General Hospital personnel in the hope of establishing similar services in the United States. "I spoke on why we have a Mennonite mission program and what it is doing," Wenger stated.

Dr. Zervanos, medical doctor, was in charge of the seminar and Dr. Fox, sociology professor, questioned the visiting mission speakers, which also included Paul Leatherman, director of Voluntary Services of Mennonite Central Committee, Akron, Pa., and Paul Lagacere, assistant executive secretary of MCC.

During the lively discussion period Wenger pointed out the great influence that Bible teaching has had in improving the atmosphere of mission hospitals. Wenger had served as hospital administrator at Nazareth Hospital, Nazareth, Ethiopia, for four years. The challenge of establishing successful mission-type medical services in the United States, as well as overseas, was discussed.

There is a particular need to meet the medical needs of the people at the grass-roots level. An attempt of this nature is the medical clinic at Welsh Mountain, which will be operated under Lancaster General Hospital. A former Eastern Mennonite Board missionary doctor to Ethiopia, Dr. Harold Kraybill, Elizabethtown, Pa., will be director of the clinic.

Mexico Consultation Scheduled

Workers in Mexico from seven Mennonite agencies will be invited to come together for the first time in a consultation planned for 1974.

The decision to call such a consultation was made on May 15 by a group of Mennonite mission and service administrators with work in Mexico and was encouraged by the (Mennonite) Council of Mission Board Secretaries (COMBS), which met a day later.

The group, a task force of COMBS, included Henry P. Yoder, secretary for missions of the Franconia Conference; Vernon Wiebe, executive secretary of Mennonite Brethren Missions/Services; Howard Habegger, executive secretary of the General Conference Commission on Overseas Mission; Lubin Jantzen, COM staff member; and Dan Peters, COM missionary in Mexico, now on furlough in Gretna, Man.

The task force discovered that the seven Mennonite agencies with work in Mexico have more than fifty mission and service workers there, both long-term and short-term. But the workers are separated by long distances and have done little joint planning.

The 1974 consultation would bring together nationals, missionary workers, and mission executives for a retreat experience with Bible study and general consultation.

The task force also discussed missionary role and identity, the legal status of workers, and Mexico's relation to JELAM, the Latin-American radio-television communications committee.

Summer in Bolivia for Rutschmans

LaVerne and Harriet Rutschman, teachers at Freeman Junior College, Freeman, S.D., left the U.S. the end of May for a summer volunteer mission assignment in Bolivia.

The Rutschmans join Jose and Soledad Godoy who carry on Bible teaching, house-to-house evangelism, and literacy, sewing and cooking classes in an area near the city of Santa Cruz. The Godoys went to Bolivia two years ago, the first overseas appointees of the missions committee of the Argentina Mennonite Church.

Eight to ten groups of believers, the Godoys report, are now active in the rural area of Tres Palmas. These groups are not yet organized into congregations.

The Godoys through the Argentina Missions Committee requested the assistance of an experienced missionary couple to help them in advanced Bible teaching and visitation.

The Committee accepted the Rutschmans for assignment in Bolivia.

Volunteers Study Brazilian Food Crops

Yams, papayas, and manioc were the objects of a recent training session for some Mennonite Central Committee volunteers in northeast Brazil. Donald Kempf, volunteer from Shickley, Neb., organized the meeting held at the Vitoria, Pernambuco, Agricultural Research Center.

Three agronomists at the Center agreed to teach the basic theory and the practice of growing these important crops. Volunteers come from areas in the United States and Canada, where most of the tropical crops found in northeast Brazil are never grown. They usually serve only 27-month terms.

One of the workers' goals is to help the struggling, small-acreage family farms make better use of their energy, experience, and resources.

The yam, a tuberous plant that looks much like a sweet potato, is an important nutritious root crop. Yams could be more widely planted in the fertile coastal regions, where the volunteers live and where the northeast Brazil population is most heavily concentrated.

Medical Journals Sent to North Vietnam

Mennonite Central Committee has subscribed to six medical and two scientific journals for the Viet Duc Huu Nghi Hospital in Hanoi, North Vietnam.

Professor Ton That Tung from the Viet Duc Hospital requested the journals from John A. Sullivan and Dr. George Perera, an American Friends Service Committee (AFSC) team who visited Hanoi, July 15-22, 1972. Sullivan and Perera went to Hanoi to deliver medical equipment for use in civilian hospitals. In consultation with AFSC, MCC agreed to provide two-year subscriptions and one year of back issues.

Several North Vietnamese physicians mentioned to the AFSC representatives that they had limited access to world medical literature and would appreciate the latest word on scientific research and new therapies. Professor Tung requested copies of *The Journal of the American Medical Association*; *Surgery, Gynecology and Obstetrics*; *Annals of Surgery*; *Annals of Internal Medicine*; *Archives of Surgery*; *Scientific American*; and *Science*.

Mennonite physicians also donated back issues of medical journals. The back issues will be air-freighted to Hong Kong and then shipped to Haiphong.

Funds received in the Vietnam Christmas project are being used to provide the journals.



At the special meeting for Spanish-speaking women at the Quin Cities Mennonite Church, Moline, Ill., the ladies express in physical forms what the cross of Christ means to them. Left to right are: Rosalinda Vasquez, Gracie Torres, Antonia Rodriguez, Ana Valentin, Toby Vallejo, and Sara Garcia.

Healing Highlights Spanish Women's Meeting

"The Lord was really there with us from the beginning. The Holy Spirit just took control of the meeting."

This comment by Mary (Mrs. Mac) Bustos, Davenport, Iowa, reflects the feeling of many of those who attended an inspirational meeting for Spanish-speaking women on Apr. 14 at the Quin Cities Spanish Mennonite Church in Moline, Ill. Mary, whose husband, Mac, is pastor of the church, coordinated the get-together for the approximately 60 participants.

Also assisting her in the planning and coordination were Guadalupe (Mrs. Mario) Bustos, New Paris, Ind., and Maria (Mrs. Jim) Snyder, Hesston, Kan. Maria, who teaches in the nursing division at Hesston College, was the featured speaker at the meeting which began about 9:30 a.m. and concluded shortly after 6:00 p.m. on Saturday, the 14th.

The highlight of the get-together was the instantaneous healing of Mac Bustos, Quin Cities pastor. For the past three months he hadn't been able to preach due to extreme and recurring pain in his legs.

A diabetic, Mac had been suffering from a rare circulatory ailment in his legs since Nov. 1. He was planning to resign from the pastorate on Apr. 16, because he felt "the church shouldn't be without a shepherd any longer."

On May 23, some five weeks after the Apr. 14 meeting, Mac reported: "I feel better now than I ever have. I get a little tired sometimes, but since that day there has been no pain. I'm even down to 16 units of insulin per day from the 50 I was taking before that meeting. The doctors are amazed."

Mac commented that he was given a clean bill of health at a general checkup

on May 22. "I just want to praise God for the miracle that took place in my body," he said. "And in the past five weeks, many people have been changed and have come into our fellowship. We're even planning to dedicate a new mission church across the Mississippi River on June 16. Praise God."

Mac mentioned that during the week prior to the women's meeting the pain was so intense that he hadn't slept for more than an hour at a time. "I was taking 12 times the recommended dosage of pain killer, but that didn't help much. The doctors had given up on my recovery and were planning to fit me with braces so that I could at least walk. But I knew a lot of people were praying."

Mac said he hadn't been planning to attend the meeting on Apr. 14, but on impulse he decided to go to the communion service being held in the early afternoon.

With assistance, he came at the lunch hour to the church. During the communion service it was suggested that special prayer be held for Mac. In the words of Gracie Torres, Elkhart, Ind.: "He hobbled to the front of the sanctuary, obviously in great pain, where his brother Mario and several women laid hands on him. Mario then prayed that God would heal him."

A few moments later, just after he took the communion wine, Mac said, slowly and with amazement in his voice: "I have no pain!"

He jumped in the air twice, still feeling no pain. Following this there was much weeping and praising God. The meeting lasted several hours beyond the scheduled closing time. Said Mary Bustos: "It was so beautiful with everyone praising the Lord

for the miracle. No one wanted to leave."

The women in attendance at the meeting came from New York, Indiana, Texas, the Chicago area—and the majority from the Quin Cities region of eastern Iowa and western Illinois. During the proceedings a letter of support from the Women's Missionary and Service Commission (WMSC) was read to the participants.

Another such meeting is tentatively slated for next year. According to Mary Bustos, the day in Moline was planned as "something special for Spanish-speaking women—and we hope, the Lord willing, it can happen again."

Fisch to Pastor Ojibwas in Canada

"Some people think I will be making a sacrifice, but it's the kind of life I enjoy."

Roland Fisch, an anthropology teacher at Eastern Mennonite College, Harrisonburg, Va., described his plans to spend the next three years pastoring an Ojibwa Indian village in northwestern Manitoba, Canada.

The anthropologist, his wife, and 2 1/2-year-old daughter literally will live at the end of the road at Hole River, a 300-member village located on the shore of Lake Winnipeg. He is being sent by the Mennonite Pioneer Missions, a Winnipeg (Canada)-based group.

Fisch, who has done considerable study on Ojibwa culture, said his duties as minister will include attending wakes and weddings, organizing athletic events, coordinating crafts, and "being a general-type brother."

In return for his services, the village has offered a house and to teach him the Ojibwa language, Fisch said. He noted that the Indians requested a minister from the Mennonite mission.

The anthropologist said that his ministry at Hole River will have a distinctly interdenominational flavor. The Indians there are all nominally Anglican and are visited once a week by a priest who speaks no Ojibwa. The Indians speak no English.

Fisch is a Methodist who will be working for Mennonites. A Catholic settlement is located just outside the Indian reservation.

Fisch commented that trying to be an effective pastor without antagonizing the Anglicans and Catholics is one problem he foresees.

Another is language, which the anthro-

pologist said "is as different from English as Chinese is." Although Fisch has extensively researched the Ojibwa tribe, which covers the north-midwestern U.S. and central Canada, he does not speak their language. The Hole River Ojibwas speak *Saulteaux* ("People of the Sioux"), an Ojibwa dialect.

And to compound the problem, "I will be working for Russian Mennonites who speak German," Fisch commented.

Fisch will not have to worry about adjusting to wilderness life. He has spent his summers in Ontario since he was five. The first nine years he went there with his parents, but after that he traveled to the Canadian wilderness on his own to become a hunting and fishing guide.

He said his interest in Indians was initiated by his step-grandfather, an adopted Papago Indian who told interesting stories of Indian life. It was further spurred when he was 14. He was paddling down a river one day and was mistaken for an Indian because of his paddling style.

Before starting his new assignment on

Sept. 1, Fisch will teach a nine-week summer seminar on Ojibwa culture and outdoor life to 16 EMC students. He said the course will include a canoe trip past five Indian reserves.

Fisch came to EMC in March of 1971 and his teaching job there qualified as alternative service to the draft. He explained he did his I-W work at the college because "I was going to turn 26 three days after they drafted me and they did not have time to be fussy."

Fisch said he was also attracted to EMC because of its peace position.

"I thought that if nothing else I could be a janitor. I wrote to Myron Augsburger and offered to take any job, including teaching for free," Fisch recalled. He was given a faculty position.

Fisch said he has completed course work for a doctorate in anthropology and has yet to write a dissertation. He said he plans to study the relationships between relatives at the Hole River Reserve.

Reprinted by permission from Harrisonburg Daily News-Record.



Roland Fisch

mennoscope

Credit Seminars at Assembly 73

Five seminars offering college-level credit will be offered in conjunction with Assembly 73, the Mennonite churchwide convention to be held on the Eastern Mennonite College campus, Harrisonburg, Va., in August. Teaching teams, composed of faculty from EMC, Goshen, and Hesston colleges, and additional resource leaders, will direct the half-credit courses. Seminars available include: "The Church in Biblical Perspective," "The Mennonite Church Profile," "The Role of Women in the Church," "The Church-Home and Family," and "The Church and Business." Classes will meet 7:00 p.m., Aug. 6; 9:00 a.m., Aug. 7; and 1:00 p.m., Aug. 8-11 at EMC. Tuition is \$50 for credit and \$20 for audit. Information brochures and registration forms are available by contacting Willard Swartley at EMC, Harold Bauman at Goshen College, or Clayton Beyer at Hesston College.

Commencement activities took place on June 9 for Lancaster Mennonite High School, Lancaster, Pa. M. Hershey Leaman, Nairobi, Kenya, addressed the 165 seniors with "To Respond in Commitment." Leaman graduated from Eastern Mennonite College, Harrisonburg, Va., and took advanced studies in public and international affairs at the University of Pittsburgh. During the past 20 years

he has served as a medical administrator and pastor in Somalia and Tanzania, under the Eastern Mennonite Board, Salunga, Pa. Leaman is currently on furlough. The graduates gave a class gift of \$1,400 toward equipment in the new home economics suite.



Larry Fisher, new Botswana director

Larry Fisher, formerly of Coatesville, Pa., recently accepted assignment as director for Botswana programs. He plans to arrive with his family in Gaborone, Botswana, in September, assuming responsibility for 35 volunteers and a program budget of \$109,000. Larry and his wife, Norma Jean Smucker, served in the Teachers Aboard Program in Kenya,

1969 to 1972. They have one child, Jennifer Atieno. The Fishers will replace James and Anna Juhnke.

Tornadoes and floods struck 196 locations over Memorial Day weekend according to a Red Cross Disaster Services telegram sent to Mennonite Disaster Service Executive Coordinator C. Nelson Hostetter. The disasters hit from the Midwest plains to the southeastern states. Tornadoes in Jonesboro, Ark., and Brent, Ala., and floods in Asheville, N.C., caused the greatest damage. Regional, United States, and Canadian MDS officers are standing by to assist the local units. MDS work also continues on the Mississippi River. "MDS is feeling a shortage of volunteers," Hostetter said. "With spring weather finally breaking in some areas, farmers are involved in late crops and builders are back at their own construction work. Many MDS 'regulars' have already given what time they feel they can give in 1973. New volunteers for the adventure are needed."



Indian women near Saraipali

Poor harvests are a way of life in central India. But during the past several years, rainfall has been below average, which means dry stream beds, thirsty cattle, and farmers with dusty fields. To provide both immediate and long-term aid, the Mennonite Mission at Saraipali asked the Mennonite Christian Service Fellowship of India (MCSFI) for funds to build a reservoir which will catch and hold water from the rainy season and distribute it as needed during the growing season. Farmers and their families are now digging and carrying earth to shape a holding basin. They are being paid for their work which means money now to make up for the harvests lost because of drought. The whole project is costing about \$1,350. MCC has approved \$50,000 for various drought assistance projects in India. Assistance is being carried out in cooperation with MCSFI and other organizations.



Roman Gingerich speaks to Robert Miller and Robert Friesen.

Lilly Endowment, Inc., a corporation with major interests in education, religion, and community services, granted \$50,000 to MCC for community development, housing construction, and administrative costs in Nicaragua enabling MCC/MDS volunteers to continue work in Nicaragua. Robert Miller, Ft. Wayne, Ind., succeeded Roman Gingerich as director of Nicaraguan programs in mid-May. He supervises the work of 11 MCCers. Two temporary houses are being built each day by a hired crew of eight Nicaraguans. A smaller team repairs damaged homes. MDSers Lester Kropf, Albany, Ore., and A. K. Wiebe, Abbotsford, B.C., supervise the crews.

Southeastern Virginia gets a new area code for telephone service beginning on June 24. The new area code number, 804, covers Norfolk, Newport News, Richmond, and west as far as Charlottesville. Area code 703 continues in effect for the rest of Virginia, including Alexandria, Winchester, Harrisonburg, Roanoke, and westward. This affects ministers and institutions listed in *Mennonite Yearbook*.

Planning for Convention 73 seminars and workshops is now complete. There will be over 50 seminars and workshops planned for this summer's Churchwide Youth Convention in Grand Rapids, Mich., from Aug. 19-24. These seminars will provide resource persons from many backgrounds and discussion on many contemporary issues. A few include the following: How Do I Study the Bible? Robert Hartzler; Peacemaking, Lawrence Hart; One Nation Under God? Frank Epp; Galatians Rap, Hubert Brown and Paul Gingrich; Holy Spirit, John I. Smucker; Is There a Christian Lifestyle? James Penner; Sharing Your Faith, Al Brown and Del Click. For more information and a brochure on Convention 73, write Convention Headquarters, Box 513, Goshen, Ind. 46526.

Earl Wissler, pastor of Green Terrace

Mennonite Church, Wernersville, Pa., and prison worker in the Lancaster, Pa., prison, recently reported that prison authorities have granted him permission to talk face-to-face with prisoners. Formerly, Earl had to hand Bible correspondence lessons to the prison chaplain to give to the prisoners, and was able to talk with prisoners only through a tiny hole. In his first visit with restrictions lifted, Earl was able to talk with four prisoners in one room in face-to-face dialogue for an hour and a half. One prisoner had just finished a Bible correspondence course and others are in process. Earl said, "I'm excited that we can get into the Lancaster County prison on a person-to-person basis."

Sylvan View, a new adult retreat center at Camp Hebron, Route 2, Halifax, Pa., will be dedicated on July 1, at 3:00 p.m., with Arthur Miller as speaker. Open house of Sylvan View is June 30, 1:00-4:00 p.m., and July 1, 1:00-3:00 p.m. Everyone welcome.

Address for the Boardwalk Ministry and VS Unit sponsored by the Allegheny Conference is James Armstrong, unit leader and host, Hekili House, R. 1, Box 351, Ocean City, Md. 21842. Tele. (301) 289-8934. The house is located on the Old Ocean City Road, in West Ocean City, south of the Francis Scott Key Motel, one mile from the Boardwalk. The unit will operate during the summer months, until Sept. 1.

Beth Eby, VSer in Tocoa, Honduras, recently reported: "During the last week in March we all were in La Ceiba working with the medical team from the States. It was a week of hard work as we gave educational lectures to the patients who were waiting to see the doctors. We gave a total of 129 lectures about child nutrition, hygiene, dental hygiene, and other health topics. Also we showed 23 films in the six villages that we visited. Sometimes we taught beneath the sun, but in other places we were fortunate enough to be in the shade. I would guess we taught 3,000-4,000 people, including the many individuals to whom we gave health and hygiene suggestions."

The Audiovisual Library of the Mennonite Church was transferred from the Mennonite Board of Missions to the Mennonite Board of Congregational Ministries on Saturday, June 2. The library will be administered by David Helmuth, recently appointed MBCM associate secretary. All requests for films and filmstrips should now be sent to Mennonite Audiovisual Services, 1110 North Main Street (second floor), Goshen, Ind. 46526.

Thirty-five VSers from northeastern United States attended a VS Retreat held June 1-3 at Camp Deerpark, Westbrookville, N.Y. Resource persons for the event were pastors John Ehn, Ambler, Pa., and Ray Yoder, Levittown, Pa. VSers attending were from three Eastern Mennonite Board units: Rochester, N.Y.; New York City; and New Haven, Conn.; and one Mennonite Board unit, Claremont, N.H.

Special meetings: Paul Roth, Harrisonburg, Va., at Hildebrand Mennonite Church, Waynesboro, Va., June 24.

New members by baptism: fourteen at Central, Archbold, Ohio; one at Lysidine, Lyndhurst, Va.; eleven at Indiantown, Ephrata, Pa.; five at Hammer Creek, Lititz, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

The May 8 issue of *Gospel Herald* came at a time when I needed it. In preparing a sermon on the Christian marriage I found excellent ideas in "Marriage as Partnership" and "A Marriage Counselor Reflects." Also "The State of the Mennonite Family" was helpful in seeing the values of our heritage. I trust God that we can keep this strong family emphasis through the current cultural changes. Thanks again for a very inspiring church paper. — Kenneth E. Nauman, Homestead, Pa.

I would suggest that Dean Hochstetler takes old superstitions a bit too seriously. I have yet to see the patient who was harmed (or helped) by powwow. I still have not seen the man who really knows how to find water with a forked stick, although I have seen many who think they can. Horoscopes for people and crops do the same — no harm and no good. I was in Kathmandu, Nepal, when every one was panicky in 1962 because horoscopes foretold a day of doom for the city that year. A large earthquake was "sure" to happen. It didn't. You see, the "reason" it didn't happen was that the astrologers had "saved" the capital from destruction by their numerous worship ceremonies. Win or lose, superstitions are hard to fight by fact-finding. I am not quite sure they deserve the attention it takes to fight them anyway.

I do, however, have a concern that the author and the *Herald* have given undue credit to this type of thing. I always get inquisitive at some of the claims that miracle healers make who heal in "accepted" ways. Does Mr. Hochstetler really know of a permanent cure performed for leukemia by this type of healer? I have never heard of anyone who was even permanently cured of leukemia by doctors or Christian healers or by anyone else. Can these folks do better? I would suspect that there are a lot of people in our church who are somehow involved with leukemia, and would like to know more about this case. I would like to know the certainty of the diagnosis, possible other treatment, and facts that would differentiate between a remission and a cure. If it is left standing that leukemia has permanently cured one case of proven leukemia I would suspect that the total effect of the article would be to promote powwow. — Jonathan G. Yoder, Goshen, Ind.

Just want to express my appreciation for the *Gospel Herald*. "Thoughts on Depression," the

editorial in Mar. 27 issue, and "Confession — How Far?" Apr. 3, were very searching. Reading these comments helped me take a good look inward.

Kenneth J. Holland's article, "The Rediscovery of Silence" was good for meditation many times. Thanks so much for the variety of articles in the May 8 issue pertaining to the home and marriage. May the *Gospel Herald* continue to speak to us and help guide our thinking to grow in God's Word. — Mrs. C. Lloyd Harnish, Lancaster, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Capps — McComb. — Harold Carlton Capps, Newport News, Va., Presbyterian Church and Bettina McComb, Newport News, Va., Warwick River cong., by Kenneth C. Good, May 25, 1973.

Clark — Mast. — Ronald Clark, Berlin, Ohio, and Brenda Mast, Millersburg, Ohio, Millersburg cong., by Roman Stutzman, May 11, 1973.

Derstine — Anders. — Dale Derstine, Souderton, Pa., Rockhill cong., and Rebecca Anders, Elroy, Pa., Franconia cong., by Floyd Hackman, May 26, 1973.

Groff — Hernley. — Samuel S. Groff and Dorothy Hernley, both of Ephrata, Pa., Ephrata cong., by Wilbert Lind, May 18, 1973.

Lehman — Alderfer. — Ivan Ray Lehman, Chambersburg, Pa., and Twila Grace Alderfer, Warwick River cong., Denbigh, Va., by Ralph W. Ziegler and Aldus Lehman, father of the groom, May 12, 1973.

Mast — Miller. — John Mast, Millersburg, Ohio, Martin's Creek cong., and Rhoda Miller, Holmesville, Ohio, Morehead cong., by Roman Stutzman, May 19, 1973.

Miller — Mayer. — Roger Miller, Oklahoma City, Okla., Pleasant View cong., and Sandra Mayer, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., May 26, 1973.

Ross — Neuschwander. — David M. Ross, Hartsville, Ohio, Hartville cong., and Juanita Neuschwander, Apple Creek, Ohio, Sonnenberg cong., by Richard F. Ross, father of the groom, May 26, 1973.

Stoltzfus — Brunk. — Dale Stoltzfus, Ridgeview cong., Lancaster, Pa., and Kathy Brunk, Warwick River cong., Denbigh, Va., by Ralph W. Ziegler, Apr. 28, 1973.

Unruh — Thomas. — Merlin Unruh, Pleasant Valley cong., Harper, Kan., and Vesta Thomas, Pleasant View cong., Hydro, Okla., by Gary Nussbaum, May 20, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Gerald and Carol (Gingerich), Marilla, N.Y., first child, Eric David, May 15, 1973.

Burkholder, Elvon and Ellen, Pembroke, Ont., Darlene, May 15, 1973.

Byler, Loren and Lana (Mellen), Belleville, Pa., second daughter, Cheyna Dawn, May 11, 1973.

Garman, Ivan and Charmaine (Petty), Ephrata, Pa., fourth child, third son, Jason William, May 30, 1973.

Henry, Donald O. and Carolyn (Lehman), Clinton, N.Y., first child, Adonia Ruth, May 21, 1973.

Hess, Leon and Jean (Martin), Ephrata, Pa., first child, Connie, May 12, 1973.

Kipfer, Galen and Debby (Hess), Alden, N.Y., first child, Gretchen, Apr. 7, 1973.

Kropf, Richard and Karen (Beachy), Woodburn,

Ore., second child, first son, Ronald Ellis, May 29, 1973.

Landis, Donald G. and Elizabeth H. (Brendum), Telford, Pa., fifth child, third son, Dennis Marshall, Feb. 2, 1973.

Martin, Earl and Marie (Eby), Elmira, Ont., first child, Michelle Annette, Apr. 7, 1973.

Martin, Gary and Barbara (Lelever), Lancaster, Pa., second child, first daughter, Kimberly Dawn, May 1, 1973.

Moyer, Bruce and Meriul (Bontrager), Alden, N.Y., third child, first daughter, Dana Michelle, Feb. 18, 1973.

Nolt, Daniel and Bonnie (Hall), Lititz, Pa., fourth child, third daughter, Janelle Marie, May 26, 1973.

Risser, Mark and Anna Mary (Thomas), Holtwood, Pa., third child, second living son, Brent Matthew, May 8, 1973.

Rush, Donald and Linda (Ades), Perkaspie, Pa., first child, Melissa Dawn, Mar. 25, 1973.

Sauder, Jim and Mona (Nofziger), Wauseon, Ohio, Marla Joy, May 13, 1973.

Schmidt, Donald and Paulette (Wantuck), Marilla, N.Y., first child, George David, Mar. 5, 1973.

Steffe, Larry and Reta (Martin), Llewellyn, Pa., second child, first daughter, Melissa Joy, May 21, 1973.

Stutzman, Doyle and Naomi (Mullett), Cleveland, Ohio, first child, Yvonne Dortha, May 18, 1973.

Warfel, Michael and Carolyn (Sensenig), Conestoga, Pa., first child, Michael Anthony, May 24, 1973.

Ziegler, Don and Priscilla (Roth), Akron, Pa., second child, first daughter, Lara Suzanne, Apr. 24, 1973.

Zimmerman, Mark and Lucille (Martin), Stevens, Pa., first child, Amy Janelle, May 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Deter, Mary Ellen, daughter of Amos L. and Ellen (Kauffman) Landis, was born in Franklin Co., Pa., May 1, 1905; died of a heart attack at her home in Sterling, Ill., May 24, 1973; aged 68 y. 23 d. On Dec. 28, 1927, she was married to Ira S. Deter, who survives. Also surviving are 2 daughters (Lois Deter and Lona — Mrs. Floyd Litwiler), 4 grandchildren, and one sister (Mrs. Esther LeFever). She was a member of the Morrison Mennonite Church. Funeral services were held at the Science Ridge Mennonite Church on May 26, in charge of Edwin J. Stalter and Aaron Nice; interment in the Science Ridge Mennonite Cemetery.

Erb, Moses O., son of John L. and Barbara (Oesch) Erb, was born in Wellesley Tp., Ont., Apr. 13, 1889; died of heart complications at St. Mary's Hospital, Kitchener, Ont., May 4, 1973; aged 84 y. 21 d. On Mar. 10, 1918, he was married to Mrs. Steinman, who preceded him in death on Feb. 21, 1969. Surviving are 3 sons (Alvin, Milton, and Harold), 3 daughters (Leona — Mrs. Earl Paddington, Eva — Mrs. Milton Kuepfer, and Wilma — Mrs. Norman Kuepfer), 21 grandchildren, 2 great-grandchildren, 3 brothers (Daniel, David, and Norman), and one sister (Marie — Mrs. Allan Gingerich). He was preceded in death by two brothers and one sister. He was a member of the Maple View Mennonite Church, where funeral services were held on May 7, in charge of Alvin Leis and Jacob Ross; interment in the adjoining cemetery.

Hartzler, Jonas H., son of John and Elizabeth (Hartzberger) Hartzler, was born in Urbana, Ohio, Apr. 4, 1894; died in La Junta, Colo., May 23, 1973; aged 79 y. 1 m. 19 d. He is survived by 2 sisters (Pauline Mae — Mrs. James A. Leroy and Ada Naomi — Mrs. Cal-

vin Ringler). He was a member of the First Mennonite Church, La Junta. Funeral services were held in the Peacock & Frye Almont Memorial Chapel on May 29, in charge of H. James Martin and Menno M. Troyer; interment in the Fairview Cemetery.

James, Emily Mary, was born in London, England, Aug. 5, 1896; died in the Didsbury Hospital, May 11, 1973; aged 76 y. 9 m. 6 d. On Apr. 9, 1917, she was married to Edmund R. James, who preceded her in death in 1960. Surviving are 5 children (Phyllis—Mrs. Ward Good, Alfred, Margaret—Mrs. Paul Good, Glen, and Audrey), 11 grandchildren, 3 great-grandchildren, one sister (Mrs. Alice Jeffries), and one brother (Jim Maskell). Funeral services were held at the West Zion Mennonite Church on May 14, in charge of Gordon Buschert and Linford Hackman; interment in West Zion Cemetery.

Kolb, Amos, son of Jacob and Emma (Buckwalter) Kolb, was born in Spring City, Pa., 1879; died at the Grand View Hospital, Sellersville, Pa., May 10, 1973. On Jan. 2, 1902, he was married to Lizzie Good, who preceded him in death in 1938. On June 3, 1942, he was married to Laura Good, who survives. Also surviving are 4 sons (Samuel, Milton, Joseph, and Matthew), 3 sisters (Lydia—Mrs. John L. Stauffer, Anna—Mrs. Horace Longacre, and Grace—Mrs. Henry H. Good), and one brother (Jacob F. Kolb). Three sons (Arthur, Daniel, and James) preceded him in death. In 1906 he was ordained to the ministry and served the Vincent congregation. In 1944 he was ordained bishop and served the Western District of Franconia Conference. He was a member of the Vincent Mennonite Church, where funeral services were held on May 15, in charge of John E. Lapp and Norman G. Kolb; interment in the church cemetery.

Meyers, Ruth, daughter of Mr. and Mrs. Charles Kufske, was born in Kitchener, Ont., 1891; died at St. Raphael's Nursing Home, Kitchener, Ont., May 26, 1973; aged 81 y. She was married to Stanley Koch, who preceded her in death. She was later married to Clayton L.

Meyers, who survives. Also surviving are 2 daughters (Mary—Mrs. Roy Gascho and Marjorie—Mrs. Lennis Gingerich), 2 sons (Earl and Arnold), 16 grandchildren, one great-grandson, two brothers (Kenneth and Herbert Kufske), and 4 sisters (Pearl—Mrs. Ken Dubrick, Doris—Mrs. Mahlon Ramseyer, Reta—Mrs. Andrew Bean, and Mildred—Mrs. Royden Woolner). She was preceded in death by 2 brothers (Laverne and Howard). She was a member of the First Mennonite Church, where funeral services were held on May 29, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Neville, Effie Florence, daughter of Isaac and Rachel (Hersberger), Shantz, was born in Cullom, Ill., Mar. 22, 1896; died in the La Junta Medical Center, La Junta, Colo., May 13, 1973; aged 77 y. 1 m. 22 d. On June 17, 1926, she was married to Ellsworth Neville, who survives. Also surviving are one daughter (Dorothy—Mrs. John Kimbrell), 3 grandchildren, and 2 sisters (Lilly—Mrs. Fred Hodge and Mary—Mrs. Levi Miller). She was a member of First Mennonite Church, La Junta, where funeral services were held on May 16, in charge of Menno M. Troyer and Wallace Jantz; interment in the Fairview Cemetery.

Nye, Henry M., son of Jacob B. and Nancy (Miminger) Nye, was born in Montgomery Co., Pa., Feb. 27, 1877; died at the Grand View Hospital, Sellersville, Pa., May 22, 1973; aged 96 y. 2 m. 25 d. He was married to Emma Freed, who preceded him in death in 1919. He was later married to Lizzie Alderfer, who died in 1925. Surviving are 5 daughters (Mrs. Lydia F. Freed, Emma F. Nye, Mrs. Marietta F. Kratz, Esther—Mrs. Raymond B. Rice, and Margaret—Mrs. Sanford Kiser), 2 sons (Jacob F. and Norman F. Nye), 2 stepdaughters (Nora—Mrs. Jacob R. Rice and Irene A. Moyer), 23 grandchildren, 27 great-grandchildren, and one great-great-grandchild. He was a member of the Franconia Mennonite Church, where funeral services were held on May 26, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Reinford, Bertha T., daughter of John T. and Mary (Tyson) Landes, was born in Skippack, Pa., Dec. 11, 1895; died at Sellersville, Pa., May 11, 1973; aged 77 y. 5 m. On Jan. 15, 1916, she was married to Frank Reinford, who survives. Also surviving are 4 sons (Wilmer L., Paul L., John L., and Donald L.), 9 grandchildren, 4 great-grandchildren, 3 brothers (Jacob T., John T., and Christian T.), and 5 sisters (Stella, Florence and Martha Landes, Anna—Mrs. Eli Stoltzfus and Alice—Mrs. Robert Nace). She was preceded in death by one sister (Mrs. Mamie Garges) and one brother (Harry L. Landes). She was a member of the Upper Skippack Mennonite Church, where funeral services were held on May 14, in charge of Charles A. Ness; interment in Upper Skippack Mennonite Cemetery.

Warfel, Charles Howard, son of Archibald and Fannie (Miller) Warfel, was born in Baltimore Co., Md., June 21, 1894; died at Portsmouth (Va.) General Hospital on Mar. 24, 1973; aged 78 y. 9 m. 3 d. On Apr. 14, 1921, he was married to Ella Miller, who preceded him in death in 1961. Surviving are 5 children (Margaret—Mrs. Ray Schrock, Donald, Stanley, Rebecca—Mrs. Amos Layman, and Myra—Mrs. Dan Wanner), 27 grandchildren, and one sister (Mrs. Barbara Matthews). In 1949 he was ordained as a deacon and served in the Deep Creek congregation of which he was a member. Funeral services were held at the Mt. Pleasant Mennonite Church on Mar. 27, in charge of Homer Wenger, Amos Wenger, and Philip Miller; interment in the church cemetery.

Yoder, Joe M., son of Mose and Magdalena (Plank) Yoder, was born in Iowa Co., Iowa, Aug. 28, 1893; died at the Pleasant View Home, Kalos, Iowa, May 25, 1973; aged 79 y. 8 m. 25 d. On Sept. 2, 1914, he was married to Ella Miller, who preceded him in death in 1968. On Mar. 11, 1972, he was married to Mabel Swartzentruber, who survives. Also surviving are 4 children (Daryl, Dorothy, Melva—Mrs. Eugene Garber, and Russell), 3 stepsons, 10 grandchildren, 2 great-grandchildren, 2 step-grandchildren, and 3 brothers (John, Francis, and Kores). Three brothers and one sister preceded him in death. He was a member of the East Union Mennonite Church, where funeral services were held on May 28, in charge of Lonnie Yoder and J. John J. Miller; interment in the East Union Cemetery.

Yoder, Maurice A., son of Reuben C. and Maggie (Bontrager) Yoder, was born in Inman, Kan., Sept. 22, 1897; died at Schwalder Villa, Hesston, Kan., May 21, 1973; aged 75 y. 7 m. 29 d. On Aug. 30, 1928, he was married to Elizabeth Gish, who survives. Also surviving are 2 daughters (Marjorie—Mrs. Joseph Stoltzfus and Doreen—Mrs. William Mier), 7 grandchildren, one brother (Stephen), and 2 sisters (Mrs. Rhoda Nelson and Mrs. Corinna Schaar). He was a member of the Hesston Mennonite Church, where funeral services were held on May 25, in charge of Richard Yordy and Milo Kauffman; interment in the East Lawn Cemetery near Zimmerman.

Cover photo by Camerique

These People Mine

Merle Good

For the Ninth Mennonite World Conference in Brazil in 1972 Merle Good was commissioned to write a musical that would bring together the common heritage of the Mennonite Church worldwide. It is now available in book form. Through the use of extended parable, poetry, and photographs vignettes of Mennonite history from 1527 to the present are presented.

"In this work Merle Good communicates the tensions between the flesh and the Spirit among a people whose history is being tested by modern secularism.

"His historical vignettes have a contemporary style which readily involves the reader in the options of faith.

"Read it for inspiration—but only if you are honest!"

—Myron S. Augsburg, president Eastern Mennonite College Harrisonburg, Virginia



Paperback. 0-8361-1718-2 \$1.25

PROVIDENT BOOKSTORE

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22.

Iowa-Nebraska Conference, Beemer, Neb., July 31—Aug. 2.

Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Century Sees

"Nation Worship"

The *Christian Century* said, in what it called "a tentative theological insight," that the Watergate scandal is as much about "nation worship" as about the names and guilt of the participants.

Most of the editorial in the May 16 issue of the ecumenical weekly focused on President Nixon's address to the nation on Apr. 30 and reported on widespread concern that the president "might" be directly involved.

Watergate shows, the magazine said, that the president is the "ultimate deity" in an American nation worship in which money is the means of grace.

"There is a national need to absolve the president, editor James Wall wrote, not 'for any personal love or admiration for Mr. Nixon,' but 'because the office is the ultimate deity in our nation worship.'"

In the same issue, associate editor Martin Marty devoted his M.E.M.O. column to thought on whether it is of value for religious leaders to hold forth on Watergate.

Mr. Wall said that "the feeling of fear that Watergate evokes among the people is the awareness that the presidency can be demeaned." He continued:

"This does not operate too much on the surface of public opinion, but try suggesting to anyone of any particular political persuasion that Mr. Nixon should be impeached, and the reaction is almost certain to be negative.

"Here is where nation worship betrays the worshippers. Always in the worship of something less than God there lurks the fear that the idol can be destroyed.

"It is the nature of man to sense inwardly that misplaced worship never brings full satisfaction; hence, the neurotic search for reassurance that the object of misplaced worship is invulnerable."

The *Century* editorial claimed that Mr. Nixon's past suggests "that he is no stranger to shady campaign tactics." It added that the president was able to separate himself from the activities of his aides because he could "assume that the majority of his hearers would accept his explanation that the work of the presidency is too important to be bothered by lower-level foolishness."

Scripture Distribution Up 27.6 Percent

More than 200 million Scriptures were distributed around the world during 1972,

representing a 27.6 percent increase over the 1971 total, the American Bible Society reported.

In its 157th annual report, the Society's Board of Managers said that 218,429,595 Scriptures were distributed last year, of which 121,122,596 were distributed in the United States.

Gifts that made possible the distribution of 163,624,325 of those Scriptures came from 1.6 million individual donors and from 70 denominations and agencies.

Regional breakdowns indicated that the Americans led other parts of the world with 150,609,366 copies distributed last year, followed by the Asia/Pacific region with 51,716,955, Europe with 8,330,373, and Africa with 7,772,901.

Catholics "Unwilling" Not "Unable"

Roman Catholics are apparently not "unable" but "unwilling" to give funds to keep parochial schools open, the National Council of Churches contends in a statement urging Congress to reject tax credits for parents of nonpublic school students.

A statement filed with the House Ways and Means Committee says Catholics have one of the lowest per capita giving rates of any religious group in the nation.

"If Roman Catholics are not exerting themselves any more sacrificially than \$30 or \$40 per year per capita to keep their schools going, why should the rest of society make up the difference?" the NCC document asks.

Watergate as Blessing in Disguise

A former presidential aide, who is now an author and journalism school dean, told a group of Protestant and Roman Catholic editors that the Watergate disclosures could well be a blessing in disguise as a point of departure in reforming the U.S. presidency.

Declaring that "arrogance" and a position of exaltation in power and authority have become part of the White House scene in the past 20 to 30 years, George Reedy said Watergate was "inevitable" and could have happened in previous administrations.

"But, I fear the wrong lesson may be drawn because many think Watergate is an isolated incident," he said, adding that the scandals now emerging are nothing new. Dean Reedy said it could have happened in earlier times and "could have been worse."

"We can see the scandal and understand it," he said, but he noted that the American government, especially the executive branch, was "bound for such tragedy," because underlying all of it is a growing arrogance being "bred" into government institutions.

He said that those leading the nation have come to feel they are "not subject to the norms in ethics that govern relations between other men and women in the nation. This trend has been developing for decades, but subtly."

Declaring that a modern president is too isolated from human contact and honest criticism, the former LBJ aide said the president becomes exalted—"and what's worse, the people around him give him Godlike reverence." He said Watergate shows none of those involved had any consciousness of wrongdoing; they "believed they were acting morally."

"We must rearrange our government and the White House," he observed. "Watergate may have a silver lining insofar as it may eventually introduce a note of humility into the White House, leading to the restoration of unity and a sane approach to our problems."

Urges Recall of Lodge

Immediate termination of the United States diplomatic mission to the Vatican was urged on President Nixon today by Glenn L. Archer, executive director of Americans United for Separation of Church and State. The complete text of Mr. Archer's message to President Nixon follows:

"At a time of changing leadership and priorities, we respectfully recommend termination of Mr. Lodge's official mission to the Vatican. During the three years of its existence, this mission has produced no tangible or worthwhile result. U.S. representation at the Vatican is a violation of church-state separation. It is a kind of sectarian discrimination offensive to our people. It should be terminated at once."

Church Emerging in Red China

The Chinese church, thought by some to have "gone under" during the Cultural Revolution of the late 1960s, has emerged from eclipse during the past two years, according to some sources.

Increased contacts of Christians from outside China with Christians inside—as well as similar contacts of other religions—can be taken as a "changing trend," according to Dr. Raymond Whitehead, China consultant of the (U.S.) National Council of Churches, who lives in Hong Kong.

During a World Council of Churches conference on Salvation Today in Bangkok at the first of the year, he told an ad hoc group that since early 1971 newspapers have "mentioned" the Islamic Association and the Buddhist community in China, and reported that foreigners have attended both Roman Catholic and Protestant public services.

03263 51
CALVIN KEDEKOP
R 6 BX 339
GOSHEN IN 46526

3/14

Moral Muddle and Us

Traveling with a missionary friend in Europe some years ago we discussed many concerns including the school system of the European country in which he lived. This friend, among other things, told me about some of the literature his children are required to read at an early age. It was required because, as the authorities said, youth should be aware of all kinds of literature, not only the valuable but also the vulgar and profane.

Somewhat taken aback, I asked my friend, "What do you do as a parent when such material is required reading for your children?" He answered with a statement I shall not soon forget. "We tell our children that this is the way some people live. But Christians do not live like that."

Now that was a good answer and an approach we need to take increasingly in America. It seems to me we are in the middle of a moral muddle which has saturated our homes far beyond what we realize and we must say clearly and without compromise, "That is the way some people live. But Christians do not live like that."

Regarding the kinds of movies shown and the places they are shown we must say, "There is where some go and what some feed their minds on. But Christians do not go to such places or look at such films." Regarding the level many are living in premarital sex, homosexuality, and the plea for freedom between consenting adults we must say, "That is the way some live and what some propose but Christians do not."

Running through all pornography the same message is found, "Old Puritan bonds must be broken. Sexual freedom will at last set things right in our society!" Mixing pornographic pleasure with propagandistic messages, the smut peddlers of our day will try to impress us that civilization will rot and fall unless homosexuals and sadists and prostitutes and premarital sex proponents are granted status. Their subtle cry is that everybody is doing it, therefore it isn't wrong and consenting adults must have their freedom.

We are at the place as North American Christians where we will need to decide if we are going to take the Scripture seriously or whether we will not. We will need to choose not only between Christ and Caesar in warfare and national loyalty but also between Christ and secularism when it comes to the level of life and purity we practice and accept. We will need to decide afresh whether the Scripture will be our guide to faith and practice or

whether we will follow the moral mood of the magazines, movies, TV, and news of our day.

We must, we are told, scotch the old structures and taboos that have surrounded human relationships for so long. We must, we are told, caper out into the meadows of a new kind of freedom and honesty. Just think how unhappy our poor fathers and mothers must have been with all the taboos, codes, and prohibitions.

But, believe it or not, the Puritans and Queen Victorias didn't invent taboos. Every tribe, society, and civilization has surrounded sexuality with some hedges. There are, of course, civilizations that began to celebrate their emancipation from taboos, but it is a dismal roster: Sodom, Babylon, Corinth, Rome, and so forth.

No wonder the Scriptures say in Ephesians 5:6, "Don't let anyone fool you into thinking that immorality is a light thing. For this very reason the wrath of God comes down."

In this issue of *Gospel Herald* is a helpful article by Paul M. Lederach. It offers some guidance for us as we face the moral muddle. Read it. — D.

Ministers in Moral Letdown

James C. Stokes, editor of *The North Carolina Christian Advocate*, publication of the United Methodist Church, writes: "The ministry seems to be caught in the general moral letdown which prevails in this ultrapermissive society." Stokes says it is not so much that ministers fail to live up to their goals but "rather many seem to have lowered their goals." The effort of many ministers is to be utterly human to the point that they are "no longer concerned to be bright and shining examples of discipleship to Jesus Christ."

In speech and conduct this school of ministers seeks to be secular rather than saintly. Personal piety is taboo. And of primary importance is to be well thought of by the world.

Since no leader can help his people beyond the point he himself is willing to go, the ministry, of all people, dare not lower goals. A spiritual leader, above all leaders, must live a life of personal integrity, inspiration, and godly example. And moral integrity begins in the inner life of discipline and discipleship. — D.

GOSPEL HERALD

June 26, 1973



The Story of My Christian Faith

by Deloris J. Pattison

Some people reach out and grasp, and God is there, but for me the road was filled with long and hard struggles which have taken the greater portion of my life, and I feel they have just culminated into a mature faith in Christ since I have been here on the Goshen College campus the past two years. There is a vast difference in knowing "about" Christian faith and in "experiencing" Christian faith.

I will go back in my life to the God-child relationship. Psychologists have said, and with facts to base their statements on, that a child's first conception of God comes from the child-father relationship. Well, if this is true then my struggle is very legitimate, and it is really a wonder that I could conceive of God at all.

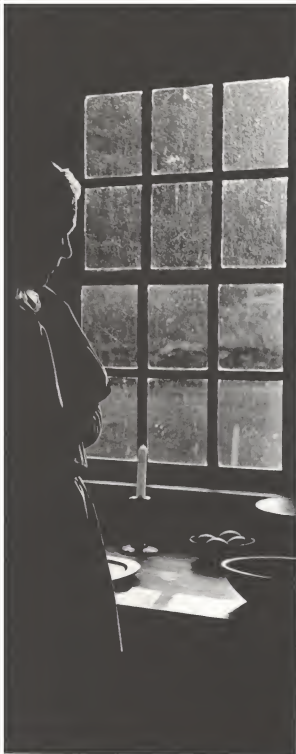
Before I was two years old my father was committed to a mental institution in my hometown as a result of brain damage caused by the disease syphilis. If I formed my opinion of God at this early age from my relationship with my father I would say that my God could not be a caring and loving God.

As I began school I learned that on the playground and sometimes in the classroom other children didn't want to play with "that crazy man's daughter." If in my subconscious at this time I was forming an opinion of God, who wants anything to do with a "crazy" God who causes other kids to laugh at you and not want to play with you? Who wants a God that has deserted you in the home at such a young age?

My family was Christian, and I was raised in the Pres-

contents

The Story of My Christian Faith Deloris J. Pattison	517
Assembly 73 Local Arrangements Ivan Kauffmann	521
Review of These People Mine Ken Reed	522



byterian faith. Since I was so much younger than the others in the family, they all left the home about the time I started to school, leaving just my mother and me at home. My mother was a very rigid disciplinarian and had to work hard to support me. Many times she let me know my birth was accidental and I was the "last thing" the family needed. Needless to say I soon learned to adapt and plug into a feeling that I was not wanted, nor needed, so why then did God create me? Why did He let my birth take place?

As a child I remember kneeling and saying my prayers and during my grade school years I seemed to have a compulsion to pray to "Dear God, Father of Abraham, Isaac, and Jacob" . . . how I picked up this Old Testament God, I do not know, but God was never "my" God.

I took catechism when I was twelve years old, but this was just a lot of memory work and there was no true feeling of meaning, but I memorized the proper phrases and verses from the Bible, passed, and became a church member.

As I entered my high school years my mother divorced my incurably ill father and remarried and for the first time in my life I felt I was like other people. We began to attend a Baptist church. There was a large youth group and I came to find a place playing the piano, then the organ, singing in the choir, and teaching a class of kindergarten children.

It came as a surprise to me one Sunday morning that my folks told me we were going to walk forward at the end of the service and make arrangements to be baptized by immersion. Again a step into the Christian faith was decided for me, the "proper" thing was done, we were baptized by immersion and were Christians.

I can't say that it made any real difference in my life, it was just "what was supposed to be done." I began searching for a faith of my own though, something that was real to me. I wanted to be a Christian young person. I hadn't committed any terrible "sins." I had been in a church all of my life, but I felt there was something more.

As I worked with other young people taking part in the worship services I began to have fleeting thoughts of being a minister's wife, maybe that was where the answer was. If I could go back in time and give myself advice after being a minister's wife for eighteen years I could readily tell myself that is not where it is really at.

After high school I worked two years as a medical secretary and stayed active in the church. After two years of working for a leading surgeon in my hometown I decided I wanted to break from the bonds of the "hometown" and the familiar, so I entered nurses' training.

As so often is the case when one first breaks out on his own, I found it easy to miss church and never get involved in Sunday school or youth work. The Presby-

terian church in Muncie had an outstanding preacher and often a group of us would make it to the late service, but church really had little meaning.

During my first year at Ball State I met my husband. He was studying to be a coach. We occasionally attended the square dances at the campus Methodist church. The church and the Christian faith did not really have a very big place in my very busy life at that time.

At the end of my first year in nurses' training I decided to quit and get married. My husband had two years of college finished, I had one, but all we really needed at that time was each other. I didn't know much about his homelife, and our first meal together I was going to skip "grace," for I knew it was not practiced in his home, but he was searching for a "home" of our own making and it was his suggestion that we say grace and that we attend church.

Our first child, Traci, was born ten months after our marriage. When she was just three months old and we were living back in my hometown, we were invited by my husband's insurance man to attend a "revival." Well, the first night we had a good excuse, I had on shorts and halter and there wasn't time to dress, maybe tomorrow. . . . However, I did a lot of thinking I knew my life was not right spiritually, and I knew I had nearly bled to death the night our baby was born. I knew I wanted her to be raised in the church.

Next night I suggested we go to church. My husband was tired, but we went anyway. All during the sermon I kept thinking, "Boy that preacher sure is preaching right at John!" But then an altar call was given and the song "Amazing Grace" sung, suddenly I knew the preacher hadn't been preaching to John, God was speaking to me. I handed Traci to the woman next to me and I couldn't get to the altar fast enough, then seconds later my husband joined me.

We went back the next night and John told of being called to preach as a youth at Epworth Forest, our Methodist Church camp . . . the evangelist asked us to stay after service for prayer for guidance for our lives and it was at that time it seemed as if God touched both

GOSPEL HERALD

Volume 66 Number 26

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.05 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Deloris J. Pattison, Wakarusa, Ind., is a Methodist minister's wife who is attending Goshen College, Goshen, Ind.

of us and we dedicated our lives and our baby to go forth, study, and prepare to serve full time in the ministry of the church.

My husband went back to school and we had student pastorates to provide for us as he finished his college and seminary. He grew by leaps and bounds, but I hit many "standstill" times being home in the parsonage, tied down with a young child, then during seminary days, two young children.

The seminary had a week each spring when the people of the churches we served cared for our families and we joined our husbands on campus for a week of fellowship and classes and sharing. These were really great experiences. We worked very hard at our faith and at raising our children to know, love, and experience "Jesus."

After seminary it was easier for us to have Bible study and to work at our faith "together." I feel I grew much during those years and we were blessed with two more children. I felt we lived the Christian faith as much as we understood it, but I felt my husband was far beyond me spiritually. But I would not give up my search, I kept struggling for a closer and more real relationship.

The years we served a church in Muncie came to be a time of real testing of our faith. We believed in equality and did not realize the seriousness of the racial unrest present in Muncie at that time. We had crosses burned on our lawn by the KKK because we let our daughter walk and talk with Negroes at school and we had a black minister friend. The "niggers" were to stay in their part of town and we were not to get close to them or "touch" them.

We felt the love of Christ was more binding than the advice of our "friends" who warned us. We received telephone threats upon our lives and the lives of our children. We came to know what true dependence upon God for our "daily" life was. We moved from there to Indianapolis where my husband did additional graduate work for one year in Pastoral Counseling, then we moved back to northern Indiana, to Wakarusa.

We had a very happy summer, then the greatest trial and test of our faith ever to hit us came on September 24, 1970, when we were told that our lovely seventeen-year-old daughter who was a senior in high school had been killed on her way home from school when her car was hit by a train. We were given no choice, only told we could never see her again. I felt a blow had been dealt that I could not cope with, and yet deep within me I "knew" God had a part in this and I could not doubt Him. I knew He would someday show me the answer to the "why's."

The night before the accident, Traci had asked her dad at the supper table . . . "Dad, are you sure you will go to heaven when you die?" He commented, "If I don't change my ways, I will." She laughed and responded with, "Oh, Dad, most people say they will go to hell if they don't change their ways, but I am serious. Are you sure you will be in heaven?" He responded with a serious, "Yes, if I

do not change my ways, I will." Traci then turned to me and said, "Mom, are you sure you will go to heaven when you die?" I found myself groping and grasping for words, for I never wanted to be "too sure" of myself, I wanted to be a "humble" Christian and I responded with the idea that heaven was my goal and I wanted to live daily, and hoped to be there. But I still had doubts, should I die committing a sin. Traci then said, "Our God is bigger than that. He understands and forgives and I know I will go to heaven when I die." Well little did any of us realize at that time, within less than twenty-four hours, she would be there.

Losing Traci was the biggest struggle I ever met, but as I read her poems and essays and compiled them into a book, *A Teen Trace*, I knew she was at peace and she could not be hurt anymore. I still had this deep feeling within that God would someday show me why it had to be Traci that He took at this time.

The year following the accident I came to Goshen College and while some young people were thinking up excuses to resent chapel, I grasped at every service I could. I studied New Testament Survey under David Garber and that particular class was a very close class and we all worked at understanding not only the Bible, but ourselves.

At the conclusion of that trimester I had found a partial answer in 1 Corinthians 15. I found first of all I must yield my life to Christ in subjection. I must open my mind and my heart and be willing to accept what I would find. The answer came in 1 Corinthians 15:19, "If for this life only we have hoped in Christ, we are of all men most to be pitied." I came to feel that if I did not have the Christian hope of reaching ultimate peace and love that we cannot seem to find on this finite earth, then I could expect to be miserable.

I learned as I searched for answers on death and life after death. I resolved that there is no answer for everyone. We cannot know until that time comes to us exactly what death is like, but the Christian does have one answer and that is the little word "faith." If we can find God to be a loving and caring God, taking care of our loved ones gone on, we must trust Him with their life and our own. I feel that there is a second word that must go along with the word faith though and that word is "hope." 1 Corinthians 15:19 states: "If our hope in Christ is good for this life only, and no more, than we deserve more pity than anyone else in all the world" (TEV). The truth is that Jesus Christ was raised from the dead as a guarantee that those who sleep in death will also be raised. What more hope and how much more of a guarantee do we need?

From the time I began searching and doing a research paper on death and life after death I began to find a new peace and trust that I did not feel possible here on earth. I have found a fellowship and a love and a caring in the community of the campus at Goshen. I have had my eyes

opened and have come to see an equality among those of other faiths and races that I feel is the true Christian community spirit.

Through Goshen College I learned of Koinonia Farms in Georgia and we visited there a year ago on Christmas. Through caring, I have come to have a corresponding friendship and fellowship with Mrs. Virgil May, Rick May's mother in Flanagan, Illinois. My world has expanded and opened up.

Through meeting Tom Skinner and Bill Pannell on campus last summer we were invited to a convention of the Third World on our Methodist Camp Grounds at Epworth Forest to hear Bill Pannell speak. When I witnessed people of seven representative cultures in the auditorium witnessing of Christ's love and heard them sing and ring out across the camp grounds the favorite song of Traci's, "O Happy Day," I felt I had witnessed just a little fraction of what the real Christian community and heaven would be like.

Through Goshen College chapels I have met and felt some true Christian spirit. Just last fall we again met Tom Sloan and Bill Paige of "Dust and Ashes" on our campgrounds at a youth rally. The warm glow I feel when we fellowship with people like them and the warmth I have felt as I am working with Dr. Kubler-Ross is what I see as the "community" of God that we strive to find.


As I began to attend the Christian faith class, I expected it to be a simple search for the meaning of Christian faith. It has been that, but much more. I have read into books and the beliefs of theologians I would not have attempted to understand or struggle with on my own. I feel I have

grown in my own personal faith as I studied Christianity and Christology.

I think I understand the Christian faith in a more mature way and I think in finding the answers to Christian faith, I have found the answers to who I am as a person. God has given me new eyes to see people, no matter what their present condition, as creatures created and loved by Him, thus worth loving by me. I do not feel I have all the answers, but I do not feel that is the aim of the Christian.

I may still have times of grasping and groping and struggling in my personal Christian faith, but thank God I know there is a way, and I know there is a faith and a hope in this life. I know there is a God who loves even me, and I have come to know that when my father became a Christian, Jesus loved him too and if God could forgive him for his past sins, should not I his own earthly daughter forgive?

I found I could love and accept my life, my mother, and even my father before he died. I know now even though I was at my birth "the last thing my family needed." God had a place in this world for me, and a job for me to do. I think because I have struggled so hard to find a real and true faith in Christ, it has a deeper and fuller meaning to me.

Sometimes we have to learn to give up something we love very much in order to appreciate the gift of life that God has given us, and I think that is and has been true since God chose my lovely Traci to be His and not mine. Christian faith is real and concrete and I am thankful for the experiences I have found meaningful in my search or quest for this real living faith. 

Registration for: ASSEMBLY 73

Eastern Mennonite College Harrisonburg, VA 22801

Name(s) _____

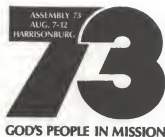
Address _____

Names and ages of children attending: _____

Lodging is needed for: August 6, 7, 8, 9, 10, 11, 12 (encircle)

Lodging Preference: ☐ Home ☐ Madison Dormitory ☐ Will make own arrangements
☐ EMC Dormitory ☐ Reserve a campsite

Please note the following concerns or questions: _____



Assembly 73 Local Arrangements

Virginia Conference is happy to welcome you to Assembly 73 on the Eastern Mennonite College campus at Harrisonburg, Virginia. A large number of persons have been at work for some time in preparation for your coming.

Registration: When you arrive you should complete your registration in the main lobby of the library. There is no charge for youth and adults. Children will pay a \$3.00 registration fee to cover the costs for their activities during the week.

Lodging: Guests will be housed in homes, college dormitories, campsites, and motels. There is no charge for lodging in homes. A charge will be made for those who will be housed in dormitories, as follows:

- a. Eastern Mennonite College dormitories; the cost of a double room is \$5.00 per night (children with sleeping bags in parents' room free); \$2.00 per night for children over 12; \$1.00 per night for children 6-12; children under six free.
- b. Madison College dormitories (three miles from EMC); about \$3.50 per night per person regardless of age. Sheets and pillowcases will be supplied. Bring your own pillows, blankets, towels, and washcloths.

Motels in the Harrisonburg area are:

- Howard Johnson's Motor Lodge, Route 1. 434-6671
- Belle Meade Motel, Route 1. 434-6704
- Holiday Inn, Route 1. 434-9981
- Rockingham Motel, Route 1. 434-6340
- Coachman Inn, US 11, 434-5301
- Wise Mid-Towne, 622 S. Main Street. 434-3491
- Marvilla Motel, 687 E. Market Street. 434-3687
- Pure Village Court, Route 1. 434-7355
- Breen's Willow Bank Motel, 2426 S. Main Street. 434-9963

All motel reservations should be made early directly with the motel. Write to Harrisonburg, Virginia 22801. Telephone area code is 703.

If you are bringing a camper or a tent you can reserve a campsite by notifying the Lodging Committee.

For home, dormitory, and campsite lodging send reservations to Assembly 73, Eastern Mennonite College, Har-

risburg, Virginia 22801.

Meals: Regular meals will be served in the dining hall of the college. The costs are as follows:

	Adult	Children
Breakfast	\$.75	\$.50
Lunch	1.25	.75
Dinner	1.50	1.00

For those desiring less than a full meal, arrangements will be made to purchase various items individually in the dining hall. Also snacks are available at the snack bar.

Travel: Persons traveling by plane should plan to come to the Shenandoah Valley Airport near Staunton, Virginia, on Piedmont Airlines. Those coming from west and north will come by way of Washington, D.C. If Piedmont schedule does not fit your travel plans, groups of persons could rent a car in Washington and drive to Harrisonburg and leave the car at an agency there. Persons coming to Shenandoah Valley Airport can take a limousine to Harrisonburg. Persons coming by car can use Interstate 81 from north and south. Persons needing transportation from the bus terminal or other location can call Assembly 73 Travel at 433-2771.

Nursery Services: Nursery services will be provided for children under 3 1/2 years of age.

Children's Activities: For children age 3 1/2 through grade eight activities will be provided both morning and afternoon, Wednesday through Sunday. There is a \$3.00 fee charged for participation in these activities for the week. Children will attend the evening services with their parents.

Tours: A Tours Committee will arrange tours for those who are interested. Brochures and information regarding sites of local interest will be supplied. A schedule of tours will be available at time of registration.

Plans are being made to accommodate 5,000 persons. You are urged to make preliminary registration and lodging plans. Use the coupon in this issue of *Gospel Herald* or the church bulletin insert which you received in May. Everyone is invited to attend. — *Ivan Kauffmann, coordinator*

REVIEW OF THESE PEOPLE MINE

by Ken Reed

Merle Good of Lancaster, Pennsylvania, has a way of making headlines. Whether you like him and his writing or not, there he is, looking up at you from the church papers or being talked about wherever Mennonites get together. He is a man to be reckoned with.

Merle was asked to write a play for the ninth Mennonite World Conference in Brazil in July 1972. What kind of play could possibly interest Mennonites from six continents speaking several dozen languages? Merle wisely looked for the things we have in common, wrote his play in several weeks, rehearsed it for about two weeks in the evenings and between regular productions at the Dutch Family Festival (which he directs), and then took his sound equipment and actors to Brazil for the performance. The play brought a standing ovation from the World Conference people, played for 32 nights in Lancaster, and now is scheduled to tour the United States and Canada this summer.

I saw *These People Mine* three times although I rarely read a book or see a play more than once—especially not a Merle Good book. I'm not that keen on his writing. But this play raised goose pimples up and down my arms the first time I saw it. Something happens inside when you see our Mennonite story on stage, something that doesn't take place when you read even our best histories.

These People Mine brings to life seven sketches from Mennonite history: (1) an Anabaptist secret cave meeting about 1530, (2) the arrest of an escaped Anabaptist prisoner in Holland several years later, (3) the emigration of a Mennonite family from Russia in 1860, (4) a son's return to his parents who have thrown him out in America in 1890, (5) the revival movement in our church, (6) a Lancaster County Amish couple hounded by tourists and land sharks in 1972, and (7) an argument between a white administrator and a "native" at a missionary hospital in Africa in 1972.

Songs precede or follow each scene. A grand reunion of Mennonites from all those times in history occurs at the end while the music over the

loudspeaker plays "Sweet reunion, God's reunion, shout and sing!"

Anyone who has grown up in Amish country and seen the invading cameras and tourists and land sharks will love the second to last scene of the play. A black lady tourist from California and a Polish middle-class American and his wife from New Jersey meet by chance in Amishman's Nate Beiler's garden to take pictures of him and buy his land.

"They seem so backward and simple," says the New Jersey tourist. But the California lady says, "Nate Beiler has the answers to the problems that are troubling us. Why does backward sometimes seem so forward, if backward means loving life?" These backward farmers may be much further ahead than they themselves realize. Perhaps that is why the tourists are streaming in from New York and Baltimore. Not to get pictures of people in buggies eating shoofly pie, but to meet some people with some sensible answers to life.

Merle is attempting a tough job—trying to communicate what Mennonites have in common after 450 years. Why you'd have a hard time even saying what the thirty or forty Mennonite splinters in Lancaster County, Pennsylvania, have in common. Imagine tackling all 500,000 of us.

"Hold it right there! We need another Schleithelm!" the actors shout as they stop the action in the last scene. Schleithelm, of course, was the first great Mennonite World Conference in Europe, when the Anabaptists from all parts of Europe met to decide if they had anything in common besides our name? Are we a world brotherhood?

If there is anything the Mennonites of one scene of *These People Mine* have in common with those of the next scene, it is that they are saying good-bye. In one scene after another, someone is being cut off, or saying good-bye and moving on to some better promised land. Mennonites as a people are not 100 percent happy in America, Russia, or Switzerland. Children leave for VS or I-W or college, families move to British Columbia or Ohio, friends migrate in or out of the faith. Life is a series of good-byes. But there will be reunion, says Merle. When will that reunion be? That reconciliation? In this life or the next? That is for the playgoer to decide, but judging by our

growing differences, it will probably have to be the next world except for occasional reconciliations here and there among old enemies or broken families.

These People Mine is the best and the worst of Merle's work so far. Can it be both? Like the king who wanted to eat the hottest thing in the world with the coldest thing in the world (and they brought him hot chocolate syrup on ice cream) Merle has heaped the best of his ideas on the worst of his habits.

The play is a smorgasbord (or a garbage can full) of all the good things you have ever seen done in plays. The music has a good strong beat, the narrators look like something out of a futuristic movie, there is a little choreography (abstract body movements) at the end of the play, and lots of shouting, weeping, singing, angry glares, whipping, ring-around-the-roses, marching, and so on. It seems a little like a supper of sauerkraut, spaghetti, apple dumplings, barbecued chicken, and Limburger cheese, with a whole roasted pig for dessert. My head felt like my stomach would if I ate all that. Indigestion of the ears and eyes. But nobody fell asleep.

The play also shows lack of research. The scenes from history aren't much different from the Anabaptist stories I've encountered before. The only thing that makes the play startling is to see these scenes played on stage. The scene of the Mennonites in Russia was straight out of *Fiddler on the Roof*, substituting Mennonite names. The man talked to his wife more like a Jewish husband than a Mennonite one. But then, it is true, Mennonites and Jews have much in common.

Merle has brought to life some of the best ideas floating around our brotherhood today. But in his desire to tell us about them, he prefers preaching to the subtle ways of art where you have to dig out the meanings for yourself. At heart, Merle Good is a preacher. But that too is part of our tradition. We have always loved preachers and going to tent meetings or meetings in caves. We love to hear a good speaker lay it on us.

The music in *These People Mine* grows on you. Good Enterprises, Ltd., has pressed a record titled *Reunion* featuring some of the best songs from the play. Dave Seitz composed the music for the play. Dur-

Gospel Herald

ing the performance the actors sing along with a prerecorded musical background. The music grows on you. The oftener I hear *Reunion* the better I like it. It may sound more like Broadway than Lancaster or Schleithem, but it's alive.

One of the finest things Merle is doing, in my opinion, is only incidentally related to *These People Mine*. He is creating a Mennonite theater and an appreciation for drama among a people who have traditionally gotten all their drama over the pulpit on Sunday morning. Merle heads up a company of real fine actors. Not professional, to be sure, but very sincere. *Genuine*, the New York tourists say. A long time ago another group of quiet, introverted people discovered drama. The Japanese still use drama powerfully to tell stories from their history.

Plays, after all, are not produced for "the beautiful people" and critics who move around in furs and Cadillacs. They are written to help ordinary people laugh at themselves and ponder the meaning of their lives.

Maybe drama is our thing.

If so, thank you, Merle Good, for helping us discover it.

1



2



5



3



6



4



7



New Roles for Mennonite Church Women Cited

The executive secretary of the women's organization of the Mennonite Church will move her office to the church's newest agency the end of June.

Beulah Kauffman, executive secretary of the Women's Missionary and Service Commission (WMSC), will transfer from Mennonite Board of Missions, Elkhart, Ind., to Mennonite Board of Congregational Ministries, Goshen, Ind. The move follows WMSC's 1971 reorganization as a Commission of the Mennonite Church. For 55 years the organization functioned as an auxiliary of Mennonite Board of Missions.

Mrs. Kauffman established the first continuous WMSC office at the Mission Board in 1966. Previously each executive secretary worked out of her own home. "When I first came WMSA was a thing off by itself," she said. Then she added, "I had little interaction with people."

With a smile Beulah said, "A closer working relationship has developed. Being invited to sit on committees and meetings helped me understand my work and I've gained an appreciation for the work of the church."

Mrs. Kauffman was provided office space and equipment by the Mission Board; the same is being provided by Congregational Ministries. Otherwise WMSC pays its own way.

When Beulah began her work as executive secretary there were no women on any of the church's Boards or committees. In the past four years the situation has changed to the extent that women are serving on almost all the committees of our church organizations, she said.

During her term at the Mission Board she served half time as administrative assistant to H. Ernest Bennett, Board secretary. She continues to serve on the Mennonite Church Nominating Committee, responsible for selecting the slate of candidates for election to church boards this year. Delegates to Assembly 73 in Harrisonburg, Va., Aug. 7-12 will be presented this slate.

Mrs. Kauffman is a member of the Goshen (Ind.) College Board of Overseers. In 1972 she was one of the 18 Mennonite Church (North America) delegates to Mennonite World Conference held in Curitiba, Brazil.

On the future of WMSC she said, "The role and status of women in the church is one concern we'll be working at." Tokenism still exists, she finds. Women are sometimes included on church boards just because they're women and not for their individual gifts.

Men often haven't appreciated or recognized that women in their own right bring gifts to the total work of the church, she said. WMSC, Beulah saw, is concerned "to discover and develop the gifts of women for fuller contributions they can make to the body of Christ."

The work of WMSC—WMSC means every woman of the church—crosses continents, cultures, and denominations. Girls of the congregations are included in the Girls' Missionary and Service Auxiliary (GMSA). Non-Mennonite women also participate in local WMSC activities.

In addition to service projects—sewing, clothing, financial support of mission and service projects, student scholarships—women of the church are calling each other to deeper devotional life through retreats, World Day of Prayer programs, and small groups. The annual *Devotional Guide* and monthly *Voice* magazine are published by WMSC.

Local women are keenly aware of and communicating with people who have needs, Beulah said. One district reported: "We don't need to look for ways to serve community needs to be involved, we just are."

Keeners Report on East African Tour

Clayton and Martha Keener, former missionaries to Ethiopia, recently returned from a visit to Ethiopia, Kenya, and Tanzania. The trip, from Mar. 7 to May 4, was a gift from friends and children in honor of their fiftieth wedding anniversary.

They reported: "Our stay in Ethiopia was extremely rewarding. We met more than thirty of our former blind students. Many of them are married; some have children. Some are employed at a factory, where each day 300 umbrellas are made by handicapped persons, 75 of whom are blind. Some of them are teachers at the

School for Blind at Sebeta, which is operated by the Ethiopian Haile Selassie First Foundation, and is a successor to the Merha Ewourran School which we had opened in Addis Ababa."

The Keeners continued, "Everywhere we saw many improvements and changes which had taken place in the 13-year interval since our departure. Nazareth has paved streets; Addis Ababa has many high buildings; there are factories producing steel, galvanized roofing, and prefabricated housing."

While in Ethiopia the Keeners had opportunity to worship with the Meserete Kristos Church at Bole, Addis Ababa, to see equipment and patients being moved into the three newly constructed buildings at Nazareth Hospital, and to meet many missionaries and church leaders.

The Keeners then flew to Kenya, and the next day they arrived in Tanzania, where they spent time with missionary Joe Shenk and Bishop Zedekia M. Kisare and Susanah, his wife, and Treasurer Salmon S. Butenge. In Tanzania they visited churches and fellowshiped with believers, and met with many of the missionaries.

The Keeners reported: "Apr. 29 was a highlight of our trip. We worshiped at the Nairobi (Kenya) Mennonite Church. This is very new, having been started by the David Shens and Ronald Hartzlers, after their withdrawal from Somalia in January. Sixty attended the Sunday school service and 40 the preaching service, when I spoke on 'Forgiveness.' This building is in a section where Somalis are living. A site is being sought and a building fund has been begun to provide a church meeting place for the believers."

Congregation Begins with Mississippi Indians

A new Mennonite congregation held its first service on Sunday, May 13, in the Pearl River community, near Philadelphia, Miss.

About half of the 20 persons attending the new fellowship are members of the Choctaw nation. Approximately 4,000 Choctaw Indians live in Mississippi, about 1,200 of whom now reside in the Pearl River vicinity. Many Choctaws have moved to the Pearl River area recently due to various housing and facility improvements—and the proximity to their relatives.

Pastoring the congregation is Glenn Myers, who continues to carry responsibilities at the Nanih Waiya Mennonite Church, located about 20 miles east of Pearl River. Services at Nanih Waiya are held on Sunday morning; at Pearl River the group meets Sunday evening.

Both churches are related to the Ohio



Sunday school class at the Nanih Waiya Mennonite Church. Voluntary Service worker Larry Diener plays guitar (at left), while Glenn Myers (rear right) and family join in the singing.

Mennonite Conference. Support for the work at Nanih Waiya has come from several Ohio Conference congregations, in addition to the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind.

Simon G. Gingerich, home missions secretary at the Board, says that the most exciting thing about the outreach in Mississippi is "the interest in the Christian ministry being shown by some of the young Choctaw men."

Choctaws Invite Weaver to Found New Church

David Z. Weaver, who has served the Mashulaville Indian Church for the past 14 years, has decided to accept an invitation to serve the Choctaw Indian community at Crystal Ridge in Winston County, Miss.

The work began at Crystal Ridge about a year and a half ago, in a Choctaw home. On May 13 two converts were baptized, with ten more to be baptized or received by confession of faith in the near future.

This group is engaged in a building program that is consuming all their resources and more. Weaver says the cost of a building with four classrooms and an indoor bath will run about \$6,000. They have a year of that amount.

Alva Yoder has assumed responsibility for the Mashulaville congregation.

Publishing Council Projects Anabaptist Curriculum

The Publishing Council for the Anabaptist Curriculum Project took three important actions at its May 21 meeting in Newton, Kan. Erwin Thomas, publisher for the Brethren in Christ, Nappanee, Ind., and Dick Rempel, of the General Conference Mennonite Church were appointed officers of the new project, president and secretary respectively. Paul M. Lederach, Scottsdale, Pa., was appointed executive director of the curriculum development. And plans were made for the

establishing of an Editorial Council.

Representing Mennonite Publishing House were Ben Cutrell, publisher, and Paul M. Lederach. Frank Ward and Dick Rempel, both of Newton, represented the GC Commission on Education. The Christian education and publishing interests of the Brethren in Christ were represented by Erwin Thomas and Don Shaffer, Upland, California.

The aim of the project is that "a cooperative curriculum be created and published within the general framework of the Anabaptist and the believers' church understanding of the Scriptures and of Christian life and practice." (From the Proposal.)

Rationale for the undertaking includes the creating of greater unity, wider sharing of resources, better stewardship, and enrichment of each participating group through the sharing of Christian insights and expressions of discipleship.

Nairn Hosts Western Ontario Conference

Western Ontario, Canada, sings in June. So it seemed to those who took part in the Western Ontario Mennonite Conference, which met at the Nairn Church, Ailsa Craig, Ont., June 8-10. The days were warm and clear.

A spirit of celebration pervaded the meetings, because the conference focused the host church's 25th anniversary.

"The Year of Evangelism," theme of the meetings in deference to Key 73, was first looked at from the perspective of motivation. Paul N. Kraybill, of Rosemont, Ill., sharply delineated the Mennonite problem in getting at evangelism. The church tends to divide her approach and attempts to meet physical need and then works through a "spiritualistic" approach in missions. Can there be an integrated ministry?

Roy Sider, moderator of the Brethren in Christ Church in Canada, was guest speaker throughout the meetings. Of his five sermons, only three related directly to evangelism. The other two were on concepts of church membership and stewardship. His talk to the young people, Saturday evening, "The Fresh Wind of the Spirit," was especially well received.

Western Ontario Conference is active in a number of social and spiritual welfare projects. Among the former, Nithview Home is one of the largest. Nithview is a home for the elderly and has a potential capacity for 96 persons. It has now reached 90 percent occupancy. Rae H. Nafziger, administrator, is enthusiastic about his work and feels the home is meeting real needs in the community and beyond.

Of major importance to the brotherhood is the Conrad Grebel College at the University of Waterloo campus. Several persons commented they felt the project merits continued support.

Some interest in camping came out in discussions. Rightly so. There are nine Mennonite-related retreat centers in Ontario and Quebec. Among these are Fraser Lake, Shady Pines, Chesley Lake, and Hidden Acres camps.

Vernon Zehr was elected moderator of the conference for a one-year period, when his successor will be chosen for a three-year period. Vernon has been moderator for a number of years.

A number of visitors from outside the conference were present: Paul N. Kraybill, General Board; Ross Bender, Board of Congregational Ministries; Weyburn Groff, Goshen College Biblical Seminary; and Gordon Yoder, Goshen College. David E. Hosteler represented Mennonite Publishing House.

Mininger Accepts Wright Position



Paul E. Mininger

Paul E. Mininger, former president of Goshen College, has received a two-year leave of absence from its faculty to be a senior research associate at Wright Institute, of Berkeley, Calif., beginning July 1.

The leave received formal approval by the College's Board

of Overseers at its meeting in Cleveland on June 1 and 2. The Board also approved the move of the Center for the Study of Christian Higher Education, which Mininger has directed since its beginning in 1971, to Berkeley.

Mininger became acquainted with Wright Institute during his 1970-71 sabbatical and found resources there and at nearby University of California at Berkeley unusually rich and stimulating for further research.

His interests, which focus on the distinctive role of the Christian college in the future, tie in with the Institute's program to research undergraduates and what changes they undergo during college years.

Mininger is presently seeking to develop a contemporary theory of Christian higher education. It is his hope that such a theory will suggest new educational models for church colleges whose purposes go beyond the cognitive and include the development of the student as a whole person.

Mininger says, "The greatest challenge facing the Christian college today is to find new ways to help youth clarify and strengthen their faith and to discover the meaning of Christian obedience. The challenge faces the individual Christian, as well as the church in today's confused and rapidly changing world."

In his new position Mininger will also be in a consultative relationship with the Center for Development of Early Adulthood. This Center, to be set up at Wright beginning July 1, was recently funded by a Lilly Endowment grant and will be led by Joseph Katz. Katz was professor of human development at State University of New York at Stony Brook last year.

Wright Institute was founded five years ago as an outgrowth of the work of Nevitt Sanford, a social-clinical psychologist who is former director of Stanford University's Institute for the Study of Human Problems. Sanford is internationally recognized for significant research and publications on authoritarianism, prejudice and collective destructiveness, child development, alcohol problems, and prison psychology.

The Institute is a small, independent, nonprofit educational organization relying on "action research" to study, as well as foster desired change, in social institutions — universities, government, and community organizations.

Prayer and Community Conference

A conference in the countryside of Bolivia brought together three different groups of Christians. The conference, held Apr. 14 and 15, was planned to provide spiritual input for farmers of the area.

The eight members of the Mennonite Central Committee Cotoca unit served as contact people with the farmers of the four villages where they live. Jose Godoy, Argentine Mennonite missionary serving in Bolivia, led singing. Father Ralph and Sister Helen, two Catholic leaders from Santa Cruz, were the resource personnel. Through Godoy, MCCers, and the Catholics have had many informal conversations, this was the first joint effort by the three different groups.

One hundred adults were present Saturday to discuss community — its strong points, its limitations, and its problems. After input sessions, the group twice divided into small groups of 10 to 15 people for more intimate discussions.

One hundred and fifty people were present for the Palm Sunday service on Apr. 15. The input shifted to communities of prayer. Several MCCers shared their personal pilgrimages while others had



Gerald Mumaw, Goshen, Ind., led a devotional during the Palm Sunday celebration service.

opportunity to lead devotionals.

"God is our Friend; let us talk to Him as a Friend," encouraged Father Ralph as he attempted to lead the people beyond the stereotyped Catholic prayers which are memorized or repetitions of someone else's (priest's) prayers. Small groups were formed according to villages to encourage conversational prayer among the farmers. Some were willing and tried to pray conversationally for the first

time in their lives. Others still felt uncomfortable with the new form, but showed interest in learning more.

As a result of the conference, several communities of prayer have begun. Many more people are asking questions and showing interest.

MCCers involved in the conference were: Marlin Burkholder, Ken and Linda Lehman, Jake Snider, Gerald and Geraldine Mumaw, and Lynn and Jean Loucks.

Eastern Board Appoints New Volunteers

Persons and assignments are as follow: Janet Brenneman, Lancaster, Pa., for a 26-month term as a home economist in Tocoa, Honduras; Isaac Burkholder, Chambersburg, Pa., for a 26-month term as an agricultural worker at La Ceiba, Honduras; David Hunsberger, Middleburg, Pa., for a 26-month term at the Mennonite Center in Belize City, British Honduras; Glenn Stutzman, Adair, Okla., for a 26-month term as an agricultural worker at La Ceiba, Honduras; Grace Weaver, Middleton, Pa., for a 3-year mission associate term at Pine Grove Academy, Tegucigalpa, Honduras.

Five Volunteers Leave for Bangladesh

Five volunteers joined the May 8-11 orientation at Mennonite Central Committee Headquarters, Akron, Pa. They will fill needed roles as agriculturists and office workers.

Glen and Constance Balzer have begun a three-year term of service. Glen is serving in crop testing and agricultural extension. He received a BS in agriculture from University of Saskatchewan. Constance also attended the University of Saskatchewan. The Balzers are mem-

bers of the Nutana Mennonite Brethren Church, Saskatoon.

Robert Enns, of Carrot River, Sask., also began a three-year term of service. He is serving in village extension work. He received a BTh from Canadian Mennonite Bible College, Winnipeg, Man., and is a member of the Carrot River Mennonite Church.

Victor and Sharon Peters have initiated a three-year term of service. Victor is serving in agricultural extension work and Sharon is working part time in the MCC office in Feni. Victor and Sharon received degrees in Christian education from Winkler Bible Institute. Victor graduated from the University of Manitoba with a major in agriculture. The Peters are members of the Boissevain (Man.) Mennonite Brethren Church.

Famine Tightens in Sub-Sahara Africa

A number of countries in sub-Sahara Africa have been hit by what is labeled a catastrophic famine. Land-locked countries in the belt from Mauritania to Chad are reportedly the hardest hit. The drought is now in its fifth year and has apparently resulted in the deaths of thousands of people and millions of animals.

The drought and famine were common

knowledge to the countries' governments for some time, but were only recognized as severe when starving nomads began appearing in the cities. Many nomadic herdsman are moving south in search of grazing lands. Their encroachment on the fields of subsistence farmers has led to clashes in several instances.

Mauritania, Senegal, Mali, Upper Volta, Niger, and Chad are former French colonies that have for centuries lived in some of Africa's harshest climate. Their peoples have a low standard of living. The per capita GNP ranges from \$60 in Mali to \$205 in Senegal, compared to \$4,600 in the United States.

Although drought has long been a problem in sub-Saharan Africa, the recent famine has been attributed to several modern causes. Attempts to grow dry land crops in sub-Saharan soils, and overgrazing by improved herds of cattle and goats may have upset the balance of nature, say some experts.

The Mennonite Central Committee has made an initial commitment of \$15,000 for famine relief. The MCC will concentrate its efforts in Chad. The program will consist first of material aid because the planting season is past. MCC is considering transferring several Paxmen from Zaïre to Chad, according to Ray Brubacher, MCC Africa director.

The MCC is contacting the European Mennonite Evangelisation Committee (EMEK) and French Mennonite missionaries in Chad to determine further methods of assistance.

Teacher in Zambia Brings Biology to Life

Ed Peters, a Mennonite Central Committee teacher at Sefula Secondary School in Zambia, is a combination of humor, wit, and good sense. Sefula is located nearly 400 miles west of Lusaka, Zambia's capital. The school is built on the sandy hills overlooking the Zambezi flood plain. The desolate surroundings might leave many teachers despondent, but not Ed.

A short walk around the campus reveals some of Ed's ingenuity. Sefula no longer has a manually operated school bell—not since Ed installed a battery-operated electric car horn on one of the gables of the administration block. Ed is in charge of audiovisuals and this has provided additional opportunities for creativity. Any old packing crates lying around the school are quickly converted into useful objects. One use for such packing crate panels is to paint outline maps of various continents and countries in white against a green chalkboard colored background. These are used effectively in teaching geography, history, civics, or even ecology. The teacher can draw in with chalk

the things he wishes to emphasize on the map. Packing crates also become map chests for storing the dozens of paper maps which the school owns.

In the Sefula heat classrooms can get stuffy with thick black drapes pulled over the windows to keep out the light while 40 students watch slides or a movie. Ed's answer to this was a daylight screen, again made out of old packing crates and scrap lumber. While Ed was building it, the students would not imagine what the device would look like. He told them it would be something like a 21" television set. The resulting box of scrap lumber, mirror, glass, and translucent paper met all their expectations and more.

Occasionally Ed dabbles in medicine—a field which is actually his wife, Nell's, specialty. One day when Nell was not able to attend the school clinic, Ed stood in for her. One student presented himself with a small cut on his leg, obviously overdoing the seriousness of the injury. Ed prescribed that the student's ailing leg be tied up with the knee bent so that heel and thigh were touching. One day of this treatment found the leg much better and its owner cured of a psychosomatic tendency.

Ed is a biology teacher and for the first time in three years he is teaching only in his field. For him teaching biology is like playing games. He obviously enjoys it. Whenever students enter the classroom, Ed has equipment standing on the desks so that they have something to do and think about immediately. Instead of telling the class to keep quiet, he tells them

to talk to each other about their observations. In demonstrating experiments Ed uses group leaders, who have had after-school coaching from him, to demonstrate to their fellow students. On field trips he gives students the options of either staying in the classroom, wandering off under some shade tree, or participating fully in the activity and learning something. Most of his students choose the latter.

Until Ed started teaching biology the students had not studied the subject from a practical perspective with live specimens in the laboratory. Without a microscope, any teaching about the one-celled amoeba could be no more than book-learning. Now when you enter the biology lab at Sefula, you can smell the white mice and the stale samples of water from the Sefula stream with all the organisms that thrive in those conditions. The lab now has six inexpensive Czechoslovakian-made microscopes which contribute to the practical aspects of the study of biology. Students have become so interested in science and biology in particular that the school paper boasts a "Science Page." Students publish articles on why they should boil their water, how to make a blood smear, and other topics of scientific interest.

Ed and Nell Peters, who are from Kitchener, Ont., will be completing a three-year teaching assignment at Sefula in August. When they leave the Sefula sands they will do so with the feeling that the three years there were well spent. —Ken Neufeld.

mennoscope

Fifty seniors and two special Bible students received degrees at Western Mennonite High School on June 3. Alvin Grasse, of Edson, Alta., spoke at the baccalaureate service, with Paul Friesen of Hesston College, Hesston, Kan., giving the commencement address. Three new faculty members will join the staff for the 1973-74 school year. Curt Dietz, of Salem, Ore., will serve as part-time instructor in industrial arts. Shirley Yoder, also from Salem, will return to Western as teacher of English and journalism. The dean of boys position will be filled by Paul Zook of Portland, Ore.

Prose, poetry, short stories, and other creative literary works in English, German, or Low German are being sought for publication in a Mennonite centennial anthology. Five prizes will be awarded by

the Mennonite centennial organization's anthology committee for the best materials submitted. First prize will be \$250; second, \$100; and there will be three prizes of \$50 each. All submissions will be reviewed by an editorial committee, whose decision will be regarded as final. Materials should be sent to George Epp, Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Man., Canada R2L 1L1. The deadline is Oct. 31. The anthology is one of the projects being undertaken by the Manitoba Mennonite Centennial Committee to commemorate the coming of the Mennonites to this province in 1874.

A five-acre plot of ground in Arcadia, Fla., has been given to Eastern Mennonite Board for a future Mennonite church. David Kniss, who recently resigned as

pastor of the Ashton Mennonite Church to spend a year at Eastern Mennonite Seminary, is looking forward to developing this new church after his studies. Arcadia is located about 50 miles from the Ashton Church, outside Sarasota.

Eugene A. Miller, 50, currently of San Juan, Puerto Rico, has been named as the new executive director of Argentine Youth Services, a program operated cooperatively by the Mennonite Board of Missions, Elkhart, Ind., and a local board of directors. Miller, his wife, Hildegard, and family, are expected in Kansas City by Aug. 15. The Millers are the parents of three children: Jeanne Ann, 18; Philip Lee, 16; and Romona Kay, 13. Eugene Miller succeeds Larry Wenger, who recently resigned to become assistant director of the Union Industrial Home and Children's Center of Trenton, N.J. Argentine Youth Services operates four group homes: 1612 S. 37th, 3707 Ruby, and 1424 S. 34th, all in Kansas City, Kan.; and at 5229 Nall in Roeland Park, Kan.

Alvin Weaver, Kansas City, Kan., was honored at a dinner on June 9, an occasion which marked his retirement from the Board of Directors of Argentine Youth Services, after forty years of service to the agency. In attendance were current staff members and former members of the Board, as well as their families. Luke Birky, secretary for Health and Welfare of the Mennonite Board of Missions, was also present. Alvin Weaver is a long-time resident of the Argentine community. For many years he has operated a custom-built furniture business. His wife, Velma, is a registered nurse, employed by District 500 School System. The Weavers are the parents of two sons.

There has been a bit of misunderstanding regarding cost of travel to the Youth Convention at Grand Rapids, Mich., Aug. 19-24. Convention policy is that convention participants will pay the actual cost of travel or \$50, whichever is less. Persons whose travel costs are more than \$50 will be reimbursed from convention funds for any cost above \$50, provided they travel with their district conference group. This means, for example, that if a person's travel cost is \$15 round trip to Grand Rapids, he pays \$15. If, however, his travel cost is \$75, he pays the first \$50 and the convention will reimburse him for the additional \$25. Any additional questions regarding travel should be directed to your district conference youth secretary or to Convention Hqds., Box 513, Goshen, Ind. 46526.

Young people and adults planning to attend 1973 Youth Convention at Calvin College, Grand Rapids, Mich., Aug. 19-24, are urged to mail their registration to Convention Headquarters soon. Current registration deadline is June 30.

Although the full registration fee is \$65, only a \$10 down payment need be sent with the registration form. The remaining \$55 may be submitted as late as Aug. 1. Calvin College has room for 2,000. To date, approximately 525 have registered. "It looks like we will have room for all who want to attend," says Art Smoker, convention coordinator. "Lack of funds should not stop youth from registering. We are offering travel and registration scholarships to all who really need them." All registrations and correspondence should be sent to Convention 73 Headquarters, Box 513, Goshen, Ind. 46526. Phone: (219) 533-0551. Youth Convention 73 is sponsored by the Board of Congregational Ministries.

Laurelville Church Center has a number of scholarships available for families interested in attending the Week for Families with a Retarded Child. Concerned businessmen are making this possible. The dates are July 8-14. For more information write: Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, Pa. 15666.

"The Way of Peace is the Way of Jesus" has been chosen as the theme for an inter-Mennonite peace film, to be produced in 1974. Representatives of the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church have been planning the film, and participation by the Church of the Brethren is also possible. The planning committee has outlined the objectives of the film and is contacting script writers. Target audience will be primarily those sixteen to twenty-five years old, but it is hoped the film will stimulate dialogue also with those over twenty-five.

The 1973 Workers' Conference of the United Mission to Nepal recently convened in Katmandu, reports Frank E. Wilcox, executive secretary of the 30-member organization. About 100 workers from the various projects and institutions of the UMN gathered for a week of inspiration and renewal. UMN is in its twentieth year of life and work in Nepal "to minister to the needs of the people in Nepal in the name and Spirit of Christ, and to make Christ known by work and life," according to its constitution. In a report to Mennonite Board of Missions, Elkhart, Ind., one of the member organizations, Wilcox describes the sharing of "some special message, some vital concern" among friends and visitors at the 73 conference.

Paul Kennel, Lancaster, Pa., and Gerald Keener, Elizabethtown, Pa., left the U.S., on June 6 for a one-year term with World Relief Commission in Vietnam. Paul, who has been seconded by Eastern Mennonite Board, will serve as hospital administrator. Their address is P.O. Box 405, Danang, Vietnam.

Dorcas Miller, Grantsville, Md., has been appointed as the first counselor of the Staten Island Girls' Home, New York City. She will work with the director couple, Peter and LeAnna Dunn. There is still a need for a second counselor to make up the basic team of four.

A twentieth-anniversary meeting was held at the Gaithersburg Mennonite Church, Gaithersburg, Md., on June 10, with James Delp and Glen Sell as speakers.

Dorothy Sauder, cook at Pine Grove Academy, left Honduras on June 8 for a three-month furlough in the U.S. Her address is R. 1, Manheim, Pa. 17545.

Esther Schlabbach, teacher at Pine Grove Academy, was scheduled to leave Honduras on June 10 following completion of her mission associate term. She planned to arrive in the U.S. on June 25, and will spend some time in the Salunga area before proceeding to her home, where her address will be R. 1, Box 411, Salem, Ore. 97114.

Don Clymer, Lancaster, Pa., left the U.S. on Sunday, June 10, for a short term of six to twelve months as construction supervisor for the Bible Vocational Institute in La Ceiba, Honduras.

Paul G. Landis and family, Landisville, Pa., flew from Philadelphia on June 10 to Kingston, Jamaica, for the beginning of their 2 1/2-month teaching mission in Central America. They plan to stay in Jamaica until June 30 and then to move on to Honduras, Guatemala, and Belize.

The Mennonite Fellowship in New Haven, Conn., recently baptized five persons, the first baptisms since the opening of the work several years ago. To help in ministering to this new congregation Wilbert Harrison from Miami Bible College has been engaged for work this summer.

Beulah Kauffman, executive secretary of the Women's Missionary and Service Commission of the Mennonite Church, announces that her office is moving to the Mennonite Board of Congregational Ministries, Goshen, Ind. Her address effective June 27 is Beulah Kauffman, executive secretary, WMSC Office, Box 513, Goshen, Ind. 46526. Tel.: (219) 533-0551.

"A Givers' Guide to Mission Shares" is a 16-page booklet of mission projects which form part of the planned program of Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Congregations in the Board's supporting constituency are receiving several copies. Additional copies are available upon request. Projects identify specific areas in which people and dollars are working. Each project is based on \$10 shares.

Claude Herbert Setzkorn, Mohnton, Pa., has been appointed to a 15-month term as a volunteer in Champaign-

Urbana, Ill. He was scheduled to join the Voluntary Service unit in Champaign-Urbana on June 6 as an orderly. The Champaign-Urbana unit is sponsored locally by the First Mennonite Church, a member of both the General Conference Mennonite Church and the Mennonite Church. He is a member of the Bethany Mennonite Church, East Earl, Pa., and is the son of K. H. and Winifred Setzkorn of Mohnton, Pa.

A 15-day tent revival campaign will be held by the George R. Brunk tent. The dates are July 15-29, near the Kaufman Mennonite Church, Hollsopple, Pa. Church of the Brethren and United Methodists will cooperate in the campaign. Wayne Thomas, Thomasville, Pa., will be the soloist and song leader. Harry Y. Shetler is general chairman; Paul Martin, counseling; Dorsey Eash, publicity; Carl Holsopple, grounds; David Alvine, prayer; Mary Jane Beisel, music; Lester Lehman, youth; Clayton Shetler, usher; Glen Steiner, finances.

Lowville Mennonite Church, Lowville, N.Y., dedicated its new and recently renovated building on Sunday, June 10. George R. Brunk, dean of Eastern Mennonite Seminary, Harrisonburg, Va., was the dedicatory speaker. The dedication day services were prefaced by a three-day series of revival meetings, June 7-9, also conducted by Brunk. The structural changes now provide for classrooms, library, reading room, pastor's study, workroom, nursery, and fellowship hall. Lowville Mennonite Church is a member of the Conservative Conference and the New York State Fellowship of Mennonite Churches. Milton J. Zehr is pastor.

Happy as the Grass Was Green drew a near-capacity crowd in its premiere showing on June 15 at the Lancaster (Pa.) Fulton Opera House. Among the guests were local dignitaries, many of the persons who appear in the film, newspaper and television reporters, and a delegation from Herald Press, the publisher of the book.

"Film on 'Plain People' Is Best Ever," headlined Lancaster's *Intelligencer Journal* in a three-column, morning-after, page 1 review. They complimented the movie for its "authenticity, sincerity and honesty in plot, humor and message."

The 107-minute 35mm film continued in this special advance engagement through June 24. Negotiations are underway for national distribution.

New members by baptism: two at Frederick, Pa.; two at Crystal Ridge Indian Mission, Louisville, Miss.; one at Mashulaville, Macon, Miss.; one at Pleasant View, North Lawrence, Ohio.

Change of address: Milo Kauffman from Heuston, Kan., to 212 Baltimore Ave., Morton, Ill. 61550. Lee H. Kanagy,

c/o Alvin C. Kanagy, R. 5, Harrisonburg, Va. 22801 (after Aug. 1).

readers say

Submissions to Readers Say column should comment on printed articles.

Many thanks for your fine editorial, "Today's Our Time" (May 29). It puts things in perspective. While I feel like an Amos sometimes and want to denounce our congregations, I more often feel like the Barnabas who went to Antioch, "saw the grace of God," and "was glad." — Stanley C. Shenk, Goshen, Ind.

Dear Reader Editor:

I aint rit to the *Gospel Herald* fer a coon's age. Fact is, I aint rit since I wuz fired fer ritin that terribil and scandalus Seth's Kolumn. I jist bin sittin real quiet, but I bin readin in our organ paper rite along. One thin I bin readin is this new feller, Menner B. Hurd. I notice he's ritin purty slick, and shure aint makin many mistakes in grammar or spellin, least that I can see, which aint too good. But it peers to me he mite stir up a hornets nest if he aint keeful.

I seen from his kritics that he orter be ashamed kause he felt he shuld be a preacher and wuznt. I kinder red between Menner's lines about that preachin bizness and figure he did feel ashamed. Wuz he speeded to put on sackcloth and go around hollerin "Unclean"? No use rubbin it in, is there? I give the man credit fer bein honest.

Another feller rote and said Brother Hurd wuznt his rite name. I looked in our telephone book and we got two "Hurds" rite there smack on page 62. There mite jist be a kouple more "Hurds" supplant in this kountry. I figured Menner B. Hurd wuz his keereet name.

I red his article in todays *Gospel Herald* fer May 29 about how peepul orter give 10 percent of their money to the Lord and I figure peepul that aint doin that will be tellin you purty plain that he aint fittin fer the furst page of our paper. So I wanted to get my licks in furst. I kinder liked him. I bin givin my 10 percent evry since I wuz knee high to a grasshopper. So has Sarah.

I sorter wunder if Menner B. Hurd wuld be gittin bawled out if his name wuz Yoder or Kauffman? Seems like we got to have a Water-door investigation evry time sumone pops up who wuz born in the Big Valley and went to Mennonite college.

I aint much fer givin advice no more, but if I wuz Menner B. Hurd, I'd zip out, for I got zapped out.

Brother Seth

Thanks kindly for your presentation in "Social Drinking? Is It Really That Bad?" I agree it's all that bad and fear too many of our dear ones don't agree. Did you know that a single beer deletes from the body as much vitamins as it would normally use in three days?

Menno, it seems to me you write with the same salty manner as Seth of the late "Seth's Korner." Be that as it may, how about meditating on the difference we see made in respect to 1 Cor. 11. Seems as how verses 23 to 30 of this chapter are suitable to use for the communion while verses 1 to 16 are much forgotten. Maybe you could set us straight on this little difference. — M. Esther Good, Goshen, Ind.

I noted with interest the recent article on social drinking in the June 5 *Gospel Herald*. I do support the position of the article and the concern within our brotherhood for steward-

ship, health, and morals. I am sorry that the article was written by Menno B. Hurd, whom I cannot identify. Your editorial at the end of the same issue suggests that "no impression or impulse is of God which will not allow for the careful examination of fellow Christians." How can brotherly process and open, honest communication occur with someone whom we do not know? I wish we had ten more persons admonishing us with articles of the same quality, but who could reveal themselves for further dialogue with fellow Christians. — Bob Guth, Goshen, Ind.

* * *

This article, "Social Drinking? Is It Really That Bad?" is a timely one that appeared in the June 5 issue. Surely we have more men who aren't afraid to stand up and be counted, and nip this evil in the bud. Paul says in 1 Corinthians 16:13 in *Living Letters*, "Act like men; be strong." — Ruth Leifeyer, Jonestown, Pa.

Along with the rest of our family of six, I would like to express my appreciation for "Social Drinking? Is It Really That Bad?" (June 5). We felt that it was a very timely article. Would you be so kind as to pass our words of thanks on to the writer?

Our favorite *Gospel Herald* writers are Menno B. Hurd and Robert Baker. Our entire family reads all of their articles almost always on the first day. — Rachel E. Bucher, Attmore, Ala.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Barth, Donald and Kathleen (Hershberger), Beaver Crossing, Neb., second daughter, Stephanie Lynn, May 25, 1973.

Byler, Edward and Thelma (Yoder), Sarasota, Fla., first child, Jonathan Edward, May 31, 1973.

Denlinger, Kenneth and Matilda (Shertzer), Lancaster, Pa., third child, first son, Jeffrey Kenneth, June 8, 1973.

Keim, John and Donella (Headings), Harrisonburg, Va., second son, Anthony Scott, May 21, 1973.

Miller, Lester Roy and Mary (Stidham), Houston, Del., fifth child, second son, Jeffrey Scott, May 15, 1973.

Piper, Ron and Myrna (Schlenger), Lakewood, Colo., second child, first son, Michael Jon, May 29, 1973.

Schrock, Merlin and Linda (Tennessoff), Harrington, Del., first child, Jerry Lynn, Apr. 27, 1973.

Whitehead, Robert and Grace (Somers), Kokomo, Ind., first child, Christopher Robert, Feb. 14, 1973.

Wideman, Joseph and Glenna (Wiens), Tofted, Alta., first child, Charmaine Faye, May 28, 1973.

Yoder, Gideon and Hazel (Rudy), Belleville, Pa., first child, Diane Elizabeth, May 29, 1973.

Yoder, Richard and Nancy (Metzler), Omaha, Neb., second son, Brian Lynn, Mar. 2, 1973.

Zehr, Larry and Fran (Barker), Lancaster, N.Y., first child, Jennifer Marie, May 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brubaker — Miller. — Leon M. Brubaker, Washington, D.C., Lititz (Pa.) cong., and Carolyn L. Miller, Washington, D.C., Chestnut Hill (Pa.) cong., by Melvin H. Lauver, May 26, 1973.

Eby — Zimmerman. — Leon Z. Eby and Elsie Zimmerman, both of New Holland, Pa.,

Hammer Creek cong., by Paul Hollinger, June 2, 1973.

Eck — Litwiller. — Darrell Eck, Newton, Kan., and Janice Litwiller, Hopedale, Ill., Hopedale cong., by Robert Zehr, June 9, 1973.

Eichelberger — Jenkins. — Donald Eichelberger and Barbara Jenkins, both of Mackinac, Ill., Hopedale cong., by Lee J. Miller, May 19, 1973.

Freed — Bartel. — Millard Freed, York, Pa., and Margaret Bartel, Gap, Pa., Monterey cong., May 9, 1973.

Fox — Zimmerman. — Harvey H. Fox, Jr., Ephrata, Pa., Fairview Street cong., and Mary Ann Zimmerman, Lititz, Pa., Hammer Creek cong., May 12, 1973.

Garland — Schantz. — George E. Garland, Waterloo, Ont., United Church of Canada, and Linda Joyce Schantz, Cambridge, Ont., Preston cong., by Rufus Juztzi, May 18, 1973.

Good — Ranck. — Ronald Good, East Earl, Pa., Monterey cong., and Rebecca Ranck, New Holland, Pa., United Methodist Church, by Russell Hoffman, May 26, 1973.

Maust — Hostetter. — Robert D. Maust, Harrisonburg, Va., Park View cong., and Gretchen Hostetter, Scottsdale, Pa., by Daniel B. Suter, May 27, 1973.

Owens — Rush. — Clarence W. Owens, Jr., and Sharon Rush, both of Bristol, Pa., by Howard W. Rush, father of the bride, Mar. 24, 1973.

Reeder — Garber. — Kenneth Reeder, Hubbard, Ore., and Becky Garber, Woodburn, Ore., both of the Zion cong., by Allen Miller and Paul Brunner, Apr. 21, 1973.

Schlegel — Horst. — David Schlegel, Shickley, Neb., Salem cong., and Gladys Horst, North Lawrence, Ohio, by Lee Schlegel, father of the groom, May 26, 1973.

Schantz — Langton. — Roger Laverne Schantz, Cambridge, Ont., Preston cong., and Susan Calder Langton, Guelph, Ont., United Church, by Louis Snow and Rufus Juztzi, Mar. 31, 1973.

Sharp — Reese. — Merle Sharp, Smoketown, Pa., Monterey cong., and Bonnie Reese, Lancaster, Pa., United Methodist Church, by Arthur Musser and Gordon Zook, May 12, 1973.

Sharp — Umble. — Donald Sharp, Smoketown, Pa., Monterey cong., and Loreta Umble, Atglen, Pa., Maple Grove cong., by Gordon Zook and Robert Shreiner, May 26, 1973.

Weaver — Gochbauer. — Ronald Weaver, Blue Ball, Pa., Monterey cong., and Lois Gochbauer, Manheim, Pa., East Chestnut Street cong., by A. Don Augsburg, May 26, 1973.

Wilson — Robinson. — Norman J. Wilson, Cambridge, Ont., Anglican Church and Joy A. Robinson, Maryhill, Ont., Preston cong., by Rufus Juztzi, Apr. 27, 1973.

Yoder — Kilheffer. — Gerald L. Yoder, Belle-ville, Pa., Locust Grove cong., and Patricia A. Kilheffer, Lancaster, Pa., East Chestnut Street cong., by James M. Shank and Erie Renno, June 9, 1973.

Yoder — Yoder. — David Yoder, Macon, Miss., Magnolia cong., and Sara Kathryn Yoder, Macon, Miss., Shiloh Fellowship cong., by David Z. Weaver and Louis Kauffman, May 26, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Erb, Dorothy, daughter of Aaron and Veronica (Gerber) Erb, was born in Stanley Twp., Ont., May 12, 1921; died at Alexander Marine Hospital, Goderich, Ont., May 26, 1973; aged 52 y. 14 d. Surviving are 3 brothers (Gordon, Leroy, and Harold). She was a member of the Blake Mennonite Church. Funeral services were held at the Westlake Funeral Home on May 29, in charge of Clayton Kuepfer and Ephraim Ginge-

rich; interment in the Blake Church Cemetery.

Ford, Ernest Algernon, was born in London, England, July 24, 1899; died at Scarborough General Hospital, Scarborough, Ont., May 24, 1973; aged 73 y. 10 m. He was married to Agnes Wiley Berry, who survives. Also surviving are 8 children (Agnes — Mrs. Fred Billeau, Ada — Mrs. Bill Battlett, Ernest, Jean — Mrs. Ernest Berres, John, Edward, Harold, and Donald), 21 grandchildren, and 6 great-grandchildren. He was a member of the Warden Park Mennonite Church, where memorial services were held on June 3, in charge of John H. Hess, Harold D. Groh, and Emerson McDowell. The body was bequeathed to medical research.

Graber, Elsie Mae, daughter of Henry and Anna (Frevenberger) Wenger, was born in Wayland, Iowa, June 9, 1898; died at her home in Wayland, Iowa, May 31, 1973; aged 74 y. 11 m. 22 d. On May 8, 1919, she was married to Henry Graber who survives. Also surviving are two daughters (Mrs. Anna Mae Huffer and Mrs. Dorothy Tidwell), one son (Warren Graber), 7 grandchildren, and one brother (Alvin Wenger). She was a member of the Sugar Creek Mennonite Church, where funeral services were held on June 2, in charge of Orle L. Roth, Vernon Gerig, and Willard Leichty; interment in the North Hill Cemetery.

Hahn, Elmer Daniel, son of Daniel and Eva Hahn, was born at North Lima, Ohio, Aug. 19, 1916; died at Grants Pass, Ore., May 17, 1973; aged 56 y. 8 m. 28 d. In June 1943 he was married to Margaret — who survives. Also surviving are 2 children (David and Sarah — Mrs. David Coe) and 2 grandchildren. He was a member of the Mennonite Church.

Horst, Mary, daughter of Martin and Nancy (Bowman) Frey, was born at Wallenstein, Ont., Mar. 19, 1891; died of a stroke at Kitchener-Waterloo Hospital on May 11, 1973; aged 82 y. 1 m. 21 d. On Dec. 9, 1913, she was married to John L. Horst, who preceded her in death on Nov. 28, 1959. Surviving are 5 sons (Tilman, Cleason, Martin, Levi, and Nelson), 4 daughters (Hettie — Mrs. Wilfred Shoemaker, Selma, Mary — Mrs. Orville Bechtel, and Lena — Mrs. Kenneth Nafziger), 25 grandchildren, 2 brothers (Enoch and Eli), and one sister (Mrs. David Gering). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on May 14, in charge of Glenn Brubacher and Simeon Horst; interment in the St. Jacobs Mennonite Cemetery.

Kenagy, Levi Irvin, was born in Garden City, Mo., Dec. 6, 1888; died Apr. 2, 1973; aged 84 y. 3 m. 27 d. On Jan. 27, 1917, he was married to Mary Brenneman, who survives. Also surviving are 4 sons (Earl D., Glenn L., Lloyd C., and Willis C.), one daughter (Mrs. Virginia Frisch), 15 grandchildren, 3 great-grandchildren, 2 brothers (George and Tom), and one sister (Mrs. Sarah Birkey). One daughter (Dorothy Ellen) preceded him in death. Funeral services were held at the Albany Mennonite Church, Albany, Ore., Apr. 5, in charge of James Lapp.

Kreider, Allen H., son of Tobias and Emma (Herr) Kreider, was born in Lancaster Co., Pa., April 4, 1912; died of a heart attack while visiting near Westbrookville, N.Y., June 2, 1973; aged 61 y. 1 m. 28 d. In June 1933 he was married to Anna Leman, who preceded him in death in January 1971. In 1972 he was married to Grace Kautz, who survives. Also surviving are 6 sons (Elvin L., Paul L., Allen H., Jr., Tobias L., John L., and Earl L.), one daughter (Gloria — Mrs. James Shelly), 15 grandchildren, and one brother (Noah W. Kreider). He was a member of the Stauffer Mennonite Church, where funeral services were held on June 5, in charge of Paul G. Landis and J. Frank Zeager; interment in the church cemetery.

Litwiller, Lena, daughter of Daniel and Elizabeth (Sutter) Wittrig, was born at Hopedale, Ill.,

Apr. 30, 1885; died at the Mennonite Hospital, May 30, 1973; aged 88 y. 1 m. On Mar. 1, 1906, she was married to Daniel Litwiller, who preceded her in death in January 1962. Surviving are 2 sons (Ralph and Lawrence), 2 daughters (Elsie and Mrs. Agnes Zehly), 8 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Lydia Birkey and Mrs. Mary Martin). A brother, a sister, and a grandson preceded her in death. She was a member of the Hopedale Mennonite Church where funeral services were held on June 2, in charge of Lee J. Miller; interment in the Hopedale Mennonite Cemetery.

Stutzman, Abner, was born in Kansas, Sept. 26, 1903; died of a heart attack in Lagrange Co. Hospital, Lagrange, Ind., May 30, 1973; aged 69 y. 8 m. 4 d. On May 14, 1927, he was married to Elva Troyer, who survives. Also surviving are 4 sons (Marion, Willard, Kenneth, and Gerald), 2 daughters (Joella — Mrs. Bud Zehr and Jean — Mrs. Sam Yoder), 2 brothers (Dan and Will), and one sister (Mattie — Mrs. Andy Lehman). He was a member of the Maple Grove Mennonite Church, where funeral services were held on June 1, in charge of Jos. L. Swartz; interment in the Maple Grove Cemetery.

Ulrich, Lena, daughter of Chris and Mary (Kenneil) Eigsti, was born near Lowpoint, Ill., Aug. 20, 1892; died at the Washburn Nursing Home, Washburn, Ill., Apr. 6, 1973; aged 80 y. 7 m. 17 d. In 1911 she was married to David M. Ulrich, who preceded her in death in 1966. Surviving are 3 daughters (Mrs. Earl Unzicker, Mrs. Eugene Schrock, and Mrs. Ben Nofsinger), 4 sons (Chris, Lester, Edward, and Arthur), 32 grandchildren, 8 great-grandchildren, 2 brothers (Peter and Chris), and 2 sisters (Mrs. Emma Christner and Mrs. Phoebe Hostetter). Two children, 2 grandchildren, 2 brothers, and 7 sisters preceded her in death. She was a member of the West Hill Amish Mennonite Church. Funeral services were held in the Linn Twp. Amish Mennonite Church; interment in the Roanoke Mennonite Cemetery.

Yoder, Bertha B., daughter of Lewis and Mary (Deitric) Berkey, was born in Swanton, Md., Mar. 2, 1913; died at Columbia General Hospital, Andalusia, Ala., May 21, 1973; aged 60 y. 2 m. 19 d. On Mar. 30, 1934, she was married to Albert Yoder, who survives. Also surviving are her foster parents (Eli and Amelia Swartzentruber), 4 sons and 3 daughters (Roland, Ruby — Mrs. Harold Esbenschade, Marilyn — Mrs. John White, Treva Rose — Mrs. Samuel Kurtz, Gerald, Jerome, and Earl Vernon), 10 grandchildren, 2 brothers (Lloyd and George), 2 sisters (Lillie — Mrs. Lymon Schrock and Mrs. Verna Ruth), and 3 foster brothers and 5 foster sisters (Mark, Rhoda — Mrs. David Showalter, Esther — Mrs. Melville Nafziger, Caroline — Mrs. Paul D. Yoder, Lois — Mrs. Amos Brontrager, Earl, David, and Twila — Mrs. Owen Guengerich). Funeral services were held at the Bethel Mennonite Church, Blountstown, Fla. May 23, in charge of Oscar Schrock, Mark Swartzentruber, and Earl Swartzentruber.

Cover photo by H. Armstrong Roberts

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22

Iowa-Nebraska Conference, Beemer, Neb., July 31-Aug. 2

Assembly '73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12

National Bible Fellowship Meeting, Missionary Campaign, June 7-12, 1973, south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24

Federal Spending Clock

For the first time in history, there's a clock in Washington that shows the rate at which the federal government is spending your tax dollars.

It's called the Federal Spending Clock. It was built by and is located in the national headquarters of the Chamber of Commerce of the United States.

During the present fiscal year, which began on July 1, 1972, and ends on June 30, 1973, the federal government will spend approximately \$250 billion.

Each day rapidly changing digital figures across the top of the clock indicate the federal government is disbursing approximately \$700 million in new expenditures.

Every 1.26 seconds a dial indicates the expenditure of another \$10,000, the average annual income of an American family. Every 12.6 seconds, a light flashes, indicating the federal government has spent another \$100,000. And every two minutes and six seconds, a "beep" is heard, signaling that the federal government has spent another million dollars.

Proposed by Physician

Establishment of a "shy people's anonymity" has been proposed by Dr. Philip Cawley. Dr. Cawley, former president of the Irish Medical Association, who spoke at a seminar on drugs and alcohol in Castlebar, County Mayo, said that those who cannot tolerate mixing socially because of shyness consider themselves abnormal, thus may be tempted to turn to alcohol or drugs.

Dr. Cawley also went on to say that young people today have more freedom, more opportunities, and more money. "But, he added, they have little or no manual work to do. And as we leave manual work behind we create problems requiring crutches such as drugs and alcohol to take us on our journey."

Saigon Holds Prisoners

Claims that South Vietnamese jails do not hold any political prisoners are false, according to a Catholic bishop who recently spent nine days in the Saigon area.

The charge was made in an interview by Auxiliary Bishop Thomas J. Gumbleton, vicar general of the Detroit Archdiocese.

Bishop Gumbleton said that President Thieu had invited anyone to visit his country's prisons during his April 8 *Face*

the Nation television appearance. But the group never received a reply to its request to visit the prisons, Bishop Gumbleton said.

"And no wonder he wouldn't want us to visit the prisons," the bishop continued. "We've been able to gather reliable testimony and documentary evidence in South Vietnam which convinced us beyond doubt there are tens of thousands of political prisoners in Mr. Thieu's many jails, that many of them have been tortured severely, and that most of them are forced to exist under the most inhuman and degrading conditions."

Cambodia Bombing Continues

In March alone, more than 39,500 tons of bombs were dropped on Cambodia (more than 2,600,000 pounds per day at a daily cost of about \$1.8 million). As a result of the bombing an unknown number of Cambodians have been killed and more than 40 percent of the Cambodian population has either been refugees or displaced. On Apr. 16 Deputy Assistant Secretary of State Arthur W. Hummel, Jr., told a Senate subcommittee that an end to U.S. bombing in Cambodia could not be foreseen in the near future.

Should Nixon Weigh Resigning?

The editor of *The Living Church*, influential Episcopal magazine published in Milwaukee, Wis., believes that President Nixon should consider resigning if it becomes clear that the nation cannot follow him because it cannot trust his administration.

"His painful public confession of 'responsibility' for the Watergate scandal left this question unanswered, along with other questions which are of less importance."

"As he spoke of how his loyal and trusted subordinates let their zeal run away with their discretion (he might have added their morals) in the 1972 election campaign, we found ourselves asking: What kind of leader is he who, to begin with, attracts such morally sleazy characters to his service? And what kind of leader is he who gives his servants the impression that anything goes in his service, however base and despicable—as long as he doesn't have to know about it? It seems sadly certain that Mr. Nixon did give them that impression. They would never have behaved as they did without having received such an impression."

"Any leader has to be judged not only by his own performance but by the kind of people who work for him and by what they do to advance his interests. By this criterion, President Nixon stands under a terrible indictment."

Church Lost 104,000 Members

The United Presbyterian Church lost 104,000 members in 1972, statistics released at the denomination's General Assembly showed.

The new total of 2,909,808 members is the lowest since the denomination was formed by merger of the United Presbyterian Church and the Presbyterian Church in the U.S.A. in the late 1950s.

The point of peak membership for the denomination was in the early 1960s. There were 3,304,000 members in 1965. The figure decreased to 3,165,990 in 1969.

Cite "No Religious Preference"

Data released by the administration indicate that nearly half of the more than 26,000 students at the University of Arizona have no religious preference.

Students, during class registration, were asked to indicate their preferred religion and other information for the 1971-72 school year. A survey revealed that 46 percent checked "no religious preference."

The largest single preference category was Roman Catholic (18 percent of the students). Protestant religious preferences came to about 20 percent, a marked decrease from "about 50 percent" just 20 years ago.

Bombing and Cancer Epidemic

Executive secretary of the AFSC, Bronson P. Clark, said the North Vietnamese medical specialists now feel that they have definitely established a link between United States defoliants and an alarming spread of liver cancer in Vietnam.

These Vietnamese specialists believe that dioxin, a long-lasting cancer producing by-product in the defoliants, has been absorbed by fish and shellfish and is now going into the Vietnamese diet.

Reformed Journal Honored

Reformed Journal won top honors in the "Periodical of the Year" contest sponsored by the Evangelical Press Association at the Association's 25th anniversary convention in Fort Wayne.

Marlin Van Elderen, editor of the periodical, which is published by the William B. Eerdmans Publishing Company in Grand Rapids, Mich., received the award. Some 74 publications entered this year's competition, in which *Reformed Journal* also won recognition for the best news story of the year.

90200 51C
MENN HIST LIBRARY
GOSHEN COLLEGE
GOSHEN IN 46526

Hearing the Truth

A comment sometimes heard in Catholic circles is that "when a man becomes a bishop he never again hears the truth." This being interpreted means that when a person is put in certain positions people are not honest enough with him to tell him where he is wrong or that they differ with him. Recently George Reedy, who served as a Lyndon Johnson aide, told a group, "The only time a president hears the word 'no' is when he asks, 'Is it true what people say about me?'"

Now the above can happen, to one degree or another, at any level of leadership. Because it can happen is the reason why anyone in leadership better be humble. A leader at any level should not think of himself more

highly than he ought to think. Man gets proud only when he compares himself with the wrong people.

Further, a leader needs to create an atmosphere of openness to criticism. That person is doomed to ineffective service, stomach ulcers, and many hard feelings toward others, who does not assume he will not only receive criticism but that he often deserves more than he gets. When this attitude is assumed a leader will grow in knowledge of himself and others and develop holy discernment.

That person is hopeless and helpless who gets to the place he no longer hears the truth about himself or herself. — D.

Word of Encouragement

I've observed that many times those who serve in a quiet and effective way seem to get little fanfare while those who make a stir seem to receive the attention.

Some time ago I received a letter from a reader of *Gospel Herald* which said, "It would help so much if once in a while a word of appreciation would be shared. Some of us Sunday school teachers study and work with the children week after week. And it seems that few, if any, care or notice."

Perhaps it will be said that a teacher should serve faithfully and let the rest up to God. God will reward. This is true except that most of the time we are spurred on in an endeavor by words of appreciation from others.

In the congregation it is possible to pay all the attention to those out of line, the troublemakers, and those who make a lot of noise, forgetting altogether those who are the faithful, loyal, and growing Christians upon whom the church depends. A word of appreciation is due such.

This is not to say that the church should not be concerned about those "out of the way." Primary concern should be with and for such. What it does say is that we

should not forget that the faithful need words of encouragement also.

Sometimes in an industry or business the person who plugs away, keeps his area out of the red, and never causes particular problems becomes a person almost ignored by the business. He becomes an "assumed" person. The assumption is that he will be there and will do his job faithfully. He therefore receives no word of condemnation or word of encouragement. It may at times seem that persons who make the most noise and create the most problems get the attention.

Of course this is not a plea for ineffectiveness or noise to get attention. Nor is it a plea that we work as unto men. Our primary concern is to please God. Unless our work is "as unto the Lord" we will forever be disconcerted and disappointed. It is a reminder that we should not forget the person who serves faithfully and to sometimes share a word of appreciation for such. We should make special effort to see these persons. Remember, God's method of encouragement to His servants is usually through other people. — D.